

ANNOTATED EDITION
OF THE AUTHORISED
DAILY PRAYER BOOK

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ANNOTATED EDITION
OF THE AUTHORISED
DAILY PRAYER BOOK

WITH HISTORICAL AND EXPLANATORY NOTES,
AND ADDITIONAL MATTER, COMPILED IN
ACCORDANCE WITH THE PLANS OF THE

REV. S. SINGER,

BY

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*new edn.
some alterations
back*

PREFACE

AN Annotated Edition of his work was planned by the translator of the Authorised Daily Prayer Book, but the fulfilment of this desire devolved upon me. I was fully acquainted with Mr Singer's intentions, and I have endeavoured to work in the spirit which animated him, so that this edition should be as true a memorial to his name as the original book has proved.

The purpose of the Notes has been mainly devotional. To explain the words of the prayers and to indicate the significance of their ideas—this has been my chief concern. But this end could not be attained without offering some account of the history and some indication of the sources of the component parts of the liturgy. Hence the Notes are historical as well as explanatory.

In the course of the Notes many references are made to authorities, ancient and modern, and I have recorded my obligations. Here, however, it is fitting to put into prominence my constant indebtedness to S. Baer. Just as the text of Mr Singer's Prayer Book was largely founded on Baer's text, so these Notes may be said to be largely founded on Baer's Commentary. Naturally, however, much new liturgical material has become available since Baer wrote in 1868.

It must be clearly understood that the Notes in the present edition are not meant primarily for the student; they are designed for the worshipper. Many however

belong to both these categories. Those who conceive themselves to be "unlearned" need not be deterred from reading these Notes because of the frequent use of Hebrew. The Notes have been so written that their sense can, in the vast majority of instances, be assimilated even though the Hebrew in the Notes be left unread. In order to facilitate the reader's work of reference, an alphabetical list has been prefixed of the authorities and terms most frequently quoted. The nature of these and of many other authorities is explained in the body of the Notes, but those most commonly used are repeated in this alphabetical list.

I have had the great advantage of the help of Dr M. Berlin of Manchester in the correction of the proofs. To that scholar very much is owing, and the debt is here gratefully acknowledged. Other friends, among them Mrs N. L. Cohen, have made useful suggestions. Mr C. G. Montefiore has been of assistance in this direction, besides making the publication of this edition possible by a generous contribution to its cost. It was a great pleasure to me to find that the London Dayanim cordially recommended that the Jewish Religious Education Board should cooperate in the publication of this issue of the Prayer Book. The fact of this general approval seems to me good evidence that I have carried out the work in principle as Mr Singer would have wished.

The explanations which so often appear in these Notes are not offered dogmatically. Other explanations might have been given in many cases; I have merely selected or proposed those for which I conceive the historical basis to be soundest. Dealing with so many topics, I am conscious that I cannot have avoided frequent error. Those who best know the difficulties of liturgical

investigation will assuredly be among the most merciful critics of this work.

To complete Mr Singer's intentions, there have been added some additional prayers and hymns, and a few extracts from the Books of the Maccabees. Thanks are due to Mrs Lucas, Mrs Salaman, and Mr I. Zangwill, and to their publishers (Messrs Macmillan and Routledge), for permission to use some of their translations. The editor has further to thank Mrs Salaman for kindly making two translations expressly for this work.

Mr Singer loved the Prayer Book. Every line of his translation reveals his delight in the original. I, too, have written not as a critic but as a lover of the traditional liturgy. I have written with affection for the prayers themselves, and for him who, had he lived, would have produced so much finer a commentary.

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ALPHABETICAL LIST OF AUTHORITIES

ABUDARHAM. David son of Joseph Abudarham (or Abudrahim), of Seville, wrote a Commentary on the Prayer Book in the year 1340. The first edition appeared in Lisbon, 1489; it has often been reprinted.

AMRAM son of Sheshna, the Gaon, head of the Sura School. The date of his birth is uncertain; he died about 875. Among his most important works was his Seder or Prayer Book. Amram was the first to compile a full liturgy, and his work had great influence on Synagogue usages. The extant copies of Amram's Seder contain later additions. The book was first published in Warsaw, in 1865; a new edition has been included in the Prayer Book of L. Frumkin (Jerusalem, 1912).

ASHCENAZIM. The name Ashcenaz (Genesis x. 3) was applied to *Germany* in the middle ages. The Ashcenazim are the Jews who use the *German* liturgy, which (with certain variations described as belonging to Poland) is practically the liturgy represented in the Authorised Daily Prayer Book. (The reader will observe that in the transliteration of this word, as in all other cases in these Notes, the *c* must be pronounced hard as in *cantor*.)

BAER. S. Baer, born 1830, died 1897, was a famous authority on Masorah (see below). He also compiled various liturgical works, among them his celebrated edition of the Prayer Book (*Seder Abodath Israel*) which appeared in Roedelheim in 1868.

COL-BO. The meaning of this word is literally *All is in it*. The work cited by that name is a comprehensive collection of laws and customs. It is based on earlier codifications, and probably dates from the late fourteenth century. It includes much liturgical material.

FRENCH RITE. In these notes, the French rite denotes the liturgy as found in various Manuscripts of French origin; this rite agreed in the main with the Ashcenazic, and only differed in detail.

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GAON, Gaonic age. The title Gaon, or Excellency, was given to the heads of the two Babylonian Colleges at Sura and Pumbeditha. The Gaonic age opens with the seventh century and continues till the eleventh. During a large part of that period the Gaonim exercised great authority over the whole of the Jews. (The spelling Gaonim has been used instead of Geonim for the plural of Gaon to make reference more simple.)

GENIZAH. The word literally means *hiding*, or *hiding-place*, with special reference to the Synagogue store-room in which were placed fragmentary and worn-out copies of various Hebrew scrolls, volumes, and documents. The *Genizah* often quoted in this volume is the Cairo store-house, whence were derived a great mass of mediæval literary fragments.

HAMANHIG. Abraham ben Nathan was named Yarhi, i.e. of Lunel. He is often cited in these notes as Yarhi or Ibn Yarhi. He lived in the second part of the twelfth century, and his book *Ha-manhig* (the *Guide*) contains much liturgical information.

KABBALAH, literally *tradition*. The word is specifically applied to *mystical* doctrines and literature. These doctrines and works had considerable influence on Jewish liturgy at various periods. One of the chief literary products of the Kabbalah is the Zohar, a work compiled at the end of the thirteenth century.

KARAITES. The followers of Anan (eighth century), who rejected the Rabbinic traditions, were named Karaites, because they rested their practices exclusively on the Bible (*Kera* or *mi-kra*, from *Kara* to *pronounce*, or *read*).

LANDSHUTH. L. Landshuth was born in 1817 and died in 1887. He was the author of several liturgical works. The book often referred to in these notes was the Prayer Book called *Siddur Hегyon-Leb*, published in 1845 with notes by Hirsch Edelmänn and additions by Landshuth, after whom the whole work is commonly cited.

MAHARIL. Jacob son of Moses Molin, called Maharil (1365-1427). The work cited as *Maharil* is a record

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of his religious and liturgical customs, and contains much valuable information as to the German rites of his age.

MAIMONIDES. Moses son of Maimon was born in 1135 and died in 1204. Three of his works are often cited in these notes: (1) Commentary on the Mishnah, completed in 1168; (2) the Code of Laws, called *Yad Haḥazakah* and also *Mishneh Torah*, completed in 1180, in this is also contained a complete Prayer Book; (3) the *Guide for the Perplexed*, completed in 1190.

MASORAH. This word is derived from *masar* to *hand over*. It is specifically applied to the system, now traditional, by which the Hebrew text of the Scriptures was fixed. The system of *masorah* goes back to ancient times; the tenth century marked the close of the masoretic activity.

MIDRASH, from *darash* to *examine* or *expound*, is the term applied to the *Interpretation* of Scriptures. The compilations known as Midrash are of various dates; those cited in the Notes chiefly include the *Mechilta* on Exodus; *Siphra* on Leviticus; *Siphre* on Numbers and Deuteronomy; *Rabba* and *Tanḥuma* on the Pentateuch; the *Pesiktoth* on special sections; the *Pirke de R. Eleazar*.

MISHNAH is derived from *shanah* to *repeat*, hence to *study* or *teach*. The Mishnah is the Code compiled by R. Jehudah ha-Nasi, at about the year 200 of the current era.

RASHI. Isaac son of Solomon of Troyes (known as Rashi) was born in 1040 and died in 1105. Among other works were his famous commentaries on the Bible and Talmud. His Prayer Book (*Siddur Rashi*) was recently edited by S. Buber for the Mekise Nirdamim Society (Berlin, 1910-11).

ROKEAH. This is the title of an ethical work by Eleazar of Worms; it includes much ritual and liturgical matter. The author was born about 1176; he died in 1238.

SAADIAH. Saadiah son of Joseph was Gaon of Sura. He was born in 892 and died in 942. He was the author of

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Biblical and philosophical works. Among his writings was a Prayer Book which is cited in these Notes chiefly from the description of the Manuscripts by J. Bondi (Frankfurt a. M. 1904).

SEPHARDIM. The *Sepharad* of the Scriptures (Obadiah 20) was identified with Spain; hence the *Sephardim* are the Spanish. The Sephardic liturgy is so named because it was developed by the Jews of Spain. It is widely used by Oriental Jews, and in many European congregations.

SEPTUAGINT. The Greek translation of the Hebrew Bible, begun in Alexandria in the third century preceding the current era. Septuagint literally means *seventy*; the translation, it was said, was executed by seventy-two scholars appointed for the purpose.

SHULHAN ARUCH. The Code compiled, on the basis of older Codes, by Joseph Karo (1488-1575). It contains four parts: Orah Hayyim, Yoreh Deah, Eben Ha-Ezer and Hoshen Ha-mishpat.

SOPHERIM. The word literally means *Scribes*. The Rabbinic tractate so named deals with the regulations as to preparation of the Scrolls of the Law by the scribes. The tractate also includes many rules as to the reading of the law, besides much else of a liturgical nature. In its present form, the tractate is probably of the eighth century, but much of the material contained in it is far older.

TALMUD. Literally *teaching*. The Talmud consists of the Mishnah with the commentary called Gemara. There are two compilations, the Palestinian or Jerusalem Talmud (cited in the Notes as T.J.) and the Babylonian (cited as T.B.). The Babylonian Talmud was completed in Babylonia by the end of the fifth century; the Palestinian was compiled about a century earlier.

TARGUM. The Aramaic translation of the Hebrew Bible.

TOSEPHTA. A collection of early Rabbinic passages, belonging in character to the Mishnah, but not included in that Code. Tosephta literally means *addition*.

TUR. The Code of Rabbinic law and ritual compiled by Jacob Asheri (1283-1340) was entitled by him the Four

Rows; *Tur* signifies a *row*. Thus the stones of the High-Priest's breastplate were arranged in *four rows* (*arba turim*). The four parts of the *Turim* bear the same designations as do the four parts of the *Shulhan Aruch* which was based upon the work of Jacob Asheri.

VITRY. This is the name of a place in the Marne Department, France. *Simḥah* son of Samuel of Vitry compiled, under the direction of his teacher Rashi, the Rabbinic and liturgical work known as *Maḥzor Vitry*. Though the work which has come down to us contains additions up to the thirteenth century, it is of first-rate importance for the history of the liturgy. The *Maḥzor Vitry* was edited by S. Hurwitz for the *Mekiṣe Nirdamim* Society (Berlin, 1889-1893).

YEMENITES. Yemen is the district S.W. of Arabia. The liturgy of the Yemenites has been published (Jerusalem, 1894-1897), and presents many important features. It bears resemblances to the liturgy of Saadiah.

ZUNZ. Leopold Zunz (1794-1886) was the pioneer in liturgical as in many other branches of Hebraic research. His works are often cited in these Notes.



COMPANION TO THE "AUTHORISED DAILY PRAYER BOOK."

I. HISTORICAL AND EXPLANATORY NOTES.

Introduction.

The "Authorised Daily Prayer Book" is the form now generally followed in the Jewish congregations of the British Empire. Edited with a new English translation by the late Rev. Simeon Singer, it appeared in 1890 with the sanction of Chief Rabbi Dr Nathan Marcus Adler. This Prayer Book belongs to the "German" rite with certain characteristics which are described as "Polish." It corresponds on the whole to the forms in use throughout North, West and Central Europe, and is also parallel to the version employed by many Jews in America and in Palestine. Southern Europe and the Orient in general follow different usages,—their main rite being the "Spanish" or Sephardic—and the same "Spanish" rite is used in a number of congregations in the countries where, on the whole, the rite prevails that is represented in the Prayer Book before us.

At an early period, before the Expulsion under Edward I. in 1290, the English Jews, owing to their close connection with France, spoke French and followed the French rite in public worship. But since the Return of the Jews to England in the middle of the seventeenth century there have been two rites in use: the Sephardic or "Spanish" rite (which still flourishes in three London and one Provincial "orthodox" synagogues, and in a modified form in two or three "Reformed" congrega-

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tions), and the Ashcenazic or "German" rite which is common throughout the metropolis and country. The many "German" synagogues do not follow the same identical rite, but the "Authorised Daily Prayer Book" has found very wide acceptance even outside the limits of the "United Synagogue."

It is foreign to the purpose of these Notes to enter into technical details as to the smaller variations which subsist between the existent *minhagim* or "uses" of the synagogue liturgy in various parts of the world. It must suffice to remark that even apart from the numerous Prayer Books which have been compiled since the eighteenth century for congregations departing from the traditional customs of public worship, there still prevail distinct varieties of the orthodox services. These, however, differ chiefly in the character of the poetical additions made in the middle ages for use on festivals and other special occasions. These Hebrew additions or *piyyutim* (i.e. poems) fall into two types, the Kalirian and the Spanish. Kalir (seventh or eighth century) was a prolific writer of intricate *piyyutim* for various occasions, and the poems by him and his school are found profusely in the "German" or Ashcenazic *minhag* or "use." On the other hand, the Spanish *minhag* is marked by the frequent adoption of the simpler *piyyutim* of Solomon Ibn Gabirol (1021-1070), Jehudah Halevi (1085-1140) and the Ibn Ezras (Moses Ibn Ezra, 1070-1140, Abraham Ibn Ezra, 1093-1168). Thus the two rites, especially in the festival services, wear an appearance of considerable difference.

But with regard to the Daily and Sabbath Prayers these differences are far less conspicuous. The arrangement varies, the substance is not identical in every part, and the phraseology is often unlike in passages otherwise the same in contents. To some extent the two main rites or *minhagim* now extant—the German and the Spanish—may represent ancient differences between early Palestinian and Babylonian usages. But on the whole the rites contain the same main features which were fixed once for all by the Gaonim. These authorities succeeded the

Amoraim, who compiled the Talmud in the fifth century of the current era. The Gaonim held sway in the Persian schools for several centuries, and the Gaon Amram, at about the year 870, prepared a *Seder* or Prayer Book, with which our present services are in general agreement in so far as the main elements of the liturgy are concerned. Nor does the antiquity of the Prayer Book end there. Many of the exact forms now in use are to be found in the pages of the Talmud itself, and (as will be indicated in the notes on the separate prayers) some go back to a far earlier date.

The Jewish liturgy, in fact, grew up while the second Temple still stood. There is no doubt but that the Synagogue system must have been established, at home as well as in the diaspora, soon after the return from the Babylonian exile. During the exile itself the Jews in Babylon must have met on Sabbaths for prayer and instruction. Ezra's reorganisation of the community included arrangements for the public reading of the Law and the regulation of congregational worship. In the Temple itself, besides the sacrifices brought by the priests, during some of which the penitent sinner made confession, there were songs and Psalms sung by the Levites, and prayers in which the Israelites joined. The passage from Deuteronomy, known from its first word as the *Shema* ("Hear, O Israel"), and the Ten Commandments, were recited daily in the Temple. The eighteen (or nineteen) benedictions known as "tephillah" (lit. *prayer*) were, in so far at least as the first three and the last three paragraphs, composed in pre-Maccabean times. Very early, too, are the passages which precede and follow the *Shema*, viz. the passage beginning *With abounding love hast thou loved us* which precedes the *Shema*, and the passage beginning *True and firm...is this thy word* which follows the *Shema*. Round this nucleus the service was built into the form in which it is now before us. The early association of public worship with the Temple influenced not only the hours at which the daily services are celebrated—corresponding as

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these do with the hours of the daily sacrifices—but also dictated the inclusion of references to these sacrifices within the Synagogue ritual. So, too, the Eastern posture in prayer, the face turned towards the Temple (Daniel vi. 10), derives from the same cause. The synagogue indeed became, in the language of Ezekiel (xi. 16) as applied by the Rabbis, a “smaller sanctuary,” just as the Temple, in the words of Isaiah (lvi. 7), was to become “a house of prayer for all peoples.”

It must suffice to say, therefore, that the Synagogue service grew up alongside of the Temple service, until the age of Titus, when the Synagogue took the place of the Temple. The reading of the Law, as introduced by Ezra, became a regular feature of the service. Private prayers by famous men were adopted for public use. Benedictions for various occasions were introduced. The Psalms, passages from the Scriptures and the Rabbinic books, were given their due place in the ritual. The Prayer Book is thus the result of development through many ages. In the version with which we are dealing we have passages, such as the *Amidah* (P.B. pages 44 seq.), as old at least as the second century B.C.E., and others, such as *Lecha dodî* (P.B. pages 111, 112), as late as the sixteenth century C.E. This historical development of the Prayer Book has been the cause of some of its most conspicuous merits. Here and there perhaps its horizon is somewhat contracted, but, as the expression of the Jewish spirit throughout the ages, it reflects every mood of the human soul, it breathes a spirit of invincible faith, an earnest desire to be in harmony with God and to understand and do his will, and it offers in praise and gratitude to the Most High the homage of genuine heart-service. Taken as a whole, it is a not unworthy sequel to the Psalter from which it has drawn so much of its inspiration.

The abbreviation “P.B.”

These notes follow the “Authorised Daily Prayer Book” page by page. The abbreviation “P.B.” (= Prayer

Book) is used when, in the notes, reference is made to the pages of the "Authorised Daily Prayer Book."

Transliteration of Hebrew Words.

In the *transliteration* of Hebrew words, it seemed best not to adopt too rigidly the newer systems, as these would probably bewilder the readers for whom these pages are chiefly designed. One or two of the modern signs have, however, been adopted. Thus, ה is represented by *h*, ט by *t* and צ by *s*, the dot under the letter will help to distinguish these letters from *h* = ה, *t* = ת and *s* = ס (also ש) respectively. The letter כ is represented by *c* (sounded hard) and כּ by *ch*; ת by *t* and תּ by *th*, ק by *k*, פּ by *p* and פּ by *ph*. The rest of the transliterations need no explanation, but א and ע are not indicated at all. The vowels are given in the "Sephardic" manner, and are to be pronounced as in continental languages such as modern German.

Title-page.

The date at the foot of the Hebrew title-page is expressed by means of a chronogram. An appropriate phrase is chosen, and the date is the numerical sum of the letters forming the phrase. The abbreviation לפ"ק would read in full לפרט קטן, i.e. *according to the minor sum*, the *thousands* being omitted and only the *hundreds* expressed. Thus the ninth edition of the P.B. is dated תורה וזמרה לפ"ק. The letters forming these Hebrew words (*thanksgiving and song*) amount to 673; the full date being 5673 according to the Jewish era known as *Anno Mundi* ("the year of the world"). This corresponds to 1912–1913 of the common era.

The Morning Service.

On every day throughout the year there are three services: evening, morning, and afternoon. On days—Sabbaths, New Moons, and Festivals—on which in Temple times there was an Additional Sacrifice (*Musaph*),

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there is also an Additional Prayer at the end of the morning service. On the Day of Atonement there is yet another Service, the Conclusion (*Ne'ilah*).

The central elements of the Daily Morning Service are the Shema (with its accompanying paragraphs) and the "Eighteen Benedictions." To these were added "Blessings of the Morning,"—which originally were private devotions—the public service properly begins with the passage *Blessed be he who spake and the world existed* (P.B. p. 16). Besides various "Supplications," passages concerning the Sacrifices, Psalms and Doxologies (especially the Kaddish) were incorporated. On Mondays and Thursdays the service was further expanded. Sections were read from the Pentateuch and certain confessions of sin and prayers for pardon (*taḥanun*) were included. During the Penitential days (first to tenth of Tishri) there are further additions. On New Moons the Hallel is said. The service terminates with the *Alenu* prayer, but several Psalms, readings from Scripture, and other matters are sometimes recited either as part of the public prayer or as private devotions.

Page 2. *As for me, in the abundance of thy loving-kindness will I come into thy house* (וַיָּנִי בְּרַב חֶסֶדְךָ). The Prayer to be spoken on entering the Synagogue consists of extracts from Psalms v. 8; lv. 15; Numbers xxiv. 5; Psalms v. 8 (repeated); xxvi. 8; xcv. 6 (modified); lxix. 14.

A fuller collection of texts is found in the *Siddur* of Rashi § 417; Vitry (p. 56) also differs from our P.B. Amram prescribes (p. 53) Numbers xxiv. 5 and Ps. v. 8 to be said whenever one enters the Synagogue, and Ps. v. 9 to be said when leaving. Abudarham also refers to the custom.

The phrase *in an acceptable time*, which occurs in the last verse, is applied by the Talmud (Berachoth 8a) to the period of Public Worship.

Yigdal and Adon Olam.

Magnified and praised be the living God. Yigdal (יִגְדַּל). This is a poem taking as its theme Maimonides' thirteen

Principles of the Faith (P.B. page 89), each line of the poem representing one of the Principles. Maimonides lived from 1135 till 1204. Thus the earliest date for the poem is the thirteenth century. It has been conjectured that in the last line is interwoven the author's name, Yehiel son of Baruch (יְהִיֶּה אֵל בָּרַב ... בָּרוּךְ ...). S. D. Luzzatto in his introduction to the Roman Rite assigns the authorship to Daniel bar Judah. In that case the poem belongs to the fourteenth century. For remarks on the thirteen Principles see below, notes on P.B. p. 89.

The hymn *Yigdal*, like much of the mediæval Hebrew poetry, is written in rhyme and metre. The rhyme in this case (as well as in *Adon Olam* which follows) consists in a repetition at the end of each line of the same sounds. This assonance, which would not constitute an admissible rhyme in English, produces a pleasing effect in Hebrew. More elaborate rhymes are used in the hymns on P.B. pages 111, 217, and 275. As regards metre, Hebrew verse depends upon the combinations of two kinds of syllables: the *tenuah* (תְּנוּיָה) —a simple sound, and the *yathed* (יָתֵד)—a compound sound. In the latter a *sheva* or *hateph* is followed by a full vowel. Thus each syllable in the word *yig-dāl* is a *tenuah*, while the next word *ēlō-hīm* is made up of a *yathed* and a *tenuah*. The metrical scheme of *Yigdal* is as follows :

יְגִדֵּל אֵל־ הִים חַי וְיֵשֶׁר תִּבְחַח ||
נִמְצָא וְאֵין עַתָּה אֵל מְצִי- אֹתוֹ ||

Page 3. *He is Lord of the universe.* *Adon Olam* (אֲדֹנָי עוֹלָם). Like the hymn mentioned in the previous note, *Adon Olam* is a dogmatic hymn, but this is the simpler and probably older of the two. It was written in the Gaonic age, though its authorship is unknown. It has been attributed to various Gaonim (as the Jewish authorities in Persia were termed in the middle ages)

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and also to the Spanish Jewish poet Solomon Ibn Gabirol (1021-1070). With regard to both *Yigdal* and *Adon Olam* the texts vary considerably in the different editions and MSS. Moreover the Sephardim have one extra line in *Yigdal* and two or more extra lines in *Adon Olam*.

The charm of *Adon Olam* consists in the subtle manner in which Jewish dogmatics are associated with the simplest spiritual thoughts. In the first four lines we have a picture of God, the eternal Lord, existing before the creation of the world, existing still when the world shall cease to be. Between the eternal past and the eternal future comes the world of time. This is purely Jewish dogmatics. Aristotle held that the world was eternal, Judaism that it was created. It is God alone who is eternal. Further, Judaism conceives of God as Something apart from, outside of, his world. He *transcends* man and the universe. Yet God is also *immanent*; he dwells *within* the human soul as well as within the world. God is not one with man but akin to man; he is high above the world, yet nigh unto them that call upon him. The God who exists for ever is *proclaimed King* when men acknowledge his Kingship and show him the allegiance of worship and obedience. The God who stands high above creation is the *One* into whose hand man commits himself without fear. The Majestic King is also the *Redeemer*. The transcendent God is a *Refuge* in man's distress. He does not merely raise a banner, he is the *Banner*; he does not only hold out the cup of salvation, he is the consummate *Cup*.

The concluding section of the hymn, *Into his hand I commend my spirit*, has led to the suggestion that *Adon Olam* is a night prayer, and it is very probable that this is the case. In some liturgies, the only occasions on which *Adon Olam* is sung are certain solemn evenings, such as the Eve of the Day of Atonement. Many Jews recite *Adon Olam* every night, just before retiring to rest, and the habit is a very good one. So, too, *Adon Olam* is the hymn used at the death-bed. The soul falls asleep cheered by these words of simple

faith, upborne by the sure hope that the awakening will be in presence of the Father.

The metre of *Adon Olam* is shown in the following scheme. (The word *ādōn* is a *yathed*, while each syllable of the next word *ō-lām* is a *tenuah*.)

אֲדֹנָי עֹלָם | אֱלֹהֵינוּ מְלֹךְ ||
 בְּרַחֲמֵי רַם כָּל | יְצִיר נִבְרָא ||

The Morning Benedictions.

Page 4, etc. *The Benedictions.* Prayers in the form of benedictions were prescribed on the occasion of performing various religious duties or even secular actions. Several of those which immediately follow belong to the second category. They were not originally part of the Morning Service, but were said before the formal prayers. The benedictions or prayers with the formula (Ber. 40 b): *Blessed art thou, O Lord our God, King of the universe,*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֹךְ הָעוֹלָם

are, in Berachoth 33 a, traced back to the Men of the Great Synagogue, the Religious Council which owed its origin to Ezra and Nehemiah and lasted from the 5th to the 3rd cent. B.C.E. To the same authority are also attributed the Tephillah or Amidah (P.B. pages 44, 136, etc.), the Kiddush or Sanctification Prayer for Sabbaths and Festivals (P.B. pages 124, 174, 230, 243) and the Habdalah or Terminating (lit. "separating") Prayer at the conclusion of Sabbaths and Festivals (P.B. pages 216, 231).

It may be mentioned that many prefer to render the opening words of each benediction (בְּרוּךְ אַתָּה) not "Blessed *art* thou" but "Blessed *be* thou." The usual German rendering (as in Sachs) is "Gelobt seist du" ("Praised be thou"). The words "blessed" and "praised" as applied to God are almost identical in meaning. Then,

again, the German translators (and some of the English) prefer to render the tetragrammaton (the *four-lettered* name of God יהוה) by *Eternal* instead of *Lord*. The tetragrammaton is clearly connected with the verb הָיָה (or הָיָה) *to be*. Some explain it in a causative sense (hiphil) "the One who brings into existence," the "Life-giver," "Creator"; others take it intransitively (kal) and render "The One who is," the "Eternal." The latter has been the favourite Jewish rendering since Moses Mendelssohn. In our P.B. *Lord* is the translation of *adonai* (אֲדֹנָי), which has been the verbal *reading* of the tetragrammaton since very ancient times.

Page 4. *The washing of the hands* (עַל נְטִילַת יָדַיִם). From the Talmud (Berachoth 60b).

Who hast formed man in wisdom (אֵלֶיךָ יִצָּר). This formula is cited in the Talmud in the name of Abaye, chief of the school at Pumbeditha in Babylon circa 300 C.E. (Berachoth 60b). Two variants of the conclusion were united (on the authority of R. Papa) into the form used in our P.B. This benediction refers to the complexity of the human body.

The words of the Law (לְעִסּוֹק בְּדִבְרֵי תוֹרָה). The study of the Law was regarded as the foremost duty, see note on P.B. p. 5. The formula, cited in the name of Samuel (d. about 250), occurs in the Talmud (Berachoth 11b). In the same source (Berachoth 11a) various formulæ are given for the benediction on studying the Torah. These are collated on the page of the P.B. before us.

Make pleasant the words of the Law (וְהֵעָרֵב). (Loc. cit.) in name of R. Johanan bar Nappaha (d. 279).

Who hast chosen us from all nations (אֵלֶיךָ בָּחַר). Blessing for the gift of the Law. This formula is cited (loc. cit.) in the name of R. Hamnuna (4th century).

On a further benediction concerning the Law see notes on P.B. pages 68, 149.

In this benediction we have a notable reference to the choice of Israel. Israel is the Chosen People, called to a special service, commissioned to receive and propagate the Law, to testify to God's truth by its own example and by its

message to the world. "For I have singled him [Abraham] out that he may command his children and his house after him, that they may keep the way of the Lord to do justice and judgment" (Genesis xviii. 19). Israel's position as the chosen people is based upon acceptance of this mission. "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me from among all peoples: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation" (Exod. xix. 5, 6). And in proportion to the glory and reward of the choice is the disgrace and punishment if Israel prove unworthy. "You only have I singled out of all the families of the earth, *therefore* I will visit upon you all your iniquities" (Amos iii. 2). The choice carried with it the obligation to be God's servant in the work of establishing the divine kingdom throughout all the earth. "It is too light a thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the nations that my salvation may be unto the end of the earth" (Isaiah xlix. 6). Dr Kohler (*Jewish Encyclopedia*, iv. 46) quotes the following passage from Güdemann (*Das Judenthum*, page 44): "The character of Israel as the chosen people does not involve an inferiority of other nations. The universality of Israel's idea of God is sufficient proof against such an assumption. Every nation requires a certain self-consciousness for the carrying out of its mission. Israel's self-consciousness was tempered by the memory of its servitude in Egypt and the recognition of its being 'the servant of the Lord.' It was the *noblesse oblige* of the God-appointed worker for the entire human race." (Cf. notes on P.B. page 40.)

The Lord bless thee and keep thee (בְּרַכְּךָ וְשָׁמְרְךָ). Numbers vi. 24—26. See Notes on P.B. p. 53.

Page 5. *These are the things which have no fixed measure* (אֵלֵינוּ דְּבָרִים). This passage is composite, being, with the exception of the words from *timely attendance to devotion in prayer* (lines 8—11) [וְהַשְׁכֵּמְתָּ to תִּפְלֵה]

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(Hebrew lines 5—7), derived from the Mishnah Peah i. 1. The added passage, which is missing from the old mediæval Rite known from its place of origin as Maḥzor (or Prayer-book) Vitry, and is also missing from the French Rite, *J.Q.R.* iv. 36, occurs in substance, but not precisely in the same words, as Baraitha, Sabbath 127 a. (On the meaning of Baraitha, see below, note on P.B. p. 13.) The blessing for the gift of the Law (P.B. page 4) is followed by the recital of a passage from the Torah proper (the Priestly benediction), and another passage from the Mishnah and Baraitha (P.B. page 5). Under the term Torah or "Law," Bible and Talmud were included. Hence readings from the Rabbinical books were regarded as necessary to complete the duty of studying the Law. In some other Rites the same effect is produced by transferring the blessing of the Law to a later position, e.g. before the quotation from Numbers xxviii. (P.B. page 9), which is followed by a passage from Mishnah Zebahim (P.B. page 11), and a Baraitha (P.B. page 13). The arrangement in P.B. is one of the chief marks of the "Polish" usage.

There are certain *things which have no fixed measure*, i.e. though the duty is imposed by the Law, and a *minimum* sometimes fixed by tradition, yet the *maximum* of performance is left to a man's own generous impulses.

Page 5. *The corners of the field* (תִּפְסָה) (Leviticus xxiii. 22): "And when ye reap the harvest of your land, thou shalt not wholly reap the *corners of thy field*, neither shalt thou gather the gleanings of thy harvest: thou shalt leave them for the poor and for the stranger: I am the Lord your God."

The first-fruits (תְּבִכִּיִּים) (Exodus xxiii. 19; Deut. xxvi. 1—11). The first-fruits were taken to the Temple and presented to the priests. Tradition fixed the minimum amount of the first-fruits at one-sixtieth of the whole produce.

The offerings brought...at the three festivals (הַרְאִיִן or according to another spelling הַרְאִיִן) (Deut. xvi. 16—17): "Three times a year shall all thy males appear before

the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty; every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." There is thus *no fixed measure* as to the amount of the gift, and in these days, when the Synagogue has replaced the Temple, there are many authorities who urge the Israelite to display towards the Synagogue the same generosity as was once shown in the Temple.

The practice of charity (נְקִיאוֹת הַחֲסָדִים) implies much more than almsgiving; the Hebrew term used means *loving-kindness*, and it includes personal service and affectionate sympathy to all men as well as the bestowal of alms on the needy (T.B. Succah 49 b). To such *charity* (i.e. love) there is no fixed limit.

And the study of the Law (תַּלְמוּד תּוֹרָה). To this duty there is also no limit fixed. "This book of the Law shall not depart out of thy mouth, but thou shalt meditate therein *day and night*, that thou mayest observe to do according to all that is written therein" (Joshua i. 8).

Page 5. We have next various categories of *things, the fruits of which a man enjoys in this world, while the stock remains for him for the world to come*. Maimonides, in his commentary on this passage from the Mishnah, points out that there are two classes of religious duties: (*a*) those acts which concern only the doer in his personal relation to God, and (*b*) those acts which concern also the welfare of other men. It is class (*b*) that is referred to here: acts which affect the well-being of society. The doer of these acts is obeying the will of God, and thus the stock or principal remains to him for the world to come. But at the same time the doer enjoys the fruits of these acts in this world, for he participates on earth in the advantages which accrue from that ameliorated state of social life which *honouring father and mother* and the *practice of charity* and the rest of the acts enumerated must produce. In the case of most of these duties,

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again, texts may be cited in which promise is made of temporal reward, and it is possible that the Mishnah alludes to these texts. As Maimonides goes on to remark, all these actions belong to the general category of the *practice of charity*, and he cites the famous passage (Talmud, Sabbath 31a) wherein it is recorded of Hillel that when a heathen asked him to teach him the whole law in a sentence, he replied: "What is hateful to thee (if done to thyself) do unto no man." Of such a principle—at once the foundation of social morality and of mutual charity—it may be said that the fruit is enjoyed in this world while the stock remains for the world to come.

Page 5. *Timely attendance at the house of study* (הַשְׁכָּמַת בֵּית הַמִּדְרָשׁ). Attendance at the *house of study* was a regular part of the daily round for many centuries. Public worship was often celebrated in these houses of study, for the latter served also as synagogues. The term *Beth Hamidrash* is found earlier than *Synagogue* (or *House of assembly*, הַבִּנְיָן); it occurs in the Hebrew text of Ecclesiasticus (li. 23).

Hospitality to wayfarers (הַכְנָסַת אֹרְחִים), *visiting the sick* (בְּקֹר חוֹלִים), *dowering the bride* (הַכְנָסַת פֶּלָה), *attending the dead to the grave* (לְוִיָּת [or לְוִיָּת] הַמֵּת), and *making peace between man and his fellow* (הַבְרָאת נְשָׁלוּם), were duties the performance of which became engrained in the Jewish character. No small share in producing this result may be attributed to the prominence given to the subject in this passage of the morning prayer.

Devotion in prayer (עֵינֵי תַפִּלָּה). The word עֵינֵי is derived from עָיַן a piel denominative from עַיִן (eye). The verb means to "regard closely," to "pay due attention," and the noun thus signifies *devotion*. (The same noun is also used, as in Berachoth 55 a, in a lower sense: *regard* or *attention* to prayer may imply an ulterior object such as expectation of a favourable answer. See *J. Q. R.* xx. 276. But here the noun is employed in the higher sense.) A famous Rabbinic saying

runs: "The All-Merciful demands the heart" (Sanhedrin 106 b), and Prayer is described as "the heart's service" (Taanith 2 a). "Make not thy prayer a fixed matter of routine," is another caution (Aboth, ii. 13). *Devotion* is also termed in Rabbinic Hebrew *Carvanah* (פְּנִיָּה). "Devotion," says Dr M. Friedländer (*Jewish Encyclopedia*, iv. 549), "is the state of religious consecration. It is the most essential element in worship; so that a divine service without it is like a body without a soul. To such as pray to God without the spirit of fervent devotion, the stern sentence is applicable: 'With their mouth and their lips they honour me, but their heart they removed far from me' (Isaiah xxix. 13). Devotion is the entire dedication of the worshipper to the service of God, the banishment of all other thoughts from the mind and heart, so that the whole inner life centres in the one idea of God's greatness and goodness (Berachoth 29 b, 33 a; Maimonides, H. Tephillah, iv. 16). Every fulfilment of a divine commandment requires devotion or consecration of mind and heart to the sacred work to be done (מִצְוֹת צְרִיכוֹת פְּנִיָּה, Berachoth 13)." Hence the ancient benedictions used before fulfilling commandments, and the more recent introductory formulæ before putting on the tallith and phylacteries, or on entering the tabernacle (see notes on P.B. pages 14, 15, 232).

The study of the Law is equal to them all (וְתִלְמוּד תּוֹרָה כְּנֶגְדָּם כָּלֶם). The "Law," which term includes the whole religious teaching and literature of Judaism, is the source and sanction of all virtues. *The study of the Law* leads to the knowledge and practice of the will of God and to the higher life of righteous thought and deed.

Page 5. *The soul which thou gavest me is pure* (אֵלֶּהִי נִשְׁמָה). This passage, which gains appropriateness when said in the early morning when the soul seems to return to the body as one awakes, occurs with very slight verbal differences in the Talmud (Berachoth 60 a). The concluding phrase in some ancient versions is "Blessed art Thou O Lord who quickenest the dead" (מְחַיֶּה הַמֵּתִים). Both forms agree, however, in asserting Resurrection as

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well as Immortality. Some modern versions therefore prefer the reading "Blessed art Thou, O Lord, who callest the dead to everlasting life."

Who hast given to the cock intelligence (אִשְׁכּוֹן לְשִׁכּוֹן בִּינָה). In the Talmud (Berachoth 60b) this benediction at cock-crow is prescribed. The Romans divided the night, from 6 P.M. to 6 A.M., into four watches, Evening, Midnight, Cock-crow and Morning. (There was another division into three watches.) The service of the Temple began with the cleansing of the altar, which took place at cock-crow (Mishnah, Yoma, i. 8). It is possible that the inclusion of this benediction was due to Persian influence (see Darmesteter, *The Zend-Avesta*, i. 193). But the whole idea in this part of the liturgy is the regular recurrence of daily phenomena and life. On awaking the worshipper expresses his sense of the order of Nature and of the marvellous regularity of her operations. Hence it is probable that this benediction is to be traced to Job xxxviii. 36, a passage eulogising the providence and power of God. Various translations have been given of this verse in Job, but the Rabbis (Talmud, Rosh Hashana 26 a) translate it: "Who hath put wisdom in the inward parts (of man), or who hath given understanding to the cock?" Thus both the intelligence of man and the instinct of the whole animal world are derived from the same divine source.

Pages 5 and 6. *Who hast not made me a heathen... a bondman... a woman* (אִשָּׁה... עֶבֶר... נְכָרִי שְׂעִי). Plato or (according to some, Socrates) is recorded to have expressed his gratitude for three things, that he was a man and not one of the lower animals, a man and not a woman, a Greek and not a barbarian (Plutarch, *Life of Marius*, Diogenes Laertius, i. i. 7). Similarly, Darmesteter has shown that the Persians had a formula of the same kind. The threefold prayer is found with some variations in the Talmud (Jerus. Talmud on Berachoth ix. 1: Bab. Talmud Menachoth 43 b, Berachoth Tosephta, ch. 6). Some liturgies (cf. Berliner *Randbemerkungen*, i. p. 15) give the formulæ *positively* (שְׂעִי שְׂעִי יִשְׂרָאֵל) *who hast made*

me an Israelite etc.). In either case the sense is the same. The worshipper thanks God for the privilege of belonging to the community to which a special place was assigned in the working out of the divine purpose. As to the other two phrases, in the ancient world the position of male freemen was so much higher than that of women or slaves, that this benediction had a natural origin. But its retention in the Prayer Book has been consistently explained by Jewish authorities as due, not to pride in superior privilege, but to gratitude for higher obligations. Many of the ceremonial duties were not incumbent upon women; and the man, so far from resenting his additional burden, thanked God for it.

Page 6. *Who hast made me according to thy will* (שֶׁעָשִׂיתָ לִּי כְּרִצּוֹנִי). The liturgy, in so far as it applied to Public Worship, was at first a liturgy for men. Women prayed and said the Eighteen Benedictions, etc. (Mishnah Berachoth iii. 3), but it was only later on that the whole Morning Service was habitually used by women. In the present case a modification was introduced at least as early as the first part of the fourteenth century. Abudarham, who then compiled a work on the Prayer Book, says "Women have the *Minhag* or rule to substitute for the wording *who hast not made me a woman*, the form *who hast made me according to his will*." The phraseology of Abudarham implies that it was no new custom in his time. The actual phrase used by the women has Biblical analogies but it seems derived from the Hebrew text of Ecclesiasticus l. 22. (The last words of the Hebrew Ecclus. וַיַּעַשְׂהוּ כְּרִצּוֹנִי and *made him according to his will* exactly correspond to the liturgical שֶׁעָשִׂיתָ לִּי כְּרִצּוֹנִי.) The same passage in Ecclesiasticus also explains a phrase in the paragraph in P.B. page 4, in which is eulogised God's wondrous hand in the formation of the human body, with its limbs and arteries. That benediction concludes *Blessed art thou, O Lord, who healest* (i.e. *givest health to*) *all flesh and doest wondrously*.

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(Cf. Judges xiii. 19, but in the Hebrew Ecclus. הַמְּפָלִיא (הַמְּגִדֵּל אֶדְם מִרְחֵם לַעֲשׂוֹת בְּאֶרֶץ

All the remaining benedictions on this page, with one exception, are derived from the same Talmudic passage (Berachoth 60 b) to which frequent reference has already been made. In the Talmud all these benedictions were said privately and at home while performing various acts on rising and dressing in the early morning. It was only at a later date that these benedictions were included in the Synagogue liturgy, and their significance was idealised. The passage in the Talmud runs: "When one opens one's eyes one should say, *Blessed...who openest the eyes of the blind* (פֹּקֵחַ עֵינִים); when he sits up, he shall say, *Blessed...who loosest them that are bound* (מְתִיר אֲסוּרִים); when he dresses, he shall say, *Blessed...who clothest the naked* (מְלַבֵּשׁ עֲרֻמִּים); when he straightens himself to his full height, he shall say, *Blessed...who raisest up them that are bowed down* (זוֹקֵף קְפוּיִם); when he steps to the ground, he shall say, *Blessed...who spreadest forth the earth above the waters* (רוֹקֵעַ הָאָרֶץ); when he walks, he shall say, *Blessed...who hast made firm the steps of man* (אֲשֶׁר הִבִּין מוֹצְעֵי-יָגֶד); when he puts on his shoes (and thus is prepared to go about his daily duties), he shall say, *Blessed...who hast supplied my every want* (נִשְׁעָשָׂה לִּי כָּל-צָרָתִי); when he ties on his girdle, he shall say, *Blessed...who girdest Israel with might* (אֲנֹר יִשְׂרָאֵל בְּגִבּוּרָה); when he binds his turban round his head, he shall say, *Blessed...who crownest Israel with glory* (עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה); when he enwraps himself in a fringed garment, he shall say, *Blessed...who hast commanded us to enwrap ourselves in the fringed garment* (P.B. page 14, לְהִתְעַטֵּף בְּצִיצִית); when he puts the Tephillin on his arm, he shall say, *Blessed...who hast commanded us to lay the Tephillin* (P.B. page 16, לְהַנִּיחַ תְּפִלִּין); when he puts the Tephillin on his head, he shall say, *Blessed...who hast given us command concerning the precept of the Tephillin* (P.B. page 16, עַל-מִצְוַת תְּפִלִּין); when he washes his hands, he shall say, *Blessed...who hast given us com-*

mand concerning the washing of the hands (P.B. page 4, *על נְטִילַת יָדַיִם*); when he washes his face, he shall say, *Blessed...who removest sleep from mine eyes and slumber from mine eyelids* (*הַמְעַבִּיר שְׁנָה מֵעֵינַי וְתַנּוּמָה מֵעַפְעָפִי*)."

It will be seen that the order of benedictions is not quite identical with that in the P.B., but such variations are frequent in the various rites. One benediction in our P.B. is missing from the Talmud, namely, the last but one on page 6, *who givest strength to the weary* (*הַנוֹתֵן לִצְרָה כֹחַ*), it is, however, found as early as the *Maḥzor Vitry* p. 57.

"*Supplications.*"

Page 7. *And may it be thy will...to make us familiar with* [lit. *to make us walk in*] *thy Law* (*וְיִהְיֶה רְצוֹן*). This ancient paragraph is derived from the Talmud (*Berachoth* 60 b) with some variations, such as the substitution of the plural ("to make *us* familiar") for the singular reading of the Talmud ("to make *me* familiar"). Ancient formulæ, written for individual prayer, were often adapted to public worship by obvious changes of this character. The *good* and the *evil inclinations*, referred to in this paragraph, represent in the Rabbinic theology the antagonistic impulses to good and evil, the conflict between soul and body, spiritual ideals and material passions, of which every man is conscious. The incessant struggle between them for mastery constitutes a large element in the moral discipline of human nature. The conquest of evil by good is difficult but possible when to man's own endeavour is added the supporting grace of God. The lower impulses, which are not in themselves impure, must not be allowed to degrade humanity, but must be forced into the service of goodness and of God. *Subdue our inclination that it may submit itself to thee* expresses this profound thought in one of the sublimest phrases of the Jewish Prayer Book. The highest conception of the relation between man and God is given in this idea of self-submission, and, to use another Rabbinic phrase, the Israelite prays that the heaven of the evil

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inclination may not stir up and sully man's heart so as to impede this submission. The correlative idea, the acceptance of the divine will as man's highest good, is expressed in a noble prayer by Rabbi Eliezer (Berachoth 29 b): "Do thy will, O God, in heaven above and bestow tranquillity of spirit on those who fear thee below, and what is good in thine own sight do! Blessed art thou, O Lord, thou who hearest prayer."

(עֲשֵׂה רְצוֹנִי בְּשָׂמִים מְפַעֵל יְהוָה נַחַת רוּחַ לִירְאֵיךָ מִתַּחַת
וְהַטּוֹב בְּעֵינֶיךָ עֲשֵׂה בְּרוּךְ אַתָּה יְיָ יְשׁוּעָה תַּפְלָה :)

Scorn (בְּזִיּוֹן), i.e. irreverence and a propensity to degraded ideals; perhaps also the worshipper prays to be delivered from the low esteem of others (cf. Esther i. 18).

May it be thy will...to deliver me...from arrogant men and from arrogance (יְהִי רְצוֹן), i.e. from arrogance in others and from the same fault in oneself. The Hebrew for *arrogance* is literally "boldness of face" (עֲזוֹת פָּנִים). *A bad companion...a bad neighbour*—the one is a false friend (חֲבֵיר), the other an ill-conducted person who dwells (שָׁכֵן) near by. Cf. the saying in the Mishnah Aboth, ii, 4 (P.B. p. 189). *The adversary* (שָׂטָן) *that destroyeth*, i.e. the intrusion of evil suggestions and corrupting desires. For the significance of the term *Satan* used here see note on Angelology. *A hard judgment*, perhaps a case hard to decide when acting as judge; or it may mean harshness towards others, just as a *hard opponent* implies implacability towards oneself. The whole passage is from the Talmud (Berachoth 16 b), where we are told that Rabbi Judah the Prince (who compiled the Mishnah circa 200), when he had finished his prayers, habitually added this paragraph, although, the Talmud adds, Rabbi Judah was accompanied by Roman guards who would have protected him personally from the insults of arrogant men. Curiously enough, in the Talmud the form is plural, "to deliver *us*," while in the P.B. before us it is singular. But in another Talmudic passage (Sabbath 30 b), where the opening words of the same prayer are cited, the singular is used.

We can see how easily such variations could find their way into liturgical passages. R. Judah, when he was a guest at another's table, included in the grace after meals a passage similar to the one before us (Berachoth 46 a).

Page 7. *At all times let a man fear God* (לְעוֹלָם). This is a liturgical exhortation to inward religiousness, and does not belong to the prayer proper. It is taken from the *Tanna debe Eliyahu rabba* (tenth century), chapter xxi, introducing the following prayers from *Sovereign of all worlds* (רַבּוֹן) to (P.B. page 9) *I will bring back your captivity before your eyes saith the Lord* (לְעֵינֶיךָ אָמַר יְיָ). Some authorities hold that we should render "At all times let a man fear God *secretly* (בִּפְתֵּר) as well as *openly* (וּבִגְלוּי)," and that the reference is to periods of persecution when the open profession of Judaism was interdicted.

Sovereign of all worlds (רַבּוֹן). In this passage we have the true Rabbinic spirit on the subject of "grace" and "works." The Rabbis held that reward and punishment were meted out in some sort of accordance with a man's righteousness and sin. But nothing that man, with his small powers and finite opportunities, can do constitutes a *claim* on the favour of the All-mighty and the Infinite. In the final resort all that man receives from the divine hand is an act of grace. Hence: *Not because of* (i.e. relying on) *our righteous acts do we lay our supplications before thee, but because of* (or relying on) *thine abundant mercies.*

This passage is probably the prayer briefly referred to in the Talmud (Tractate Yoma 87 b), and was originally intended for the concluding service of the Day of Atonement, where it also finds a place (P.B. page 267). The Sephardim have a beautiful addition (ending with Isaiah xl. 15) to the paragraph which in P.B. (page 8) ends *for all is vanity* (Ecclesiastes iii. 19). It would run thus: *and the preeminence of man over the beast is nought, for all is vanity, save only the pure soul which will hereafter render its judgment and account before the throne of thy glory.*

(לְבַד הַנִּשְׁמָה הַטְּהוֹרָה שֶׁהִיא עֲתִידָה לָתֵן דִּין וְחֶשְׁבּוֹן לִפְנֵי
כֹּסֶם קְבוּרָה)

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Page 8. *Nevertheless we are thy people* (אֶבְל אֲנַחְנוּ עַמְּךָ). This translation suits better the version which closes the previous paragraph with a citation of the Biblical text Isaiah xl. 15. A preferable rendering for our P.B. reading would be: "*Verily we are thy people.*" Some phrases of this paragraph are found in the Midrash (Mechilta) on Exodus xv. 19 (ed. Friedmann, p. 44 a); cf. also the Midrash Yalkuṭ, § 253. *Abraham thy friend* (2 Chron. xx. 7, comp. Isaiah xli. 8). *Isaac his only son* (Genesis xxii. 2). The older reading was "*Isaac thine only one* (יְהִיֶּדְךָ)," i.e. the one uniquely offered to thee (God) on the altar. *Jacob thy first-born son* (Exodus iv. 22). *Jeshurun* is a poetical name for Israel (Deut. xxxii. 15, Isaiah xlv. 2), and probably means "upright" (from יָשָׁר). It may have been intended to replace *Jacob*, which had some unhappy implications (Professor Bacher ingeniously quotes Isaiah xl. 4, וְהָיָה הָעֵקֶב לְמִישֹׁר, as illustrating the change from *Jacob* to *Jeshurun*). But the Septuagint Greek translation of the Bible invariably translates *Jeshurun* by "*beloved*" (ἡγαπημένος), and it is to this view that the liturgy refers in the words: *Whose name thou didst call Israel and Jeshurun by reason of the love where-with thou didst love him.* (The verb יָשַׁר sometimes means *to be pleasing*, as in Judges xiv. 3, a sense easily passing over to *love*.)

Morning and evening, twice every day declare Hear O Israel, etc. On the recitation of this passage (called from its first word *shema*, שְׁמַע), and on the responsive doxology *Blessed be his name* (בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ), see notes on P.B. page 40. The introduction of the first verse (Deut. vi. 4) at this place is due to the desire to recite it as early in the day as possible. Originally the passage was read at daybreak. The *Shema* at first consisted only of the opening verse (Talmud, Tractate Succah 42 a, Berachoth 13 b). Some mediæval authorities hold that the *Shema* was inserted here because, during periods of persecution, its recitation was prohibited in its usual place. Cf. notes on P.B. page 7.

Thou wast the same ere the world was created (אֶתָּה הָיִיתָ). Quoted in the Midrash Yalkuṭ, Numbers § 836 (from Palestinian Talmud, Tractate Berachoth, ch. ix.), as a eulogy spoken by the heavenly hosts. This will explain, in the adaptation of this passage and the next to public worship, the repeated reference to the dominion of God in heaven as on earth.

Page 9. *Our Father who art in heaven* (אֲבִינוּ יֵשֵׁב שָׁמַיִם). This is not a common liturgical phrase when used vocatively. This is the only case in which it is found in the P.B., though in the Sephardic rite there is for the Penitential days a long litany, every line of which begins *Our Father who art in heaven*. But the idea is common. Cf. P.B. pages 69, 70 four times and page 76 (second line) *May it be the will of our Father who is in heaven....* In the Mishnah (Rosh Hashanah iii. 8) occurs "when Israel looked on high and submitted their heart to *their Father who is in heaven* they were healed" (with reference to Numbers xxi. 8). The phrase occurs frequently in the Talmud (e.g. Menahoth 110a). So, too, in the *Ethics of the Fathers* (Mishnah, Aboth, v. 23, P.B. page 203); "Be strong as a leopard, light as an eagle, fleet as a hart, and strong as a lion to do the will of *thy Father who is in Heaven*." The vocative use of "Our Father who art in heaven" becomes frequent in the poetical additions to the liturgy in the middle ages.

Thy great name by which we are called (שֵׁמְךָ הַגָּדוֹל שֶׁנִּקְרָא עָלֵינוּ). Literally (and more forcibly): "thy great name which is called over us." Compare Deut. xxviii. 10, "And all the peoples of the earth shall see that the Lord's name is called over thee" (כִּי יֵשֵׁם יְיָ נִקְרָא עָלֶיךָ). The phrase occurs in several other passages. The person whose name was called over anything was, in ancient Hebrew usage, thereby proclaimed the owner. The use of the phrase to express the relation between God and Israel implies the fact of *ownership*, coupled with the idea of *protection* (cf. Driver's *Commentary on Deuteronomy*, page 306). God's name is called over Israel: i.e. God owns

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Israel; he protects his possession and will take care of its future welfare.

At that time will I bring you in (בְּעֵת הַהִיא), Zephaniah iii. 20.

The Sacrifices.

Pages 9-13. *The Sacrifices.* We now reach citations from the Pentateuch and the Mishnah treating of the sacrifices. The devout recital of these passages is to take the place of the sacrifices of former days (Talmud, Taanith 27 b; Menahoth 110 a). Compare Hosea xiv. 3, "We will render as (or, in the place of) bullocks the offering of our lips." Prayer is described by the Rabbis (Taanith 2 a) as "the service of the heart," the word for service (עֲבוֹדָה) being identical with the term used of the sacrificial rites. Further, the recitation of the sacrificial passages is a reminder that the Synagogue services were constituted in correspondence to the Temple sacrifices (Berachoth 26 b).

Page 9. *And the Lord spake unto Moses* (וַיִּדְבֵּר יְיָ אֶל מֹשֶׁה). This passage from Numbers xxviii. 1-8 describes the regular daily sacrifices (*tamid*, תָּמִיד) which were offered morning and evening, and also the regular sacrifices for Sabbaths and New Moons (Numbers xxviii. 9-15). The early morning *tamid* was accompanied by the prayers which, as explained above in the Introduction to these Notes, formed the nucleus of our present ritual. At the end is added (page 10) a verse from Leviticus (i. 11), *And he shall slay it...northward* (וַיִּשְׁחַט אֹתוֹ...צָפֹנָה). The Midrash (Leviticus Rabbah, ch. ii.) interprets this verse as containing an allusion to the binding of Isaac, an act of obedience and devotion which God is represented as holding in lasting memory. In some rites the *Akedah*, the account of the *binding* (עֲקִידָה) of Isaac (Genesis xxii.), is included in this place; in the P.B. the chapter is printed on page 91.

Page 11. *Which are the places where the sacrifices were offered?* (אֵיזֶהוּ מְקוֹמָן). This chapter of the Mishnah (Zebahim v) serves a double purpose. It is, in the first

place, an account of the method in which the sacrifices were brought in the Temple, and thus is a further reminder of those sacred rites for which prayers are now the only substitute. And, secondly, it constitutes a reading from the Mishnah, prescribed in accordance with the idea explained in the following note. A reason has been assigned for the selection of this particular chapter. It consists throughout of undisputed statements, whereas most chapters of the Mishnah contain differences of opinion between various Rabbis.

Page 13. *Boraitha of Rabbi Ishmael* (רבי ישמעאל אומר). Rabbi Ishmael lived in the first and second centuries, and during the troublous period that followed the destruction of the Temple, helped to consolidate Judaism. On the basis of Hillel's seven rules, Rabbi Ishmael formulated thirteen rules (*middoth*, מידות), by which the text of the Law is to be interpreted, and these rules form the Boraitha in the Prayer Book. (The passage is prefixed to the ancient Midrash on Leviticus, known as Siphra.) The Aramaic word *Boraitha* or *Baraitha* (בְּרַיְתָא) means literally *external*, and is chiefly (though not exclusively) applied to the views or traditions of *Tannaim* (or Rabbis who lived before the completion of the Mishnah) which are not included in the Mishnah, and are thus *external* to that code. Similarly the books of the Apocrypha are called in the Mishnah (Sanhedrin x. 1) "outside books" in contrast to the contents of the canonical Bible. Another view is that these *Baraithas* were taught in the private schools *outside* and preparatory to the Palestinian and Babylonian public academies. The *Baraitha of Rabbi Ishmael* was not necessarily written by him, but it certainly emanated from his school and represents his exegetical methods. As this *Baraitha* is external to the Mishnah it is regarded as belonging to the *Gemara* (or comment on the Mishnah which, with the Mishnah, constitutes the Talmud). For it was held proper to meditate every day on the Law, the Mishnah and the Gemara, and to read portions of each (Talmud, Kiddushin 30 a). The Law is represented in this part of

the morning liturgy by the passage concerning the *tamid* offering; the Mishnah by the chapter on the sacrifices; and the Gemara by this Baraitha of Rabbi Ishmael. Passages from the Scriptural, Mishnaic, and Talmudic books are introduced into other parts of the Prayer Book with a similar object, viz. to serve as a minimum of religious study.

Page 14. *May it be thy will...that the temple be speedily rebuilt and grant our portion in thy Law* (ה'י רצונו). After the recitation of the Temple service, the prayer for its restoration is a natural sequence. This passage is taken from the *Ethics of the Fathers*, v. 23 (P.B. page 203). The *Ethics* originally terminated with this aspiration. It forms a fitting conclusion to the early part of the morning service.

The Tallith and Tephillin.

The tallith (טלית) was originally the ordinary mantle, of a square or oblong shape, which was worn as the outermost garment. It resembled the Bedouin *abayah* or striped blanket still worn in the East, and had some similarity to the Roman *pallium*. It was fringed at the four corners, in accordance with the Law (Numbers xv. 37; Deut. xxii. 12). By the thirteenth century it had become unusual for Jews to mark their ordinary outward garments by wearing fringes, and indeed the Law only prescribes fringes in the case of garments with *corners*, such as were no longer worn. But the fringed garment had become too deeply associated with Israel's religious life to be discarded entirely at the dictate of fashion in dress. Innocent III. in 1215 compelled the Jew to wear a degrading badge; the fringed garment became all the more an honourable uniform, marking at once God's love for Israel (Talmud, Menahoth 43 b) and Israel's determination to "remember to do all God's commandments and be holy unto his God" (Numbers xv. 39). Hence the fringed mantle of wool or silk is worn during prayer, for the most part only at morning service ("that ye may see

it," Numbers *ibid.*, was held to imply that the fringe was reserved for worship during daylight). The *thread of blue*, referred to in Numbers xv. 38, was either intertwined with the white or was used in order to attach the tassel to the corner. Owing to the difficulty of identifying or procuring the exact blue dye required, the Talmud (on Menahoth iv. 1) already asserts that the authorities dispensed with its use. The fringes are now exclusively *white*. Fringed garments with blue threads appear on some ancient Egyptian monuments, and such tassels were probably regarded as amulets. But the Hebrew Law has purified the meaning into "a beautiful religious significance" (Kennedy). The *tallith* is not worn by women, because of the general rule that women, whose duties are more absorbing in the home, are free from those ceremonies which have to be performed at a *specified* time. This general rule applies to several other ceremonies.

I am here enwrapping myself in this fringed robe (הִנְנִי מְתַעֲטֵף). This is a meditation or devotion (*cav-vanah*, see note on P.B. p. 5 above) of late origin; it is derived from the prayer-book of R. Isaiah Hurwitz (1570-1630). The benediction that follows (לְהַתְעַטֵּף בְּצִיצִית) is, however, much older (Talmud, Berachoth 60 b).

Page 15. *How precious is thy lovingkindness* (מִהֲיָקָר חֲסִדְךָ). Four verses from Psalm xxxvi. 8-11. The introduction of these beautiful verses, as of *And I will betroth thee unto me for ever* with reference to the phylacteries, is a fine instance of the power of Judaism to spiritualise ceremonial.

The Phylacteries or tephillin (תְּפִלִּין). The Hebrew name is possibly derived from the root תָּפַל, meaning to *attach*, or more probably from פָּלַל, the root whence comes the word for *prayer* (תְּפִלָּה). The wearing of phylacteries was derived from four Pentateuchal texts (Deut. vi. 4-9 שָׁמַע; Deut. xi. 13-21 שָׁמַע אִם וְהָיָה; Exodus xiii. 1-10 מִן־שִׁשְׁלִי וְהָיָה בְּיָדֶיךָ; and Exodus xiii. 11-16 מִן־שִׁשְׁלִי וְהָיָה בְּיָדֶיךָ) all of

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which are written on parchment enclosed in the small square boxes of black leather, bound on the head and arm by a strap (רצועה). The phylacteries are not used on Sabbaths and festivals, and are now for the most part only worn during morning prayer, but in the Talmudic and Gaonic ages they were worn all day by students. Maimonides emphatically expresses his preference for the older usage.

I am here intent upon the act of laying the Tephillin (הניני מכוני) is another meditation (*carvanah*) derived from the prayer-book of R. Isaiah Hurwitz.

Blessed...who hast commanded us to lay the Tephillin (לְהַנִּיחַ תְּפִלִּין), and *Blessed...who hast given us command concerning the precept of the Tephillin* (עַל מִצְוַת תְּפִלִּין) are two benedictions taken from the Talmud (e.g. Berachoth 60 b).

Page 16. *And I will betroth thee unto me for ever* (וְאֶבְרַחְתִּיךָ) (Hosea ii. 21, 22). The tephillin are compared to the bridal garland, a symbol of the devotion and affection between Israel and God. The recitation of these verses, as of those from Psalm xxxvi. (מִה־יִּקָּר) above, were (according to Baer) introduced by R. Nathan Shapira of Cracow in the beginning of the seventeenth century. The traces of *Polish* variation on the *German* rite are seen in our P.B. not only in certain differences of arrangement, but also in the addition of passages such as these. These additions are sometimes rather mystically recondite, but at other times they are as simple as they are beautiful.

On the spiritual value of wearing the phylacteries Maimonides (on the basis of the Talmud, Menahoth 43 b) thus writes: "Great is the sanctity of the *tephillin*, for while the tephillin are on a man's head and about his arm, he is humble and God-fearing; he is not drawn away by levity and idle conversation, nor does his heart entertain evil thoughts; but he fills his heart with ideas of truth and righteousness" (Laws of Tephillin, iv. 25).

The different Rites vary as to the point in the service

at which the tallith and tephillin are put on. Our P.B. arrangement has this in its favour, that the public service proper only begins with the paragraph (בְּרִיךְ שְׁאֵמֵר) that follows.

Passages of "Song."

Blessed be he who spake (בְּרִיךְ שְׁאֵמֵר). In the Prayer Book of the Gaon Amram there is at this point the note: "When Israel enters the Synagogue to pray, the Hazzan of the congregation rises and begins: *Blessed be he who spake*," etc. This implies that *public* worship began with this passage. According to Maimonides (*Hilchoth tephillah* ix. 1): "The Order of Congregational Prayers is in the morning as follows: All the people sit and the deputy of the congregation descends before the Ark and stands in the midst of the people, and begins and says the *Kaddish* and all the people answer *Amen*," etc. Thus the *public* prayers open, in this view, with page 37 of the "Authorised Daily Prayer Book." But Maimonides has also given us a full text of the service, and this includes much of what is contained in pages 1-36. It is, however, obvious that these earlier pages are rather of the nature of *private* devotion than of *public* worship. We know that it was habitual with the pious to reach the Synagogue an hour before public worship began (*Berachoth* 31 b) and to use this time in preliminary devotions, and in reciting Psalms (often called פְּסַלְמֵי דְזִמְרָא *Passages of Song*; the phrase, applied particularly to the last chapters of the Psalter, occurs in the Talmud, Sabbath 118 b). It is thus not easy to separate the private from the public prayers, seeing that many of the former were said in the Synagogue itself.

The paragraph beginning *Blessed be he who spake*, though in the Sephardic liturgy it follows some Psalms, is in the Ashcenazic rite correctly placed, as it is a benediction *before* the reading of selected Psalms, just as the paragraph beginning *Praised be thy name* (p. 36) is a benediction *after* the reading of the Psalms. In some of the Egyptian liturgies from Cairo the first part of the

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paragraph is wanting, and the passage, including only the words from *Blessed art thou* (page 16 third line from end) till the end of the first paragraph on p. 17, comes immediately after *before your eyes, saith the Lord* (p. 9) and immediately before *Let the glory of the Lord* (p. 28). The whole passage, much as we have it, is, apparently, at least as old as Moses Gaon (about 820) and in germ is much older. (See *Vitry*, p. 5, and commentaries on *Shulhan Aruch*, Orah Hayyim, § 51, 1.) Several of its most characteristic phrases are already cited in the Mishnah and Talmud. It is a solemn invocation which is followed by a formal benediction. The praise of God must precede petition for his favours (Berachoth 32), and the recital of Psalms with this majestic introduction carries out the rule.

Blessed be he who spake...blessed be he. It is thought by some that the words *blessed be he* were a responsive refrain repeated by the congregation after every clause. This idea was derived by Rapoport (*Bikkure ha-Ittim* x. 117) from an account of the ceremony at the installation of the Exilarch, or Prince of the Captivity, in Bagdad. We are told that when this head of the community was installed the Hazzan sang *Blessed...existed* and the young people present responded *blessed is he*, and then the Hazzan sang *Blessed...world...beginning* and the youths responded *blessed is he*.

Blessed...beginning. The word בְּרֵאשִׁית, being the first word of Genesis, comes to be used to mean not "*in the beginning*," but "*the beginning*," the creation. We know from the Mishnah (Ta'anith iv. 2) that while the daily sacrifices were being offered in the Temple at Jerusalem, the first chapter of Genesis was read in the Provinces. Corresponding to the 24 divisions of the Priests, each of which went in succession to perform the Temple duties for a week, there were 24 divisions of the laity. Some of the latter accompanied the priests, but others remained at home, and read the account of the Creation, spreading the reading over the week during which the corresponding division of the priests were

serving in the capital. The opening phrases of the paragraph *Blessed be he who spake* seem a reminiscence of this custom. Similarly, the special Psalms for each day of the week (see P.B. pp. 80 and 168) are explained in the Mishnah (Tamid end) as having reference to the details of the creation described in Genesis. Abudarham works out this idea with great and ingenious particularity.

Page 17. *O give thanks* (הודו). (1 Chronicles xvi. 8—36. The whole passage is also included in Psalm cv., with a few variant readings. The Prayer Book has chosen the version from Chronicles.) When the Ark of the Covenant was brought to Jerusalem from the house of Obed-edom, the occasion was one of joy (1 Chron. xv. 25, etc.). "Then on that day did David first ordain to give thanks unto the Lord by the hand of Asaph and his brethren" (1 Chron. xvi. 7), and the verses *O give thanks*, etc. follow. The same thanksgiving continued (according to *Seder Olam Rabba* xiv.) to be used daily until the erection of the Temple, the first part (as far as *and do my prophets no harm*) was sung in the morning, and the second part (from *Sing unto the Lord, all the earth* to *And all the people said Amen and praised the Lord*) was sung in the afternoon. If this be authentic, the passage is, as Baer remarks (following the *Col-bo*, § 5), better placed in the Sephardic ritual, where it follows immediately after the account of the sacrifices. At all events, the second part (including as it does *petitions* for the divine mercy and protection) can hardly have belonged to the original form in which the main idea was one of *praise*. But the two ideas of praise and petition easily merge into one another.

Page 18. *Exalt ye the Lord* (רוֹמְמוּ) till *I will sing unto the Lord, because he hath dealt bountifully with me* (end of p. 19) is composed of verses from the Psalms in the following order: Ps. xcix. 5, 9; lxxviii. 38 (this verse is omitted in some rites on the Sabbath); xl. 12; xxv. 6; lxviii. 35, 36; xciv. 1, 2; iii. 9; xlvi. 8; lxxxiv. 13; xx. 10; xxviii. 9; xxxiii. 20, 21, 22; lxxxv. 8; xlv. 27; lxxxi. 11; cxliv. 15; xiii. 6.

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Page 20. Psalm c. *A Psalm of Thanksgiving* or perhaps (in accordance with the translation of the Targum) *A Psalm for the Thank-offering*. The recital of this Psalm accompanied the presentation of thank-offerings (Leviticus vii. 11) in Temple times. On the days mentioned in the rubric thank-offerings were not brought. Hence the omission of the Psalm on those days.

The oldest rites do not include the hundredth Psalm in the daily service. It does not occur in the Egyptian forms, nor is it contained in the Siddur of the Gaon Amram. Maimonides also omits it. But the Yemenite Prayer Book mentions it, and in the French rite (which has strong points of similarity with the Ashcenazic) the Psalm is invariably included in the oldest manuscripts of the morning service. So popular was it in the Rhineland that some congregations in that district sang it even on Sabbaths, omitting only the first words and beginning *Shout for joy unto the Lord (Rokeah, § 319)*. Ibn Yarhi of Lunel (*Hamanhig* 1, § 21) reports that in his time (second half of the twelfth century) the Psalm was recited in Provence and Spain also on Sabbaths and festivals. The Psalm was early set to elaborate tunes, long drawn out (*Col-bo*), and it is nowadays often sung to joyous strains at weddings (see P.B. p. 298).

The appropriateness of the Psalm for daily worship is unquestionable, and its wide universalism ("Shout for joy unto the Lord *all ye lands*" more literally "*all the earth*") has led to its general introduction into daily worship. It is a psalm of thanksgiving, and all men on all days have the occasion and must feel the call to offer joyous gratitude to God for life and all its manifold boons. The service of gratitude is eternal. As the Rabbis put it (Leviticus Rabba, § 9, etc.) though in the time to come all sacrifices will cease, the thank-offering will never cease. In the Messianic Age there will be no sin and no expiatory sin-offering; there will be no sorrow, and no supplicatory petitions. But the thank-offering will last on in eternity, thanksgiving will

never become obsolete in the realms of spiritual bliss. The voice of praise will swell into fuller chorus. In all such anticipations of the Messianic age, in all these foreshadowings of what is to be, we can detect the ideals which the writers would have us set before ourselves as inspirations in our life on earth. A world full of praise; how near to heaven it would be! We must bring ourselves into line with such ideals. Our worship must not be impatient supplication, but patient praise. We must think less of what we lack, more of what we have.

In the third verse there are two readings of one word. In the Hebrew Bible sometimes one word is *read* (קָרָא) though another is *written* (כָּתוּב). These differences are indicated in the Masorah (lit. tradition) to which we owe the fixation of the text of Scripture. In the present case the difference of wording gives these two senses: (a) taking the text as *read* (וְלֹא) "He hath made us, *and we are his*"; (b) taking the text as *written* (וְלֹאֵנוּ) "He hath made us, *and not we ourselves*." The Masoretic preference for (a) is clearly justified.

Psalms and Doxologies.

PAGES 20-28. This selection of Psalms for Sabbaths and Festivals (occasions on which there is a fuller leisure, as also an increased incentive, to devotion) varies somewhat in the different rites, but the particular selection in our Prayer Book is exactly the same as that given in the *Maḥzor Vitry* (p. 62).

The series is beautifully chosen. We have (Ps. xix.) arrayed before us the glory of God in the heavens and the glory of the Law on earth. "The praise of God in nature is succeeded by the praise of God as revealed to man." The Sun warms, the Law enlightens. An apt commentary on this is "the great saying of Kant that there were only two things which were a perpetual marvel to him: the starry heavens 'above,' and the moral law 'within'" (Montefiore). Then Psalm xxxiv. (the verses of which are arranged alphabetically, except that

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there is no verse beginning with the letter *vav* and there is an additional verse at the end) unfolds God's care for those who reverence him and the moral elements in that reverence : *Keep thy tongue from evil and thy lips from speaking guile. Depart from evil and do good ; seek peace and pursue it.* Psalm xc. warns man of the brevity of life and of the duty to so number his days as to get him a heart of wisdom. Human transitoriness is as it were corrected by the abiding faithfulness of God. The ninetieth Psalm has thus been a message of good cheer and hope, and Maimon (the father of Maimonides) used the Psalm as the text of his *Letter of Consolation* to his brethren when oppressed by a proselytising and persecuting school of Mohammedanism in the twelfth century. Psalm xci. is the "Song of Evil Occurrences" (as it is called in the Talmud Shebuoth 15 b), and bids those who dwell in the shelter of the Most High to fear no evils by day or night : for he giveth his angels charge concerning us to keep us in all our ways. (See notes on P.B. p. 294.) In Psalms cxxxv. and cxxxvi. we have narratives of Israel's divinely ordered history. The second of these Psalms is called the "Great Hallel" or Praise (Berachoth 4) to distinguish it from the "Egyptian Hallel" (Psalms cxiii.-cxviii. sung on New Moons and Festivals). Here we find one of the most ancient of Psalmic refrains : "O give thanks unto the Lord, for he is good : for his loving-kindness endureth for ever." Psalm xxxiii. is a call to praise, probably inspired by some signal deliverance. Psalms xcii.-xciii. which conclude the series are also recited on Friday nights (see notes on P.B. p. 112).

Pages 28-29. The ordinary week-day service is now resumed from p. 20 above. The passage from *Let the glory of the Lord endure for ever* (יְהִי כְבוֹד) p. 28 to *Save Lord: may the King answer us on the day when we call*, p. 29, consists of Scriptural verses in the following order : Ps. civ. 31 ; Ps. cxiii. 2, 3, 4 ; Ps. cxxxv. 13 ; Ps. ciii. 19 ; 1 Chron. xvi. 31 ; a verse *The Lord reigneth, the Lord hath reigned, the Lord shall reign for ever and ever*, which occurs in ancient sources (Sopherim

xiv. 8) but is not Scriptural—it is compounded of Ps. x. 16, xciii. 1, and Exodus xv. 18; Ps. x. 16; Ps. xxxiii. 10; Proverbs xix. 21; Ps. xxxiii. 11, 9; Ps. cxxxii. 13; Ps. cxxxv. 4; Ps. xciv. 14; Ps. lxxviii. 38; Ps. xx. 10.

These verses are arranged in an order which is suggested by similarity not only of idea but of phrase. An examination of the Hebrew will show that for the most part each subsequent verse contains some word or idea already contained in the preceding. A similar remark applies to the collection of verses on pages 18, 19 (beginning רִקְמִי). But this is not all. In the last cited collection verses are taken from *each of the five books into which the Psalter is divided*. And, curiously enough, the collection on page 28 (יְהִי כְבוֹד) also includes verses from each of the five books of the Psalter with the exception of Book II. But the omission is supplied in the Yemenite Prayer Book, where the addition of Ps. xlvi. 12 completes the selection and gives us extracts from every book of the Psalter. There are reasons for concluding that the Yemenite form is the original. (Cf. notes on P.B. p. 100.)

Page 29. *Happy are they (אַשְׁרֵי) that dwell in thy house.* Prefixed to the 145th Psalm are two verses, the first taken from Ps. lxxxiv. 5 and the second from cxliv. 15. In the Psalter this second verse immediately precedes the 145th Psalm. In some ancient rites several other verses beginning with the same word (אַשְׁרֵי) are included. One of the methods of such collection was to combine verses beginning with the same word. The particular case before us goes back to the Talmudic age (Berachoth 4 b, cf. 32 b). The text "Happy are they who *dwell* in thy house" is used in the Talmud to justify the practice of betaking oneself to Synagogue for an hour before service begins. It is natural therefore that this text should be used before the six Psalms which were always recited daily. The word אַשְׁרֵי, used only as an exclamation, is the construct plural of the noun אִשְׁרָ—*happiness, blessedness*—thus אַשְׁרֵי means: *O the happiness, blessedness of.*

Great importance was attached to the devout recital

of the 145th Psalm. "He who recites this Psalm daily is assured of his part in the world to come" (Berachoth 4 b). In some texts of the Talmud the reading is *thrice daily* and the Psalm is included *thrice* in the daily liturgy: twice in the morning and once in the afternoon service (see P.B. pages 29, 71 and 94). The Psalm well deserves this honour. It is alphabetical (except that there is no line beginning with the letter א), yet while the acrostic arrangement sometimes produces an artificial effect, in this Psalm the flow of thought is not arrested. Jewish commentators have pointed out that the whole Psalm is one of praise and that it contains no petition. This is an additional reason for the idea cited from the Talmud, for the future bliss is assured to those who already in this earthly life place themselves in an attitude of praise. Dr Kohler suggests (*Publications of the Gratz College* 1897, p. 197) another reason for the threefold recitation of the Psalm daily. "The verses, *The eyes of all wait upon thee, and thou givest them their food in due season. Thou openest thine hand and satisfiest the desire of every living being*, contain the grace for each of the three meals, thus consecrating the bodily food to the service of God." Many other specific reasons have been assigned; it seems better, however, to rely for the threefold repetition on the grandeur of the Psalm as a whole. Of this Psalm Dr Kirkpatrick writes: "This noble doxology worthily heads the series of Psalms of praise with which the 'Book of Praise' ends. 'Thine is the kingdom, the power, and the glory for ever and ever,' is the thought which it expands. It is addressed to Israel's God as the supreme King, whose kingdom is universal and eternal; it celebrates his majesty, greatness and goodness; his providential care for all his Creation; his constant love towards those who love and fear him. Its most striking feature is its universalism. If Israel begins the chorus of praise (verse 1) it will not be content until all mankind join in it (verse 21). The Lord's goodness embraces all his Creation; and the whole of Creation responds with its hymn of praise."

Page 30. *But we will bless* (וַאֲנִיְהוּ) is added from Psalm cxv. 18. Possibly the addition was made in order to terminate Psalm 145 with *Hallelujah* (Abudarham).

Pages 30-33. The last five chapters of the Psalter, with Psalm 145, the last six chapters. José son of Halafta expressed the wish (Sabbath 118 b): "May my lot be of those who *finish the Hallel* every day!" and in the Talmud this is referred to the last six Psalms recited daily in the service before the benediction over the light (page 37), R. José terming the whole Psalter (or perhaps only the fifth book) *Hallel*, i.e. *Praise*. It is possible that in ancient (as in modern) times, devout souls (as Dr Kohler suggests, loc. cit.) recited the whole Psalter daily. The fact pointed out above, that the collections of verses וְיִמְכֹּר and יְהִי כְבוֹד contain passages from all parts of the Psalter, may be a reminiscence of, or a substitute for, such an ancient custom.

Page 33. The last verse of Psalm cl., being the close of the Psalter, is repeated. It is similarly customary to repeat the last verse or verses of each book of the Pentateuch, and also of the Sabbath lesson (Rashi Siddur, 33).

These noble Hallelujah Psalms were nobly chosen for the daily service,—with their expressions of putting trust in God and not in men (Ps. cxlvi.), their elevation of moral over physical strength, yet withal with whole-hearted admiration for the wonders of Nature, which are summoned to join in the diapason of praise (Ps. cxlvii.—cxlviii.), their exhortation to praise God for national triumph—the zealot note which gives fulness to the other expressions (Ps. cxlix.) and finally the universal full-toned call to jubilant praise with which the Psalter ends (Ps. cl.).

Blessed be the Lord, etc. These doxologies are taken from the conclusions of Psalms lxxxix. (end of Book III. of the Psalter), clxxxv. and lxxii. (end of Book II. of the Psalter).

Pages 33-36. *And David blessed* (וַיְבָרֵךְ דָּוִד) 1 Chron. xxix. 10-13; *Thou art the Lord, even thou*

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alone (אֶתָּה הוּא יי לְבַדָּךְ) Nehemiah ix. 6-11; *Thus the Lord saved* (יִישַׁע) including the Song of Moses) Exodus xiv. 30-xv. 18. There is some variation in the rites as to the inclusion of parts of these passages, but in the Gaonic age the custom was already much as in our P.B.

The rubric on p. 33, ordaining that the passages from Chronicles and Nehemiah are "said *standing*," is derived from Nehemiah ix. 5: "Then the Levites...said Stand up and bless the Lord," whereupon follows our Nehemiah passage. From the context in Chronicles it is clear that the earlier part of the passage was also said *standing*. Curiously enough, in some rites it is customary to resume the sitting posture before the Nehemiah passage, which as we have seen ought most certainly to be said standing. So, too, in some rites the *Song of Moses* is said or sung standing, but this custom is not universal. For the "traditional" melody associated with this "Song at the Sea," a reference may be made to F. L. Cohen's article in the *Jewish Encyclopedia*, ii. 188.

Page 36. *For the Kingdom is the Lord's* (כִּי לַיהוָה הַמְּלִיכָה). This passage is taken from Ps. xxii. 29; Obadiah i. 21; Zech. xiv. 9; and Deuteronomy vi. 4. It is identical with a passage in the Additional Service for the New Year (P.B. p. 248) and may be thence derived. Amram and Vitry already have it in the daily service at this place.

Praised be thy name (יִשְׁתַּבַּח). This paragraph is the benediction *after* reading the Psalms (or, in Talmudic phrase, "Verses of Sacred Song" בְּסוּגֵי דְזִמְרָא), just as *Blessed be he who spake* (p. 16) is the benediction *before* reading the Psalms. On Sabbaths and Festivals the benediction is expanded by the addition of the section *The breath of every living being shall bless thy name* (נְשַׁמַּח pages 125-127). There were special benedictions before and after the Hallel (Psalms cxiii.-cxviii.). See pages 219 and 224, in the notes to which further explanation is offered of the "Benediction of the Song"

as this last benediction is termed in the Talmud (Pesahim 118).

The paragraph before us (p. 36) is substantially the same in all rites, except for the conclusion, where variations are found. It is built up of the various Hebrew terms for praise and adoration; there are 15 such terms, and this is the number in Vitry and Abudarham.

The initials of the second to the fifth words of the paragraph form the name Solomon (שלמה), and Abudarham suggests an unknown Solomon as the author.

The Kaddish.

Page 37. *Magnified and sanctified be his great name.* This Aramaic prayer is known as the *Kaddish* (קדיש), an Aramaic adjective meaning *Holy*, used as a noun to mean *Sanctification*. A Hebrew noun from the same root is *Kedushah* (קדושה); this is applied to another doxology, that inserted in the *Amidah* (see P.B. pages 45, etc.). A third noun from the same root is *Kiddush* (קדוש) which is reserved for the Sanctification rite on Sabbaths and Festivals (P.B. pages 124, 230).

The Kaddish occurs in the P.B. in various forms: (1) The short or *half* Kaddish (חצי קדיש) as in the present case, p. 37; (2) the *full* Kaddish (קדיש שלם) as on p. 75; (3) the *Orphan's* Kaddish (קדיש יתום) as on p. 77; (4) the *Rabbinical* Kaddish (קדיש דרבנן) recited after the study of Rabbinical literature, as on p. 86; (5) the Kaddish of *Renewal* (קדיש לְאַתְחִדָּתָא) used at Funerals, as on p. 321.

On the significance of the Kaddish for these various uses, see the subsequent notes on the pages cited.

Here (p. 37), and elsewhere in the liturgy, the Kaddish is introduced to mark the *end* of one of the principal sections of the service. It was in the first instance a doxology at the conclusion of the reading of the Bible or of the sermon. "The Kaddish has a remarkable history. Originally, it had no relation what-

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soever to the prayers, and still less to the dead. It was the doxology recited by the teacher or preacher at the close of his discourse, when he was expected to dismiss the assembly with an allusion to the Messianic hope, derived especially from the Prophets and the Psalms" (Kohler). It was composed in Aramaic, for this was the language spoken by the Jews after the Babylonian exile, and it was held desirable that the doxology should be understood by those who were present at the discourses, but were little acquainted with Hebrew (*Tosaphot* to Berachoth 3 a, on the basis of Soṭah 49 a). The title of the doxology (*Kaddish*) is as old as the 'Tractate Sopherim' (xvi. 12, xix. 1, xxi. 6, etc.), and the responses are older still. Some of its leading thoughts and expressions—the thoughts are pre-eminently similar in all versions of the *Kaddish*, though the expressions vary in the different rites—are derived from Scripture (e.g. Ezekiel xxxviii. 23) and from the Targum (Aramaic translation), as shown in detail in the Notes of Baer (p. 129).

This doxology easily passed from the School to the Synagogue, to whose services it was perfectly adapted both by its contents and its responses. "Seven times a day do I praise thee" said the Psalmist (cxix. 164) and the Gaonim based on this text the custom of reciting the *Kaddish* at least seven times daily.

Of the responses the following deserve especial note :

(1) *Amen* (אמן), is an adverb (from אמן = confirm, support), and means *verily, truly*. It is frequently used as a response in doxologies in the Bible (for references see notes on p. 33 above); the assembled people signify by it their firm assent to, and personal participation in, the sentiments which have been pronounced. *Amen* is perhaps the most widely-used word in the language of men. It is frequently on the lips of worshippers in Synagogue, Church and Mosque. *Public* worship still takes mainly the form that *one* speaks and the rest *respond*. Much religious importance was attached to the response *Amen* in Jewish worship, and the Rabbinic literature has much to urge on the subject. (See

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article on *Amen* in *Jewish Quarterly Review*, vol. ix. 1). In large Synagogues, such as that in Alexandria, an official stood on a platform and waved a flag at the moment when the congregational *Amen* was to be uttered (Succah 51 b).

(2) *Let his great name be blessed for ever and to all eternity.* This response is frequently referred to in the Talmud (Berachoth 3 a, 21 b, etc.; Sabbath 119 b; Succah 39 a; Soṭah 49 a, etc.). It is partly derived from Daniel ii. 20.

(3) On other responses see notes on P.B., page 75.

The key-notes of the Kaddish are the glorification of God and the speedy expectation of his Kingdom. A fine analysis of the Jewish conception of the Kingdom of God is to be found in Dr Schechter's *Aspects of Rabbinic Theology* (chapters v.-vii.). In this conception of the Kingdom were included *national* ideas, for the restoration of Israel was a vital instrument for the establishment of God's Kingship on earth. The conception was also *ethical*. God's kingdom meant the reign of righteousness, and the furtherance of that reign was by means of moral and spiritual endeavour to better the life of man on earth. And the reign was *universal*, it did not affect Israel only. The "Kingship" passages in the liturgy always have this wide application; nothing in sacred prayer is more all-embracing than the "Kingship" paragraphs on pages 77, 101, and 249 of our Prayer Book. The doctrine of the Unity of God implies the universality of the dominion of the One King, and thus the *Shema* beginning as it does with the proclamation of the Unity is immediately followed by a response proclaiming his Kingship.

The Benedictions of the Shema.

Page 37. *Bless ye the Lord* (בְּרַכּוּ). This invocation to prayer, introducing the main part of the service (the *Shema* with its benedictions and the "Eighteen" blessings), is Biblical (Nehemiah ix. 5, cf. Eccus. xlv. 25, l. 22), and was regarded in the Rabbinical sources as a well-

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established formula for calling the people to public prayer (Mishnah, Berachoth vii. 3; Talmud, *ibid.* 49 b). The addition of the italicised clause "*Bless ye the Lord who-is-to-be-blessed*" is ordained in the name of R. Ishmael (i.—ii. cent. c.E.) in the Mishnah just quoted; the insertion is designed to associate the Leader with the praise of God to which he summons his fellow-worshippers. The response of the congregation is based (by the Siphre, Deut. xxxii. 3) on the text: "When I call on the name of the Lord, ascribe ye greatness unto our God." In this and similar formulæ the verb translated *bless* has very much the same meaning as *praise*.

The passage which, as the rubric (p. 37) states, is said by the "Congregation in an undertone" is found in the Vitry, and is cited by Abudarham and the Ṭur (Orah Hayyim 57, 1) as a universal custom. Some authorities object to its inclusion. The passage, the opening phrases of which are the Hebrew equivalent of phrases in the Aramaic Kaddish, is compiled in part from Isaiah xlv. 6, Psalms lxviii. 5 and cxiii. 2. The readings vary in detail in the different rites. The practice of Cantors to prolong the melody in singing the first word of the invocation is in part due to the desire to allow the congregation time for reciting the long response.

There now follow the two Benedictions which lead up to the Shema. The Mishnah (Berachoth i. 4) attests the antiquity of these paragraphs, as well as of the paragraph that follows the Shema. "In the morning he recites two benedictions before the Shema, and one after it; and in the evening he recites two benedictions before the Shema and two after it." (On the evening benedictions see notes on P.B. p. 96.) The three morning benedictions are (*a*) a eulogy of God as creator of the light of day (P.B. p. 37), (*b*) a eulogy of God as giver of the Law (P.B. p. 39), and (*c*) an attestation of faith (following the Shema) including a eulogy of God as Redeemer of Israel from Egypt (P.B. pp. 42–44). For a full discussion of the problems connected with these

benedictions reference may be made to the articles of Drs Büchler, Blau, Elbogen and Liber in the *Revue des Études Juives*, vols. liii.-lix.

The Yoşer (Creator) Prayer.

Page 37. The first benediction (known from its opening word as יוצר) runs: *Who formest light...and createst all things*, and is adapted from Isaiah xlv. 7, where however the text has "I form the light and create darkness, I make peace and *create evil*." In Isaiah there is possibly a protest against the Persian dualism (Ahuramazda was god of light and goodness, Ahriman was god of darkness and evil). The liturgical substitution of *all things* for *evil* in the last clause arose from a desire to use a more reverent or euphemistic expression (Berachoth 11 a). In Jewish theology there has been a general tendency to avoid ascribing evil directly to the divine creative activity. "From above proceeds only good," though man may convert it into evil. Nothing coming from God is in itself evil, even death and the lower passions may be agencies for good (Genesis Rabba ix.). Maimonides pronounced evil a negation, and therefore not susceptible of *creation* at all (*Guide*, iii. 10).

The praise of the Creator of light is supplemented by a more general eulogy of the divine power and beneficence as expressed in the daily renewal of the order of nature (Hagigah 12 b). The older liturgies, such as the Vitry, contain the whole of this long passage, with its angelic references, much as it appears in our P.B. But it was originally far shorter as may be seen from various Gaonic texts recovered from Cairo, and as Zunz clearly deduced from internal evidence (*Gottesdienstliche Vorträge*, p. 382).

The verse on the last line of P.B. page 37 *How manifold are thy works* is from Psalm civ. 24.

Page 38. *The blessed God...continually* (אל ברוך) down to (תפארת) contains 22 words in alphabetical acrostic. This did not form part of the original prayer. There are

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traces of further alphabetical sequences in this section of P.B. Saadiah has some which are peculiar to his own Siddur (or Prayer Book).

He set the luminaries round about his strength may refer to the primeval light which shone beneath the Heavenly throne (Baer). Several phrases in this part of the P.B. are mystical, being similes derived from the poetical conception of the Throne and its attendant angelic hosts.

The chiefs of his hosts. The *chiefs* (פְּנוֹת) is Biblical (1 Samuel xiv. 38 the *chiefs* of the people); it means literally *corners*. The same word is used of the corner-stone in Psalm cxviii. 22 (P.B. p. 223). The chiefs here would be the Archangels, especially Michael and Gabriel. The term *host* (צָבָא)—used in this passage of the *Angels*—usually means an *army*, and the *heavenly host* may have originally been a metaphor derived from the *stars* regarded as arrayed in order of battle (*The stars in their courses fought against Sisera*, Judges v. 20). In polytheistic systems the heavenly host was the object of worship, but in Judaism it is merely a poetical metaphor for the heavenly bodies on the one hand, and the retinue of angels on the other.

The Angelology of the Prayer Book.

For a general account of Jewish angelology the reader may turn to the articles of Drs Blau and Kohler in the *Jewish Encyclopedia*, i. pp. 583–597. Attention will be here restricted to those aspects which find a place in our P.B. In other Synagogue rites (especially those of the Kabbalists) angels fill a greater rôle.

The Hebrew word rendered *angel* (מַלְאָךְ), like the Greek word *angelos* (ἄγγελος), means simply *messenger*. The term is applied in Scripture to the messengers sent by man to man (as in the case of the messengers—מַלְאָכָיו—despatched by Jacob to Esau, Genesis xxxii. 3), and the same word is expanded to include all the instruments of divine purpose, human and superhuman

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beings, as well as the forces of nature. "He maketh the winds his messengers (מַלְאָכָיו), his ministers (מְשִׁנֵּהֶי) flaming fire" (Ps. civ. 4, P.B. p. 177), a text which "may either affirm that God makes wind and fire serviceable to him for special missions (compare Ps. cxlviii. 8, P.B. p. 32) or that he gives wind and fire to his angels as the material of their manifestation, and as it were their assumption of a corporeal form, for the purpose of his activity within the world, which is mediated by means of them" (Delitzsch on Ps. civ.). In the Talmud it is suggested that the angels were formed out of fire (Hagigah 14a), for the fancy of poets naturally turns to the purest and most ethereal similes. The passing over of the *messenger* into what we understand by *angel* (a more or less superhuman being entrusted with a mission) is marked by the addition of the name of God, thus: *the angel of the Lord* (Genesis xxii. 11, P.B. p. 91), *sons of God* (which is a title for *angels* in Scripture (Job i. 6) and may be the real meaning of the words of Psalm xxi. 1—אֱלֹהִים בְּנֵי—rendered *children of the mighty* in P.B. pp. 111, 157). Again, the angels are described as the *holy ones* (Daniel viii. 13, P.B. p. 38, perhaps also P.B. pp. 45, 116); this expression is also used of saintly men who perform the angelic function of praise (P.B. pp. 73, 127, Ps. xvi. 3, P.B. p. 319), for God is sanctified "in heaven above and on the earth beneath" (P.B. p. 130). The angels are mostly (in our P.B. always) the instruments of the divine beneficence, they are charged by God to protect men (Ps. xci. 11, P.B. pp. 23, 294), just as Jacob speaks of the angel "who delivered me from all evil" (Genesis xlviii. 16, P.B. p. 296). The number of angels was great, Jacob meets a host of them (Gen. xxxii. 3, P.B. p. 310). Regarded as an organised body, the angels were distinguished into classes: *seraphim* (perhaps *fiery* creatures or winged *serpents*, Isaiah vi. 2, P.B. pp. 39, 160); *hayyoth* (*living* creatures, described in Ezekiel's vision ch. i, P.B. pp. 39, 129, 131, 146); *ophanim* (literally *wheels* who bear the

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throne, Ezekiel i., P.B. pp. 39, 131); *cherubim* (the etymology is uncertain, but they were winged beings associated with the heavenly chariot in Ezekiel and with the Temple in Exodus xxv., 1 Kings vi., P.B. p. 100).

The only angels *named* in our P.B. are the four Archangels who are often found associated in the Apocalypses. They are (P.B. p. 297): Michael (Daniel x. 13, literally *Who is like God?* the tutelary prince of Israel, see *Jewish Encyclopedia*, viii. 535); Gabriel (Daniel viii.-ix., lit. *Man of God*, see *J.E.* v. 841); Uriel (lit. *Fire of God*, see *J.E.* xii. 383); and Raphael (Raphael, angel of *healing*, *J.E.* x. 317). Though the word *Saṭan* occurs in P.B. (pp. 7, 100, 114) it is not used as a particular personality; this is clear from the use of the same root (P.B. p. 55) in the general sense of an *adversary*. *Saṭan*, from a root apparently meaning to *oppose* or *hinder*, is personified as a special individual in the Prologue of the Book of Job, but he has no independent power, and is subservient to the divine will. From the third Christian century onwards, *Saṭan* played a part in Jewish demonology, but the whole conception has now no place in Judaism, except in popular folklore. In P.B. *Saṭan* is (as was indeed the case in earlier Rabbinic theology) mostly identical with the *evil impulse*, the lower passions which are a hindrance to man's pursuit of the nobler aims of life. It is against the dominance of this impulse that the Israelite still prays. (On *Saṭan* see L. Blau in *Jewish Encyclopedia*, xi. 68.)

The two main angelological ideas represented in our P.B. are (*a*) that the angels surround the "Chariot" and Throne (Ezekiel i., P.B. p. 129) as God's ministers (Ps. civ. 4, P.B. pp. 38, 130) and (*b*) that the angels—whose characteristics are brilliantly described in P.B. pp. 38 and 129—ecstatically proclaim the praises and holiness of God (Isaiah vi. and Ezekiel iii. cited in P.B. in the *Kedushah*, pp. 39, 45, 131, 137, 160). In this attribute of praise the angels perform the same duty as Nature herself (Psalms xix., xcvi., xcvi. etc., P.B. pp. 20, 109, 110, 129, 292). Man fulfils the same ideal function, in

this life and in the world hereafter. Finally, Jewish theology treats the angels as absolutely subordinate to God (P.B. p. 131), who is exalted above the *hayyoth* (P.B. pp. 129, 146); it is on God, and not on any angel, that Israel relies (P.B. p. 144). Various theories have been held by Jewish scholars as to the nature of the angels, but since the time of Maimonides the prevalent view has been to allegorise the conception and purify it of all material elements. (See I. Abrahams, *Aspects of Judaism*, p. 20.)

Page 38. *They all take upon themselves the yoke of the kingdom of heaven.* Here again the angels perform the duty which is also Israel's highest privilege. On the meaning of the *kingdom* see notes on P.B. p. 37. A word must be added as to the expression *yoke*. The term implies a sense of burden. The yoke of the kingdom and the yoke of the commandments are, indeed, not easy to bear. To bring God into the affairs of human life and to elevate that life unto God are ends only to be attained by strenuous endeavour. But the word *yoke* also implies a burden grudgingly borne. It is this element of the comparison that has no relevance in connection with the Jewish conception of the kingdom and the Law. The yoke is borne willingly, joyously; not as a badge of involuntary servitude but as the emblem of free service (Mishnah Aboth iii. 4 [6], P.B. p. 191).

Page 39. On the *Kedushah* or Sanctification, beginning *Holy, holy, holy*, see notes on P.B. pp. 45 and 73. The phrases of the *Kedushah*, being in Scripture angelic doxologies, are appropriately added in the present context. But the Babylonian Talmud (Berachoth 21 b) prohibits the *private* recitation of the *Kedushah*, and for this reason the *Kedushah* is introduced in the prayer when repeated aloud by the Precentor in the presence of a congregation. How then comes the *Kedushah* in the section (יוֹצֵר) which belongs to private as well as to public devotion? One answer is that our liturgy reflects a Palestinian and not a Babylonian usage, for it is maintained that a

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different rule prevailed in *Palestine*, where the *Kedushah* may have been permitted during private prayer (T. J. Berachoth v. 4). This, however, is open to doubt. Another answer is that of the Gaon Amram (p. 4 a), who describes the introduction of the *Kedushah* in the private prayer as an innovation of the mediæval ecstasies known as the "riders on the Chariot," who had considerable influence on the liturgy (see P. Bloch in Brann's *Monatschrift*, xxxvii. esp. pp. 261, 305). It is possible that the whole long passage (P.B. p. 37, line 3 from foot to P.B. p. 39, line 10), between the two occurrences of the same phrase *who in his goodness reneweth the creation every day continually* (וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל-יּוֹם תָּמִיד מַעֲשֵׂהוּ), is a later interpolation. (See further the notes on P.B. p. 73.)

The angels *give sanction to one another* (P.B. p. 38)—in token of their absorption in the general prerogative of praise, they repress their individualities and each acts in unison with the rest (Tanḥuma 19). *They offer* (lit. *give*) *pleasant melodies* (P.B. p. 39)—the combination of the verb *give* with the noun *song* is often found in Scripture, e.g. Job xxxv. 10 *who giveth songs in the night* (cited in Sabbath night hymn, P.B. p. 217).

The sentence *O cause a new light to shine upon Zion* (P.B. p. 38) is not found in the Spanish rite, and its inclusion was the subject of considerable controversy in the middle ages. Saadiah in particular was strongly opposed to it, as it breaks the line of thought, by introducing a petition for the future into a eulogy of the past and present. But it was natural to interpolate such petitions concerning Zion here and in the following section (where the prayer for the restoration to Zion is a later addition, cf. Zunz, op. cit. p. 282, and many Genizah texts).

The Ahabah (Love) Prayer.

Page 39. *With abounding love hast thou loved us.*
In the evening service (P.B. p. 96) another and shorter

form of this prayer opens with the words *With everlasting love hast thou loved us*. Both readings (אַהֲבָה רַבָּה and אַהֲבַת עוֹלָם) are cited in the Talmud (Berachoth 111 b). "I have loved thee with *an everlasting love*" says Jeremiah (xxx. 3), and as this phrase is Scriptural, some rites (especially the Sephardic) always begin the paragraph with it both morning and evening. But there is, as Baer remarks, some convenience in varying the initial words in prayers of different contents, so as to make it easier to keep them distinct and memorise them. Compare similar differences in the forms (שְׁלום and אֶמֶת) on P.B. pp. 42, 53, and 98.

The *Ahabah* prayer—one of the most beautiful in the liturgies of the world—probably belonged already to the service of the Temple. The two benedictions (for *Light* and *Law*) appropriately lead up to the Shema. Just as in Psalm xix. (P.B. p. 20), the poet first lauds the Creator of the Sun and then enlarges on the glory of the Law—first speaking of the might of God as manifested in his dominion over physical nature, then of his love revealed in spiritual communion with the heart of man—so we have in the two benedictions preceding the Shema first (יוֹצֵר) a thanksgiving for natural light, then (אַהֲבָה) a thanksgiving for spiritual illumination. In this second prayer there is a characteristic union of the practical and the ideal. Israel entreats the merciful Father, out of his very love for the fathers and the children, to bestow a practical knowledge of his precepts, and a power to perform them. There is also a yearning for an inward sense of God, that each man's heart may be one and undivided (this is the sense of יִחַד לְבַבֵּנוּ—*make our heart whole*—Siphre Deut. § 32) in love and reverence (cf. Psalm lxxxvi. 11). Israel's mission is at once a life and a creed, to obey the Law and proclaim the Unity, and Israel's salvation consists in, or at least is conditioned by, fulfilment of that mission. Another idea suggested by the words is this. They breathe the hope that the hearts of all

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Israel may be *united* in the love and fear of God, so that minor differences may not lessen the solidarity of Israel in its enthusiasm for the mission.

The Shema.

Page 40. The Shema, so called from the first word (שמע = *Hear!*), consists of three passages from the Pentateuch: Deut. vi. 4-9, Deut. xi. 13-21, and Num. xv. 37-41. The recitation of the Shema and the accompanying benedictions was part of the regular daily ritual of the Temple (Mishnah Tamid v. 1), and the custom was taken over by the Synagogue. The Shema (and the previous benedictions) were recited by Reader and Congregation either in alternate verses or in some other responsive form.

When the individual recites his prayer privately, he prefaces to the Shema the three words *God, faithful King!* (אל מלך נאמן). The initial letters of the Hebrew form the word *Amen!* (אמן), as already noted, in the Talmud (Sabbath 119 b). The true reason for the addition of these three words may be that the recitation of the first paragraph of the Shema was considered as the "reception of the yoke of the kingdom," just as the second paragraph was the "reception of the yoke of the commandments" (Mishnah Berachoth ii. 2). But the idea of the divine Kingship does not verbally occur throughout the three paragraphs of the Shema. The idea is introduced in the doxology which is interpolated after the first verse of the Shema, but this doxology (though now included in private prayer) belongs essentially to public worship, and in order to introduce the idea of *kingship* in the private recitation of the Shema, the invocation *God, faithful King!* may have been introduced. Baer, however, remarks (p. 81): "With these three words, the man who prays in private raises the number of words in the Shema from 245 to 248, which latter number corresponds to the 248 parts of the human frame (Tanhuma Kedoshim). He who

prays with the congregation does not say these words, for the repetition of the last two words of the Shema united to the first word of the next paragraph (ה' אֱלֹהֵיכֶם אֶחָד) completes the number 248 in another way. And it is written in an old commentary (and in the Rokeah) that the worshipper, when uttering these three introductory words (*God, King, faithful*), shall intensely realise what the words imply: *God*—before the creation, *King* over all the world, *faithful* to give unto man immortality."

The Shema expresses "the fundamental truth of Israel's religion, the uniqueness and unity of God, and the fundamental duty founded upon it, viz. the devotion to him of the Israelite's whole being" (Driver).

Hear, O Israel: the Lord our God, the Lord is One. It is objected to this rendering that the repetition of the word *Lord* is unnecessary and unnatural. But it is not easy to find a better translation, though the *sense* of the verse is quite clear. The Anglican Version renders *Hear, O Israel: the Lord our God is one Lord*, which is similar to the rendering in Zunz's Bible *Hear, O Israel: the Eternal our God is a unique eternal Being*. Ibn Ezra has the good rendering, *Hear, O Israel: the Lord is our God, the Lord alone*. Another favourite version (that of the Greek) treats the sense as containing two distinct affirmations, *Hear, O Israel: the Lord is our God, the Lord is One*. This version is adopted by the Rashbam (R. Samuel ben Meir, 1085-1174, grandson of Rashi), and seems also to be implied in the explanation of the Midrash (Siphre ad loc.).

The doxology which follows (*Blessed be His name, whose glorious Kingdom is for ever and ever*) is not Biblical, but was regularly used in the Temple when the Tetragrammaton (which means the name of *four-letters* יהוה) was uttered. The Hebrew cannot be precisely rendered, but the phrase seems to have been developed as follows (Liber). First came simply *Blessed be the Lord for ever* (Ps. lxxxix. 53 בְּרוּךְ ה' לְעוֹלָם). Then, as the scruples against the common use of the Tetragram-

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maton increased, a paraphrase was substituted for the name of God, as is seen in an inscription of the 4th century B.C.E. : *Blessed be his name for ever* (בְּרוּךְ שְׁמוֹ לְעוֹלָם). This was further refined into : *Blessed be the name of his glory for ever* (Ps. lxxii. 19 בְּרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם), a form which the Targum Jonathan on Deut. vi. 4 cites in connection with the Shema. Finally the paraphrase went a step further and we attain the form now current (which may be preferably rendered not as in our P.B. but) *Blessed be the name of his glorious kingdom for ever and ever* (בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד). Thus the veneration for the name of God explains this progression in the paraphrastic forms chosen to replace it (as M. Liber suggests). But the final form is happy in including the idea of the *sovereignty* of God which is not otherwise expressed in the Shema. It has also been suggested that the formula was introduced by the Pharisaic opponents of Herod and the Sadducean priesthood in order to emphasise the belief in the sole sovereignty of God as against the aristocratic tendency to admit the sovereignty of the Cæsars (who also claimed divine honours). Parallel to this would be the contrast in two consecutive benedictions of the Amidah (P.B. p. 48) *Reign thou over us, O Lord, thou alone and the dominion of arrogance do thou uproot*, where the *dominion of arrogance* (מְלִכּוּת זָרוֹן) may refer to the Roman Empire.

The proclamation of the Unity of God is followed by the enunciation of man's duty to love him. Here we have "the two great factors of the Religious Idea : God and Duty. Not belief alone, but belief ripening into loving obedience—this is the ideal. For faith in the supreme only attains its true purpose when it fulfils itself in the dedication of all our powers and faculties to his service" (M. Joseph). The Unity of God is the basis of the Jewish creed, the Love of God the basis of the Jewish life. This Love towards God was to be

exerted with heart, and soul, and might. "Feeling alone will not suffice; we need also will; and will alone does not suffice; it must be translated into deed" (Montefiore). The words embodying the basic dogma and duty of Judaism, regarded as the quintessence of the Law, were to be constantly in the Israelite's memory, and to be visibly written before his eyes. They were to be impressed on the young (יִצְוֶה = to *prick* in, *impress*, hence *teach diligently*), to be recited in worship morning and evening, and the Law, of which they formed the epitome, was to be the subject of conversation and study at all times. They were to be a sign upon the hand and frontlets between the eyes—a precept which received literal fulfilment in the wearing of *tephillin* (phylacteries) (on which see note on P.B. p. 14 above). They were also to be inscribed on the door-posts—an ordinance which gave rise to the *mezuzah* (lit. *door-post*, and thence the glass, wood, or metal case containing the first two paragraphs of the Shema: Deut. vi. 4-9, xi. 13-21). The ancient Egyptians wrote "lucky sentences" over the entrance of the house. The word *phylactery* is derived from the Greek and means *safeguard* or *amulet*, it is therefore an improper translation of the "frontlets" (later called *tephillin*) named in the Shema. For there is nothing of the idea of "lucky texts" in the *mezuzah*, or of amulet in the *tephillin*. The Jewish custom merely gives concrete form to abstract ideas. The Shema thus enshrines the fundamental *dogma* (Monotheism), the fundamental *duty* (Love), the fundamental *discipline* (Study of the Law), and the fundamental *method* (union of "Letter" and "Spirit") of the Jewish religion.

Page 41. The second paragraph of the Shema (Deut. xi. 13-21) repeats some of the characteristic passages of the first paragraph, but adds the doctrine of Retribution. Reward and Punishment are here both agricultural, and in particular refer to the rain. In a land so difficult to irrigate uniformly as Palestine, rain is absolutely necessary for the crops. (The *former rain* falls normally in the late Autumn, the *latter rain* in the

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early Spring.) The last words of the paragraph *as the days of the heavens above the earth* mean, as long as the heavens endure above (or rest upon) the earth, i.e. in perpetuity. Judaism held that virtue was rewarded, but reward was not made the *motive* for virtue—the motive was love, a free enthusiasm towards obeying the will of God. More and more, too, the idea of reward was spiritualised. Two passages from the Mishnah (*Fathers* i. 3, ii. 21, P.B. pp. 184, 190) will make both these points clear. “Be not as servants who minister to their master upon the condition of receiving a reward,” but “know that the reward of the righteous will be in the time to come,” in blissful communion with the Eternal.

The third paragraph of the Shema (Numbers xv. 37–41) ordains the wearing of *fringes* (on which see notes on P.B. p. 14). The fringes were to act as a reminder to hold the Law in constant remembrance, and thus they are similar in purpose with the *tephillin* and *mezuzah*, outward expressions of an inward thought. The paragraph was added to the Shema, in the evening as well as in the morning, for another reason. It contains a reference to the departure from Egypt, which (on the strength of such texts as Deut. xvi. 3) the Israelite was enjoined to remember both by day and night (the Mishnah Berachoth i. 5 thus interprets the phrase “*all the days of thy life*”).

The Redemption (Geullah) Prayer.

Page 42. The benediction that follows the Shema is known as the *Redemption* (הַפְּדוּת) because after a reference to the Exodus it terminates with a eulogy of God as Redeemer of Israel. Thus the Benediction attaches itself to the last words of the third paragraph of the Shema. But it also attaches itself to the other two paragraphs. It is a profession of faith (הַאֲמוּנָה)—one of the few direct professions in the original Jewish

Prayer Book. *True and firm...good and beautiful is this thy word unto us for ever and ever...there is no God beside thee*, this is a profession of faith in the declaration of the Unity and the permanent validity of the Law as made in the first paragraph of the Shema. Then there is implied throughout the benediction a profession in the doctrine of Retribution which is formulated in the second paragraph of the Shema, indeed the profession is actually formulated in the words *Happy is the man who hearkeneth unto thy commandment, and layeth up thy Law and thy Word in his heart* and in the phrases immediately preceding these words. The very terms of this beautiful sentence (worthy of the Psalms themselves) are related to the second paragraph of the Shema: cf. *hearkeneth unto thy commandment with if ye hearken unto my commandment, and layeth up thy law and thy words in his heart with therefore shall ye lay up these my words in your heart*. The benediction is referred to in the Mishnah and Talmud (Tamid v., Berachoth 12, 13), but no doubt the text was originally much shorter; Zunz (op. cit. 383) concludes that the primitive form only contained 45 (Hebrew) words. As it is, the wording varies considerably in the different rites. There are included actual quotations (Exodus xv. 11, 18) and reminiscences (נִסְיָא *firm* is an Aramaic word, Daniel ii. 45) of Scriptural texts. Most of the *additions* must have been introduced early into the primitive form. The similarity of this part of the liturgy, as well as of the "Eighteen" Benedictions that follow, to the style and beauty of the Biblical Hebrew is a strong confirmation of its antiquity.

The "Eighteen" Benedictions or Amidah.

The "Eighteen" Benedictions were so named (Mishnah Berachoth iv. 3) from the time of R. Gamaliel, at the end of the first century of the current era. Previously there had been *seventeen* paragraphs, and under Gamaliel's direction an *eighteenth* was added

(T. J. Berachoth, ii. 4). This addition was the paragraph directed against sectarians. In the current form of the prayer there are *nineteen* benedictions, owing to the division into two of the fourteenth benediction (P.B. p. 49). Nevertheless the former name survives, and the prayer is still spoken of as the "Eighteen" (שְׁמֹנֶה עָשָׂר), though sometimes it is called the Nineteen (Ginzberg, *Geonica* ii. 116). Another view (based on T. B. Megillah 17 b) is that previously to R. Gamaliel there were already *eighteen* benedictions, and he it was that amplified them into *nineteen*. (The *former* view is powerfully maintained by Dr Elbogen in Brann's *Monatsschrift* xlv.)

In the Mishnah and the earlier sources generally, the "Eighteen" Benedictions are also designated simply *Prayer* (תַּפִּלָּה), a title well-deserved on the ground of antiquity and importance. Another common title (*Amidah*) is derived from the *standing* attitude appropriate to devotion. "Standing (עֹמֵד) means Prayer" says the Talmud (Berachoth 26 b). Now, while it was in ancient as in modern times usual to recite the Shema in a sitting posture, the Reader rose from his seat and *passed to the front of the Ark* (containing the Scrolls) in order to recite the "Eighteen" Benedictions (Mishnah Berachoth v. 1, Megillah iv. and often). In some of the ancient Synagogues the Ark was placed a little deeper than the floor, and the Precentor *descended* to recite the "Eighteen" Benedictions (Mishnah Taanith iii. 2), a practice associated by some authorities with the text (Ps. cxxx. 1) *Out of the depths have I called unto thee, O Lord*. At all events, the title *Amidah* for the "Eighteen" Benedictions has been adopted by the Sephardim, and is used commonly in our P.B. (as in the rubric p. 44). It has the advantage that it obviates the inconvenience of describing as "Eighteen" a prayer which now consists of "nineteen" paragraphs, and the term *Amidah* will therefore be used throughout these notes.

At all the chief prayers—on week-days, Sabbaths, fasts, and festivals—an *Amidah* occupies a central

position. The various Amidah prayers differ in many particulars, but they all have certain fixed features. The first three and the last three Benedictions are practically the same on all occasions. There can be no doubt but that these six Benedictions are very old in their primitive content, and that they originated early in the history of the Second Temple. The Priests recited some at least of these six Benedictions daily with the Decalogue and the Shema (Mishnah Tamid v. 1, Rosh Hashanah iv. 5); some, indeed, are cited in the Mishnah under specific designations which unmistakably carry us back to the Temple services. It is, further, practically certain that most of the other intermediate Benedictions are also old, and that in substance they belong at latest to the Maccabean age. It is the opinion of several competent scholars that the Amidah is rather older than that period, for the Psalm discovered in the Hebrew text of Sirach (Ecclesiasticus li. 12 ff.) was imitated from, and not the source of, the Amidah (see in particular Marmorstein in the *Zeitschrift für die alttestamentliche Wissenschaft* xxix. 287). The date of Sirach is uncertain, but the *latest* possible date is the beginning of the second century B.C.E. This claim for antiquity is confirmed by the contents and style of the Amidah. On the former point more will be said below in the notes on the various Benedictions. As to the style, each benediction, in the original form, was constructed on a regular rhythmic scheme, such as we find in the older Hebrew poetry. Each paragraph consisted of *two* balanced members, followed by a Benediction. (See Dalman, *Die Worte* etc., p. 299, who bases his conclusions on such Palestinian texts as that published by S. Schechter in the *Jewish Quarterly Review* x. 654.)

There are three groups of Benedictions in the daily Amidah: (a) Three Blessings of *Praise* (i.-iii.); (b) Twelve (now thirteen) Blessings containing *Petitions* (iv.-xvi.); and (c) Three Blessings of *Thanks* (xvii.-xix.).

The Amidah is not a mere collection of independent

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paragraphs loosely strung together. There is a logical order in its arrangement. First eulogy, then petition, then thanksgiving—that is the general scheme. The logical sequence can be carried further. The appeal to the historic sense (to the God of the fathers) is reinforced by an appeal to nature—to life and death—as revealing the Sovereign of the Universe, whose holiness heaven and earth proclaim. Then come the specific Petitions on which Jehuda Halevi writes (*Cusari* iii. 19) in substance as follows: “It is right to set the prayer for Understanding in the first place, for it is by means of his intellect that man is brought near to God, and it is for this reason that the prayer for Repentance follows the one for Understanding, viz. to teach us that our Understanding should be applied to the Law and service of God. And because man, in spite of his reason, is led into temptation and sin, he prays for Forgiveness, and joins, with this Benediction, another for Redemption, which can only be brought about by Forgiveness of sin. Then he prays for Health of body and soul, and then for bodily and spiritual Support. Afterwards he prays for the Regathering of Israel, for the appointment of Righteous Judges, for the Downfall of presumptuous sinners, and the Prosperity of the just and the good. Then follow the Benedictions for the Rebuilding of Jerusalem, for the House of David, and finally for the Hearing of Prayer. And he concludes his Prayer with Benedictions for the Restoration of the Divine Glory which we hope to behold as did our fathers of old, and then he should bow down as if he were indeed in God’s presence, as Israel bowed down when they beheld the Divine Glory, and he should utter Thanksgiving to God for all his Goodness, and conclude his prayer with the Benediction for Peace, that he may in a tranquil spirit depart from the Divine Presence” (cf. J. F. Stern, *The Eighteen Benedictions*, pp. 12, 13).

The Amidah is introduced (P.B. p. 44) by the appropriate verse *O Lord open thou my lips* (Ps. li. 17), and is followed (P.B. p. 54) by the equally suitable

The first three Benedictions. lix

citation *Let the words of my mouth...be acceptable before thee* (Psalm xix. 15). These texts are found in Amram and also in Vitry with additions.

Page 44. Benediction i. is termed in the Mishnah (Rosh Hashanah iv. 3) *Fathers* (אָבוֹת), from its contents, the three Patriarchs being named, and God eulogised as *God of our fathers*. Phrases are introduced from the following Scriptural texts: Exod. iii. 15; Deut. x. 17 and Neh. ix. 32; Genesis xiv. 19; Isaiah lxiii. 7; Genesis xiv. 20; Leviticus xxvi. 42 or Exodus xxxiv. 7; Exodus xxxii. 13; Isaiah lix. 20; Genesis xv. 1.

Who rememberest the pious deeds of the patriarchs. The piety of the fathers is often pleaded in behalf of their descendants, and the Messianic hope is here attached to this "piety." The idea binds the generations of Israel together with a threefold cord of love, duty and hope. On the idea of the *Merit of the Fathers* זְכוּת אָבוֹת see S. Levy, *Original Virtue*, p. 14.

Remember us unto Life (זְכֹרֵנוּ לְחַיִּים); this was inserted in the Gaonic age for recitation during the Penitential period, from the New Year to the Day of Atonement (the first ten days of Tishri). On the phrase *Book of Life* see note on P.B. p. 56.

Benediction ii. is aptly termed (Mishnah Rosh Hashanah iv. 3) *Powers* (זְבִירוֹת); it recites God's sustenance of the living and resurrection of the dead. In its primitive form, this Benediction probably referred to the Omnipotence of God in more general terms, but when the Sadducees disputed the resurrection, the Pharisees (perhaps in the reign of John Hyrcanus 135-104 B.C.E.) introduced into the Amidah this emphatic statement of belief in the dogma. (The Scriptural passages in this paragraph are: Isaiah lxiii. 3; Ps. cxlv. 14; Ps. xiv. 6, 7; Daniel xii. 2; 1 Sam. ii. 6.)

Among the "powers" of God are included natural laws, and in particular the due ordering of the wind and the rain. Hence God is eulogised for *causing the wind to blow and the rain to fall* (Mishnah Taanith i. 1). As

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the rain fell in Palestine between Tabernacles and Passover this phrase is only inserted between those dates. In the summer the Sephardim (but not the "Germans") use a different formula *causing the dew to descend*, as suggested in the Palestinian Talmud. Another insertion (dating from the Gaonic period) is also made in this paragraph (*Who is like unto thee, Father of mercy*) for use in the Penitential period. All the insertions for the Penitential period contain a special prayer for *life*. (See note on P.B. p. 56.)

Page 45. Benediction iii is termed in the Mishnah (Rosh Hashanah iv. 3) the *Sanctification of the Name of God* (קְדוּשַׁת הַשֵּׁם). The paragraph usually terminates with the words *the holy God*, but during the Penitential period, when man as it were stands in judgment before his Sovereign, the termination is modified to *the holy King* (Berachoth 12 b).

The Kedushah.

In the public service, during the audible repetition of the Amidah (for after the worshippers have silently said the Amidah, the Precentor reads it aloud), there is at this point introduced the *Kedushah* (קְדוּשָׁה) or Sanctification (Berachoth 21 b), part of which has already been said before the Shema (P.B. p. 39). For the references to the angelic choir see note on Angelology above.

Holy, holy, holy, God's holiness is proclaimed, and with it the correlative God's glory, *the fulness of the whole earth is his glory* (this is the literal translation of the Hebrew, which is taken from Isaiah vi. 3). God is "Maker of heaven and earth, and the wealth and beauty of all the world is his glory. So universal an ascription of glory is the proper parallel to that of the absolute Godhead, which is implied in holiness" (G. A. Smith).

Blessed be the glory of the Lord from his place (Ezekiel iii. 12). This is not easily interpreted, though the compiler of the Kedushah perhaps took it to mean *from his place*, i.e. *from heaven*. In Ezekiel, the phrase

occurs in connection with the vision of the heavenly chariot, and the phrase "from his (or its) place" may mean "when the chariot rose from its place" (so Luzzatto). But other Jewish commentators interpret *from its place* to mean *though the glory had left its place*, and had departed from the sanctuary. The Glory of the Lord is universal, it transcends all local conditions, and though the Temple was in ruins, the Glory of the Lord was still everywhere manifest. This view brings the second response into line with the first, whilst the third (*The Lord shall reign for ever, thy God, O Zion, unto all generations. Hallelujah!*) rounds off the whole pæan of glorification by proclaiming the *eternal* kingship of the God of Zion. This third response is from Psalm cxlvi. 10, and the verse is cited from the Hagiographa, i.e. the "Holy Words" (or *Cethubim* = Writings), the third division of the Hebrew Bible (Law, Prophets, and Writings).

The passage (P.B. p. 46) beginning *Unto all generations we will declare thy greatness* (לְדוֹר וָדוֹר)—based on phrases from Ps. cxlv. and Isaiah lix. 21 and Joshua i. 8—is, in the German rite, the Precentor's substitute for the third benediction (P.B. p. 45) *Thou art holy* (אַתָּה קָדוֹשׁ). It occurs in the form of prayer recorded by Maimonides, and also in Amram and Vitry.

This completes the first Group of three Benedictions of Praise in which God is glorified for his Love, his Might and his Holiness. After praise comes petition, says the Talmud (Ber. 32). The next Group of thirteen (originally twelve) Benedictions consists, then, of Petitions, which however are rounded off into doxologies, for each paragraph terminates in a eulogistic proclamation of the divine attribute to which, in the preceding lines, appeal has been made.

Page 46. Benediction iv, the prayer for *Understanding* or *Knowledge* (אַתָּה חוֹנֵן), may be compared with Solomon's petition in 1 Kings iii. 7. It is a characteristic element in the Jewish idealism. The Mind must be used in the Service of God, and Knowledge is also in itself a good.

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The *knowledge* specially referred to is, however, knowledge of the good. This is shown clearly in the passage interpolated on Saturday nights *Thou hast favoured us with a knowledge of thy Law* (אַתָּה חוֹנְנֵתָנוּ), Mishnah Ber. v. 2). In the Talmud (Ber. 33 a), as in this passage, knowledge of the Law, obedience to its precepts, are associated with the prayer that the coming week may be passed in peace, in freedom from sin and in attachment to the fear of God. On the *Separation* (הַבְּדִלָּה) prayers marking the distinction between Sabbaths and work-days, see notes on P.B. p. 216.

Benediction v., page 46 (הַשִּׁיבֵנוּ), is a prayer of *Repentance* (תְּשִׁיבָה, lit. *Return*). Over and above a sense of sin and a feeling of contrition, active *return* from the wrong to the right path is needed in order to make repentance complete. But God holds out his hand to man, and pardons though man's efforts towards amendment be feeble. Hence

Benediction vi., page 46 (סְלִיחָה לָנוּ), is a prayer for *Pardon* (סְלִיחָה)—a word which also denotes *hymns* or *prayers for pardon*. On Fast-days such prayers (*seliḥoth*) are inserted at this point. There is no bound to the fatherly grace of God, for he *doth abundantly forgive*. Thus the benediction terminates in the language of Isaiah lv. 7.

Page 47. Benediction vii. (רְצֵה). This prayer for *Redemption* is regarded by Zunz (op. cit. 366) as partly superfluous and partly misplaced. But it may be justified in this way. "In the Benediction that precedes we pray for forgiveness of sin. But sin is not always forgiven, punishment sometimes befalls the sinner, in fact sin itself is a punishment. The affliction referred to in this Benediction is a spiritual affliction, a guilty conscience, if you like" (Stern). On the other hand, the phrase *plead our cause* seems more compatible with Zunz's view that the Benediction was composed in a time of material national sorrow, in the time of Antiochus IV. or of Pompey. The phraseology is derived from Ps. cxix. 153, 154, cf. Jeremiah l. 34;

the *singular* of the Psalmic texts is turned into a liturgical *plural*.

On Fast-days a fuller expression of distress is introduced: *Answer us* (עֲנֵנוּ), an invocation which in essence is cited several times in Mishnah Taanith ii. 4 (cf. T. B. Taanith 11 b, 13 b).

Benediction viii., page 47 (רפאנוּ), is a prayer for bodily health, based on Jeremiah xvii. 14 (with a substitution of the *plural* for the *singular*). Compare also Jeremiah xxx. 17. In this section it is usual to introduce prayers for the recovery of individuals specifically named. The termination of the benediction varies; in the Palestinian Talmud it runs *who healest the sick*; and in the Babylonian, *who healest the sick of thy people Israel* (Sabbath 12 a).

Benediction ix., page 47 (בִּרְךָ), is the *Blessing of the Years* (as it is called in the Mishnah Berachoth v. 2). It goes back to the period when Israel still dwelt in Palestine, and agriculture was the staple occupation of the people. The insertion of the phrase *Give dew and rain for a blessing* is made in winter (from the sixtieth day after the autumnal equinox, the 3rd or 4th of December, until the first day of Passover). In the Summer no such interpolation is made in the German rite; the Sephardic has two distinct forms of the Benediction for Summer and Winter use. The Mishnah notifies that whereas the *praise* of God as rain-giver was to be inserted in the *second* benediction (see notes above on P.B. p. 44) the actual *petition* for rain was prescribed for the *ninth* benediction.

Page 48. Benediction x. (תְּקַע), is the prayer for the re-gathering of the exiles (Megillah 17 b). It was at one time thought that such prayers must necessarily be of later date than the destruction of the Temple by the Romans (70 C.E.). But throughout the period of the Second Temple there was a vast diaspora, or scattering of Israel in various lands, especially Babylonia and Egypt. Such settlements were a cause of pride to some, "outposts of the true faith among the heathen, seed-

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plants of a universal church." But to others (e.g. Sirach, xxxvi. 11) the same fact bore a different aspect, and the concentration of Israel and its re-union on the sacred soil were regarded as an object of prayer. This Benediction, like that which follows, may well have been composed in the Maccabean period. The phraseology of the paragraph is derived from Isaiah xxvii. 13; cf. also Isaiah xi. 12.

Benediction xi., page 48 (הַשִּׁירָה). Like the preceding this Benediction is a national prayer, but passes over into an ideal petition for the righteous reign of God, as distinct from the oppressive government of men. It may be that the petition is for the restoration of political autonomy, but it seems more probable that the significance is Messianic. This benediction is cited in the Talmud, Megillah 17 b. Some of the phraseology is derived from Isaiah i. 26.

In the Penitential season the benediction terminates *King of Judgment*. The Hebrew is unusual, for a noun in the construct state does not take the article (we should expect מֶלֶךְ הַמִּשְׁפָּט and not הַמֶּלֶךְ הַמִּשְׁפָּט). There are, however, analogies for the exceptional use of the article as in Joshua iii. 14 (אֲרוֹן הַבְּרִית for אֲרוֹן הַבְּרִית, *the ark of the covenant*). Some, however, translate "The King! The Judgment!" invoking God as King and as Judgment (so Abudarham and other authorities).

Page 48. Benediction xii. This Benediction (וְלַפְּלִינִים) is usually regarded as the latest section of the Amidah, according to one view completing the Amidah to *eighteen*, according to another view increasing it to *nineteen* Benedictions. Its original form and meaning cannot be clearly ascertained. At Jabneh, somewhat before the year 100 C.E., Samuel the Younger composed or quoted this benediction at the request of R. Gamaliel (Ber. 28a). It was directed against antinomians—those who rejected or neglected the Law—and also against sectarians (*Minim*) within the Synagogue. The statement which originated with Justin Martyr that the paragraph is an imprecation against Christians in general has no foundation whatever (see Joel, *Blicke* i. 26, 29;

Graetz, *Geschichte* iv. note 11; Elbogen, *Monatsschrift* xlv. p. 353). The sectarians attacked were, beyond question, Jews; and the attack, though painful, was provoked on the one hand by the propaganda of the sectarians and on the other by their injurious machinations. The text has been modified again and again owing to the whims of censors. The opening word in our P.B. *slanderers* (שִׁנְיָאִים Proverbs xxx. 10) is a comparatively late substitution. This again refers to disloyal Jews, who often in the Middle Ages, having left the Synagogue, slandered their former brethren and instigated persecutions against them.

Benediction xiii, page 48 (עֲלֵה־דִּיקָאִים), in contrast to the preceding denunciation of sectaries, is a eulogy of the righteous community as it became organised under the enthusiastic impulses of the Maccabean heroism. In that case the *remnant of their scribes* might refer to the Pharisaic leaders who escaped the persecution of Alexander Jannæus (103—76 B.C.E.). The terms *saddikim*, *hassidim*, and *sopherim* have an antique colour. The *proselytes of righteousness* were converts who completely accepted the Jewish creed and life; these were accounted among the righteous, and were fully qualified to figure among the *elders* (perhaps members of the Sanhedrin or Great Court) and the *scribes* (the name given to the Jewish teachers in the epoch subsequent to Simon the Just).

Page 49. Benedictions xiv. and xv. These two paragraphs (אֶת־צִמְחַת דָּוִד and וְלִירוּשָׁלַיִם) were perhaps originally *one*, though the terminations are both found in Sirach's Psalm referred to above (Ecclus. li. 12). At all events, they are probably pre-Maccabean, and originally referred not to the rebuilding of Jerusalem but to its building, and to its continued enjoyment of the Divine Presence. After the destruction, the contents were modified to refer to the rebuilding. The connection between the Davidic tradition and the coming of the Messianic age was strengthened in the last century of the Temple's existence.

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There had been a break in the Davidic line when the Hasmoneans—a Priestly house—assumed the throne, and this change became intolerable when the Herods usurped the royal dignity.

The passage *Comfort...the mourners of Zion* (נִחַם) is added on the afternoon of the Fast of the Ninth of Ab. It is cited in the Palestinian Talmud (Berachoth iv. 3). Quite appropriately there is a reference to the devastating work of the Roman *Legions* (לְגִיּוֹנוֹת), three of which were with Titus at the investment of Jerusalem.

Benediction xvi, page 49. This is a general petition (שְׁמַע קוֹלֵנוּ) that the Prayer may be accepted in favour, and aptly concludes the section. It is permitted to add any private petitions in this Benediction (Abodah Zarah 8 a). The termination of this paragraph is from Psalm lxx. 3.

Page 50. Benediction xvii. This Benediction (רְצֵה) is termed *Service* (עֲבוֹדָה) in the Mishnah (Yoma vii. 1); *Service* meant in the first instance the Temple ritual, but afterwards was extended to mean worship generally. It is one of the oldest paragraphs in the Amidah, and was recited daily by the Priests and also by the High-Priest on the Day of Atonement. Though the Benediction is in the *form* of a Petition, it was regarded as an expression of praise, and thus is not *numbered* in the section of Petitions. The wording was naturally different in Temple times, for the words *Restore the service to the oracle of thy house* imply that the sacrifices had ceased. Similarly, in place of the final phrase, *Who restorest thy Divine Presence unto Zion* (P.B. p. 51), the older form ran either as in Sirach *who hast chosen Zion* or *Thee alone do we serve in reverence*, a form still preserved in the Festival services.

The additional paragraph (וְיָעֲלֶה וְיִבָּא), included on New Moons and Festivals, is alluded to in the Talmud (Berachoth 29 b; cf. Sopherim xix. 7).

And may our eyes behold thy return (וְנִתְחַיֶּה) is paralleled by Micah iv. 11. *Thy divine presence—*

Shechinah (שְׁכִינָה), literally *the dwelling*, is "the majestic presence or manifestation of God which has descended to *dwell* among men" (L. Blau). The phrase was used to avoid anthropomorphism, to escape from the necessity of attributing certain actions directly to God. The Targum preferred to speak of God's "Word" or "Glory" in such contexts. The *Shechinah* was another term so employed, but whereas the "Word" or "Logos" has an intellectual connotation, the *Shechinah* rather expresses *feeling*, and is applied to God often in his attribute of Love as well as in the sense of source of *inspiration*. (For a full discussion of the term *Shechinah* see J. Abelson, *The Immanence of God in Rabbinic Literature*, pp. 77 seq.)

Page 51. Benediction xviii. This Benediction beginning *We give thanks unto thee* (מוֹדִים) is referred to in the Mishnah (Tamid v. 1) under the title Thanks-giving (הוֹדָה), and like the preceding was part of the priestly ritual. There have no doubt been additions made to the original form. A shorter form of the benediction (P.B. p. 51 in the smaller type) is also known as the *Modim of the Rabbis*, because it is a passage compounded of several Rabbinical prayers (Baer, p. 100). The Rabbis used various brief formulæ of this nature (Soṭah 40 a).

On Purim and Ḥanuccah (the feasts of Esther and of the Maccabean Dedication) eulogies are added beginning

We thank thee for the miracles (עַל הַנִּסִּים), a formula mentioned in Sopherim (xx. 8). The story of Purim is derived from the Book of Esther. The story of Ḥanuccah is a condensed account of the Maccabean revolt, on which see notes to P.B. p. 274. The only difficulty is presented by the opening words *In the days of the Hasmonean, Mattathias son of Joshua the High Priest, and his sons*. Mattathias, the leader of the revolt against Antiochus IV., and father of Judas Maccabeus, did not belong to the High Priestly family, but the epithet may refer to the fact that his son Simon became High Priest in 141 B.C.E. But the inclusion of Ḥashmonai (in P.B.

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rendered Hasmonean) is not clear. Hashmonai was probably a remote ancestor of Mattathias. But in the Rabbinic sources he is sometimes treated as the father of Mattathias, sometimes as identical with him. In a third tradition Mattathias and Hashmonai were relatives and contemporaries. In *Sopherim* (xx. 8) occurs the reading "Mattathias son of Johanan, the high priest, and Hashmonai and his sons." Dr Krauss (*Jewish Encyclopedia*, 378) comments: "The conjunction *and* must originally have stood also in the liturgical formula fixed for Hanuccah, so that Mattathias and Hashmonai are to be regarded as independent heroes who lived in the same period and were probably relatives." If this be the true solution of the difficulty, the translation in P.B. must be amended to *In the days of Mattathias son of Johanan, the High Priest, and of Hashmonai and his sons.*

Page 53. Benediction xix. This Benediction (שִׁים וְשָׁלוֹם) is termed in the Mishnah the *Blessing of the Priests*. The priestly benediction (Numbers vi. 22) was daily recited in the Temple. On Festivals the descendants of the priestly families (Cohanim) still recite the passage. But whereas in the Temple the Tetragrammaton was pronounced, the word *Lord* (אֲדֹנָי) is now substituted. In the services for week-days and sabbaths the liturgy substitutes for the benediction of the priests the paragraph *Our God...bless us with the threefold blessing*. This is found in the Gaonic ritual (Amram 12 a, also Vitry, p. 67). In Saadiah's Prayer Book (Bondi, p. 17) the Cohanim spoke the benediction also on week-days.

In the introductory words, the Prayer Book describes the priestly benediction as *threefold* (הַמְשָׁלָשֶׁת). The same word also means *repeated for a third time* (cf. P.B. p. 215 line 2, in the saying of R. Johanan). But here (as Baer points out p. 102) the word is employed in a sense parallel to that found in Ecclesiastes iv. 12, where mention is made of a *threefold cord* (הַחֹט הַמְשָׁלָשׁ), i.e. a cord composed of three separate strands. So the priestly benediction consists of *three* clauses, combined into a unity.

(i) *The Lord bless thee and keep thee*, positively bless thee with material gifts (e.g. good harvests), and negatively bless thee with protection against the dangers which destroy or impede the gifts (e.g. droughts and raids). Or as the Midrash (Sifre) paraphrases the clause: May the Lord bless thee with possessions and keep thee with possessions. The same Midrash, however, points out that the blessing and preservation may have a more general sense, passing beyond the material to the spiritual. This is more clearly the case in the *second* clause.

(ii) *The Lord make his face to shine upon thee and be gracious unto thee.* "The light or brightness of the face is the sign of inward pleasure, and when turned towards or upon anyone, of a favourable disposition to him; two men reporting to R. Joḥanan that R. Abbahu had found treasure, and asked why they did so, replied: Because his face shines (Pesikta de R. Cahana, 38a). In the sixteenth chapter of Proverbs (verse 15) the *light of the king's countenance* is parallel to his *favour*, and antithetical to *wrath*" (G. B. Gray). This metaphor from human favour was applied to God, without fear of anthropomorphic suggestion, it being fully established in Israel's mind that it was impossible to see the actual face of God (Exod. xxxiii. 20), though the phrase *face to face* was used of Moses to express the uniqueness of his communion with the Deity (Deut. xxxiv. 10), and of all Israel, through Moses, to convey the special solemnity of the Sinaitic revelation (Deut. v. 4). In accord with the metaphor as thus explained the phrase *and be gracious unto thee* (וְיִרְצֶנִּי) would mean, as many render it, *and favour thee*. But, as the Siphre remarks, this favour transcends material things and implies the gift of knowledge and moral insight, just as the light of God's countenance in the same clause connotes the light of the Shechinah, an inner illumination corresponding to outward favour. Then we reach the culmination in the *third* clause.

(iii) *The Lord turn* (literally *lift up*) *his face unto*

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thee and give thee peace. The phrase *lift up his countenance* is nowhere else used in the Bible of God, but the Scriptures in other passages imply it. *Thou didst hide thy face, I was confounded* (Psalm xxx. 8) would need as a correlative the metaphor that the lifting up of the divine countenance, when turned towards man, would signify a state of hope and tranquillity in man's heart. This state is described in the final words of the clause *and give thee peace*—peace of external circumstance and peace of soul, a perfect harmony between the individual and the world, between Israel and God. (The Hebrew *shalom*—from the verb *shalem* “to be perfect”—means completeness, hence harmony, welfare, peace.) As Kautzsch happily summarises the priestly benediction: “In beautiful climax it leads in three clauses from the petition for material blessing and protection, to that for the favour of God as spiritual blessing, and finally to the petition for the bestowal of the *shalom*, the peace or welfare in which all material and spiritual well-being is comprehended.”

The liturgical prayer for peace which follows has two forms. The one (שְׁלֹמֶךָ) is cited in the Talmud Megillah 18. The other (שְׁלֹמֶךָ רַב) is not found earlier than R. Meir of Rothenburg (1215—1293). The prayer naturally follows on the Priestly benedictions which end *the Lord...give thee peace.*

Page 54. The beautiful meditation *O my God! Guard my tongue from evil and my lips from speaking guile* (אֲלֹהֵי נְצֹר) is cited in the Talmud (Berachoth 17). It was an *individual* meditation (it is throughout in the *singular*) and is therefore prayed silently. It is a noble expression of patience under trial (cf. Isaiah liii. 7). The Rabbis often express their admiration for one who makes no retort to those who assail him (Sabbath 88 b). The first line of the meditation is taken from the Scriptures with an interesting modification. In the liturgy the words are a prayer, in the Scripture an exhortation. The text (Psalm xxxiv. 14) runs: *Guard*

thy tongue from evil and thy lips from speaking guile, and the words are a monition to man to direct his impulses aright. "But though the choice of good or evil is in the hands of man, yet he entreats God to help him in choosing the good" (Abudarham).

The last lines on page 54 are a further prayer for the rebuilding of the Temple and the restoration of the sacrifices. The last sentence (וְיִשְׂרָאֵל) is quoted from Malachi iii. 4.

The name Jerusalem.

Page 54. It will be noted that in the Hebrew of this citation from Malachi the name for Jerusalem though *punctuated* to be read *Yerushalayim* is printed *defectively* (to use the technical term) without the letter *yod* (ירושלם). The same *defective* spelling will be found elsewhere in our P.B. where passages are cited from the Bible (see e.g. P.B. p. 179). On the other hand, the *full* spelling, with the letter *yod*, occurs in our P.B. in the non-Biblical passages (see e.g. P.B. p. 49). Both spellings occur on the Hebrew coins, and the fuller form occurs *five* (according to other authorities *three*) times in the accepted (Masoretic) text of the Scriptures. The familiar English name Jerusalem comes from the Septuagint Greek Version and the Targum. On the Tell Amarna cuneiform tablets (dating from about 1400 B.C.E.) the city is called Uru-salim, meaning according to some Assyriologists City of Salim or Shalem. Others interpret the word to mean Possession or Foundation of Peace. The Midrash (Genesis Rabba § lvi.) explains it as a combination of two names of the place: *Yireh* (Genesis xxii. 14) and *Shalem* (Genesis xiv. 18). It must be observed that the Massoretic *pronunciation* (even when the consonantal spelling is *defective*) always is *Yerushalayim*, and the word is so *pointed* in the quotation from Malachi, and in all other Biblical citations. As to the significance of the termination *ayim* opinions differ. Barth holds that it is a *local* form;

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others that it is a *dual* form, pointing to the double city, ancient Jerusalem being built on two hills.

The shortened Amidah.

Page 55. A shorter or concentrated form of the intermediate benedictions of the Amidah is referred to in the Mishnah (Berachoth iv. 3-4). The accepted view is that in the shorter form, the first three and the last three benedictions were said as in the longer form, but in place of the 12 (or 13) intermediate benedictions one paragraph (יְהִי יְיָ), compiled with extraordinary skill, was substituted (T. B. Berachoth 29, where also other views are expressed). The version of our P.B. is taken from the Talmudic passage just cited; there are somewhat different forms in the Palestinian Talmud (Ber. ii. § 4) and other authorities. An interesting reference to the shortened Amidah is made in Maimon's "Letter of Consolation" (*Jewish Quarterly Review*, ii. p. 76).

The rubric in our P.B. permits the use of the shortened Amidah in emergencies, "in illness or when time is lacking." In the Mishnah the same substitution was permitted by R. Akiba more generally to those who were unfamiliar with the fuller form. The shortened Amidah does not seem to have been commonly used in post-Talmudic times, though it finds a place in the old liturgies.

Let them that go astray be judged according to thy will: God, not man, is to be their judge; He who knows the heart of the sinner judges mercifully and justly (Baer). *Wave thy hand*, a metaphor of punishment (cf. Zechariah ii. 13 [9]). Other phrases in the paragraph are from Deut. xxx. 6, Ps. cxxxii. 17, and Isaiah lxxv. 24.

At the end of the Amidah there follow in many rites a number of meditations and confessions (including the alphabetical *Viddui*) which have not found a place in the Authorised Daily Prayer Book. One of these will be found later on in the Appendix to these notes.

“ *Our Father, Our King.*”

Pages 55-57. “In the ancient liturgy the two invocations *Our Father* (אֲבִינֵנוּ) and *Our King* (מֶלֶכֵּנוּ), found separately in the Bible (Isaiah lxiii. 16, xxxiii. 22), are either placed together in corresponding sentences, as in the Eighteen Benedictions (P.B. p. 46) ‘Forgive us, *Our Father*, for we have sinned! Pardon us, *Our King*, for we have transgressed,’ or simply combined as in the prayer known as *Ahabah Rabbah* (P.B. p. 39) and in the Musaph of the Festivals (P.B. p. 234): ‘Our Father! Our King! Reveal the glory of thy Kingdom to us speedily.’ This combination became a standing formula, like *Our Father in Heaven!* or *Our God in Heaven!* particularly in penitential prayers.” (Kohler, in *Jewish Encyclopedia*, i. 65.) The invocation occurs also P.B. p. 58.

Akiba (who died a martyr about the year 135 C.E.) is recorded to have uttered, on a fast-day in a period of drought, a prayer containing some lines found in our *Abinu Malcenu* (T. B. Taanith, 25 b). “Our Father! Our King! we have no King but Thee!” fits well the character of so determined a foe of the Roman domination. Later on, and also obviously in the mind of Akiba himself, this sentence acquired a purely religious significance, and lost its reference to earthly kingship. It is not possible to decide how many verses were contained in the original prayer. In all probability there was at first no fixed number or order, the arrangement being left entirely to the one who offered prayer on the occasion. When the prayer was introduced into the liturgy of the ten days of Penitence (Tishri 1-10), the confession of sin was placed first, and “prayers for the New Year, for an inscription in the Book of Life, and (with a view to the Day of Atonement) for an inscription in the Book of Pardon, suggested themselves.” (Kohler.)

Another cause which led to the development of the series of invocations was the desire to introduce a corre-

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spondence between *Abinu Malcenu* and the *Amidah*. There is close resemblance between some of the verses of *Abinu Malcenu* and the Benedictions of the *Amidah*, and one authority (Tanya, p. 74) states that there were originally 19 verses to correspond in contents and order to the 19 Benedictions of the prayer just named. Some versions (e.g. Amram's, in its primitive form) contained 22 verses, which looks as though the prayer was once an alphabetical acrostic.

Page 56. Among the verses are some which point to periods of persecution, martyrdom, and political danger; others refer to more normal tribulations and human necessities; others again, as already indicated, are specially adapted to the Penitential season when prayers for forgiveness are peculiarly appropriate. One metaphor deserves some further consideration: *inscribe us in the Book of happy Life*. The idea of a *Book* in which men's concerns are entered is Biblical (cf. Exod. xxxii. 32; Mal. iii. 16; Ps. lxix. 29). This same metaphor also occurs in three passages in the *Amidah* (P.B. pp. 44, 52 and 54), all of them added for the ten days of Penitence. The "Book of Life" was a spiritual fancy corresponding to a material fact. In ancient Judæa to be enrolled in the Book of Life would imply membership of the holy commonwealth; to be blotted out would be to suffer disfranchisement. This idea was carried over into the spiritual world, and we reach the notion of an annual balancing. *Written* in the Book of Life on the New Year, the entry is *sealed* on the Day of Atonement (cf. below note on P.B. p. 70). This is not to be regarded as a mechanical theory of sin and pardon. When the Rabbis in the Talmud (Rosh Hashanah 16 b) represented God as seated at the New Year on the throne of judgment, with the books of the living and the books of the dead open before him, what they meant was to impart a stronger sense of gravity to the thoughts of men during the penitential days. Were they untrue to human nature in so doing? They understood better than we moderns that there is a time for

everything ; that man's conscience cannot bear the strain of continuous high pressure, that it is well for him to appoint a season for self-communion, a season when he can live morally and spiritually on a loftier plane. (Compare I. Abrahams, *Festival Studies*, ch. iv.)

Vehu Rahum.

Page 57. After the Amidah it was customary to spend some minutes in silent prayer and petition, each worshipper pouring out his soul without set form of words (Amram). Gradually, however, beginning with Saadia, these penitential improvisations were replaced by set forms, which only assumed their present shape after the age of printing (Berliner, *Randbemerkungen zum täglichen Gebetbuche*, 1909, p. 24).

On most week-days (the exceptions are detailed in the rubric, P.B. p. 57) the morning service, immediately after the Amidah, now continues with the passage *And David said unto Gad, I am troubled exceedingly* (וַיֹּאמֶר דָּוִד), p. 62. But on Mondays and Thursdays the long section, pages 57-62, beginning *And He being merciful* (וְהוּא רַחֵם) is interpolated. Such supplications (or *Selihoth*) were probably first compiled for fast-days, but their application is general and they well fit the daily service. The present example of the *Seliḥah* is one of the oldest, though it received additions in and after the age of the Gaonim, and now consists of seven sections. Vitry has the same arrangement as our P.B. presents. Legend carries back its composition to the days of Vespasian, and it clearly emanates from a period of persecution. Zunz (*Ritus* 10) suggests the Gothic and Frankish persecutions of the seventh century as the origin. References are made to many scriptural passages, among them : Ps. lxxviii. 38 ; xl. 12 ; cvi. 47 ; cxxx. 3, 4 ; Jerem. xiv. 7 ; Ps. xxvi. 6 ; Ps. xx. 2, 10 ; Daniel ix. 15-19 ; Isaiah lxiv. 7 ; Joel ii. 17 ; Ps. ciii. 10 ; Ps. xxxviii. 22 ; Jerem. xiv. 9 ; Exod. xxxii. 12 ; Daniel ix. 7 ; Gen. xlv. 16 ; Lam. iii. 40 ; Ps. cxviii. 25.

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Mondays and Thursdays were chosen for the addition of *Vehu Rahum* because those days were anciently the occasions on which villagers came into the neighbouring town to attend the Law Courts and Markets. The assemblage on those days of a number of people—who did not hear the Torah read on Sabbaths (see note on P.B. p. 66)—led to the custom of reading a portion from the Pentateuch on market-days. Hence, too, other additions were made in the liturgy for the same occasions.

The Tahanun.

Page 62. *And David said unto Gad* (וַיֹּאמֶר דָּוִד). In 2 Samuel xxiv., the Prophet Gad, commissioned to rebuke David for “numbering the people”—the exact nature of the offence is not stated—offered to the King a choice of punishments at the direct hand of God or through the instrumentality of man. Whereupon David uttered this immortal preference, *let me not fall into the hand of man*, throwing himself on the gracious God, “for his mercies are many.” The verse is a good introduction to the daily supplication for pardon, though it does not appear in the most ancient rites. Indeed the rites vary considerably at this place, for whereas our P.B. follows with Ps. vi., the Sephardim employ Ps. xxv. instead. The latter Psalm (with others) is also found in Vitry (p. 70); in the French rite, Ps. xxv. is also chosen, but this is followed by Ps. vi. as an alternative (*Randbemerkungen zum täglichen Gebet-buche*, p. 24).

This prayer is also used in the afternoon service (P.B. p. 94). It is known as *tahanun* = *petition for grace* (תַּחֲנוּן) from the root *hanan* (חָנַן) = *to be gracious*. It is recited in the attitude known as *falling on the face*. This was formerly a complete prostration of the body with the face to the ground, but since the age of the Gaonim it has been modified into an inclination of the head on the arm, the body remaining in a partially sitting

posture (cf. *Jewish Encyclopedia*, i. 211). Saadiah thus describes the attitude: "As while sitting, the worshipper puts the left knee on the ground, so that he half sits, half kneels" (Bondi, *Der Siddur des R. Saadia Gaon*, p. 15). Almost the same direction is given in the printed Yemenite Prayer Book (p. 54 b). This would refer to Oriental countries only; in the West, the worshipper seats himself in the ordinary way, and rests his brow beneath his arm. This was the custom in England before the twelfth century (M. Abrahams, *Jews' College Jubilee Volume*, p. 112). In the Talmudic age, the *left* arm was used, but the *right* arm was later on substituted (cf. Rokeah § 324 end). This *falling on the face* is practised only when prayer is said in presence of a Scroll of the Law, the attitude being considered a symbol of reverence before the Shechinah. On the New Year and the Day of Atonement the older form of prostration is preserved (Ibn Yarhi). According to Judah b. Yakar (Cam. ms. 434, p. 63) complete prostration was, in the beginning of the 13th century, still practised daily in France.

Pages 63-4. *O Lord God of Israel* (יְיָ אֱלֹהֵי יִשְׂרָאֵל), a *piyyut* or mediæval poem, with a refrain. It was originally in alphabetical order, but is now curtailed. It is found in Vitry (p. 71), and, with extra verses (beginning נִיתָן בַּעֲפֶר פִּינוּ) in the French rite (Camb. ms. Add. 667). There are scriptural references to Exod. xxxii. 12; Lam. v. 5; Ps. cxv. 2; Exod. xxxii. 13; Jeremiah xlii. 2; Ps. lxxix. 9.

Pages 64-5. *O Guardian of Israel* (שׁוֹמֵר יִשְׂרָאֵל), another late *piyyut* of unknown date and authorship. It is not found in Vitry, nor in the French rite. But, on the other hand, the rest of the page, from *As for us, we know not what to do* (וְאֵנָּחֵנוּ לֹא יָדָע), and the two paragraphs beginning *O God, slow to anger* (אֵל אֶרֶךְ אַפַּיִם), on pages 65-6, occur in the old Prayer Books just named, as well as in Amram and Maimonides. Among the scriptural references are: 2 Chron. xx. 12; Ps. xxv. 6;

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xxxiii. 22 ; lxxix. 8 ; cxiii. 3 ; Hab. iii. 2 ; Ps. ciii. 14 ;
lxix. 9 ; Exod. xxxiv. 7 ; Ps. vi. 2 ; Joel ii. 17 ;
Ps. xxvii. 9.

Order of Reading the Law.

Page 66. One of the main objects of public worship was *instruction in the Law*, and for this purpose various sections from the Pentateuch and other parts of the Bible were introduced into the regular prayers. But besides there were readings from the *Scroll*. The Pentateuch is now, in most synagogues, read through on Sabbaths once a year ; this custom comes down to us from Babylonian usage. In Palestine, the Pentateuch was read through once in three years, this being what is known as the *Triennial Cycle*. On Mondays and Thursdays (as well as on the Sabbath afternoon) the first section of the *sidra* for the following Sabbath is read. In some of the modern synagogues a *lectionary* or selection of readings has replaced the former custom.

The invocations used at the opening of the Ark (the cupboard or receptacle containing the Scrolls), at the removal and return of the Scroll, are derived from Numbers x. 35, 36, where an account is given of the method of moving the Ark in the Wilderness. The use of these verses is already attested by the *Col-bo*, ch. xxxvii. *Rise up, O Lord, and thine enemies shall be scattered* is the impressive war-cry of truth against error of righteousness against sin. The sentence *For out of Zion shall go forth the Law* is from Isaiah ii. 3. *Sopherim* (ch. xiv.) does not mention these invocations, but it cites most of the other passages which are now used (וְיָצְאָה הַתּוֹרָה and וְנִתְּנָה לְךָ, גְּדִלִי) as well as some others which have fallen into disuse. The Scriptural citations are Ps. xxxiv. 4 ; 1 Chr. xxix. 11 ; Ps. xcix. 5, 9 ; Ps. xix. 8, 9 ; xxix. 10 ; xviii. 31 ; Deut. iv. 4. The sentence (last line but one of p. 67) *Blessed be he who in his holiness gave the Law unto Israel* is not a Scriptural quotation.

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Page 67. The paragraph beginning (אֵב הַרְחֵמֵם) *May the Father of Mercy have mercy upon a people that have been borne by him* (for the metaphor comp. Isaiah xlv. 3, Exod. xix. 4) is another short *piyyut*, found in Vitry, p. 157 and *Or Zarua* (cf. the gloss to Shulḥan Aruch, Oraḥ Ḥayyim, cxxxiv. 2). The prayer, deliver our souls from *evil hours* (cf. note below on P.B. p. 145), goes back to the Talmud (T. J. Ber. 8 d).

Three persons are *called* to the reading of the Law—originally the persons so called themselves read passages from the Scroll—(a) a *Priest* (כֹּהֵן), a member of a family tracing its descent from the ancient priests; (b) a *Levite* (לֵוִי), a member of a family tracing its descent from the ancient Levites; and (c) an *Israelite* (יִשְׂרָאֵל). (Cf. Talmud, Baba Kama 82 a.)

Page 68. There are here two benedictions concerning the Law, the first of which has been discussed in the notes on P.B. p. 4. The other, *who hast given us the Law of truth*, is referred to in Sopherim (xiii. 8).

Page 69. The benediction (הַגּוֹמֵל), uttered after experiencing some deliverance from peril or recovery from sickness, is in part from the Talmud (Berachoth 54 b) in the name of R. Judah, and in part from the Mechilta Bô. The rubric at the head of page 69 is also from the Talmud, loc. cit. The verb *gamal* means *to deal fully, to deal out*, hence *recompense, reward*. It often is used, as in this benediction, to express the undeserved bounty of God (cf. for the idea in general the Midrash on Ps. cvii., a Psalm which the Talmud regards as enjoining such a benediction as הַגּוֹמֵל).

And this is the Law (וְזֹאת הַתּוֹרָה). The custom of unrolling and elevating the Scroll is recorded in Sopherim (xiv. 14). The older habit (still preserved by the Sephardim) was to elevate the Scroll *before*, not *after*, reading from it. The proclamation is a composite of two verses: *And this is the Law which Moses set before the children of Israel*, Deut. iv. 44, and *according to the commandment of the Lord by the hand of Moses*,

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Numbers ix. 33; Joshua xxii. 9. It would appear as though the latter phrase must have been added as a congregational response to the first phrase, which was uttered by the person who elevated the Scroll. Several rites omit the words from Numbers and Joshua altogether.

The paragraph ends with a citation from Isaiah xlii. 21. In between come three verses from the third chapter of Proverbs, but the order is reversed from that of the original text. The verses as they stand in our P.B. are Proverbs iii. 18, 17, 16. The compilers of liturgical selections allowed themselves the licence to deal freely in this way with Scriptural citations, especially when the sense was not affected.

Pages 69, 70. *May it be the will of our Father* (יְהוָה רַצוֹן) occurs in the old rites, in Amram (p. 24) and the *Col-bo* (xxxvii.).

The *All-present* (lit. *The Place* הַמָּקוֹם) is an epithet descriptive of God, who is, as it were, Absolute Space, containing the Universe but uncontained by it (Genesis Rabba, ch. 68). Philo (*de somniis*, i. 11, Mangey, i. 630) says: "God himself is called a *place* (τόπος = מָקוֹם) from the fact of his containing the Universe, and being contained himself by nothing whatever, and from the fact of his being the refuge of all persons, and since he himself is his own district (χώρα), containing himself and resembling himself alone. I, indeed, am not a place, but I am in a place, and every existing being is so in like manner. So that which is contained differs from that which contains it; but the Deity, being contained by nothing, is necessarily itself its own place (τόπος ἑαυτοῦ)."

Page 70. *Let them praise* (יְהַלְלוּ), Ps. cxlviii. 13, 14. The choice of this verse is attested by the old rites. Psalm xxiv. which follows is an appropriate passage for the return of the Scroll. The opening lyric is similar in substance to Ps. xv. (on which see note on P.B. p. 300). The word of God has been read, who is the fitting recipient of it? *Who shall ascend the mountain of the Lord?* The Psalmist answers: *He that hath clean hands and a pure heart*—"a fine summing up of the noble

character, deed and thought correspond" (Montefiore). The latter part of the Psalm, especially, *Lift up your heads, O ye gates*, is a "triumphal choral," first sung, according to the Talmud (Sabbath 30), when Solomon brought the Ark into the Holy of Holies of the newly erected Temple. On Sabbaths (see note on P.B. p. 157) Ps. xxix. is substituted. The Sephardim use the latter Psalm also on week-days. The reading of one word in Ps. xxiv. 4 (נָפְשִׁי or נִפְשִׁי) has caused considerable difficulty (see Berliner, op. cit. pp. 77 seq.). It must on no account be read *naph-shiv*, for the vowels of the form נִפְשִׁי belong to the word as read according to the Masorah, viz. *naph-shī*, נִפְשִׁי. If read with ו the word must be pronounced *naph-shō* נִפְשֹׁ, and this is the reading adopted by most moderns (indeed the Masoretic tradition against it is not clear, as Berliner shows). Our P.B. (p. 70) translates *who hath not set his desire upon vanity*, thus reading נִפְשִׁי. If we read נִפְשִׁי the speaker is God and the phrase *who has not taken My Soul in vain* may be compared with the third commandment.

Page 71. *And when it (the Ark) rested*, Numbers x. 36; Ps. cxxxii. 8-10; Prov. iv. 2; Prov. iii. 18, 17; Lam. v. 21.

For the reason of repeating Ps. cxlv. see notes on P.B. p. 29 above. There was a difference of custom as to whether Ps. cxlv. and *uba le-ṣion* (וְבָא לְצִיּוֹן) should precede or follow the replacing of the Scroll in the Ark.

Page 73. As in our P.B. Ps. xx. —*the Lord answer thee in the day of trouble*—is introduced here in the old rites; Amram, Vitry (p. 73), Abudarham. Saadiah apparently omits it (Bondi p. 15) but its confidence in the Lord's salvation makes it an appropriate transition to the passage that follows—*A redeemer shall come to Zion*.

The occasion to which Psalm xx. refers was the march of the Israelites on a dangerous expedition. Perhaps

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the king ("the Anointed" of verse 7) led the army in person, and the ode would be addressed to him (so Ibn Ezra). Or the king is to be understood as remaining in Jerusalem, while his captains take the field (so Rashi). The king offers sacrifices before the start, and the Psalm is an appropriate intercessional during the progress of the Temple rite. The whole idea is one of complete trust in the certainty of victory. *Some trust in chariots, and some in horses; but we will make mention of the name of the Lord our God.* In the very moment of the king's active preparation for war, he relies not on military prowess but on the King who will answer us *on the day when we call.* So confident is the Psalmist, that he speaks of the enemy's overthrow as already accomplished; *they are bowed down and fallen*, the charioteers from their cars and the horsemen from their steeds. In later ages, when Israel could use no secular arm, the Psalm (with perhaps a Messianic implication) became the expression of faith in God's power to save. *In the name of the Lord, we will set up our banners* was, moreover, made the war-cry of spiritual loyalty, in face of a hostile world.

"And a redeemer shall come to Zion."

This passage, which leads up to the conclusion of the morning service, was in part at least known to the early rites, such as Amram. From the *Shulhan Aruch* (O.H. cxxxii.) it would appear that, in some congregations, the morning service actually ended with this prayer.

It begins (p. 73) with a citation (וְיָצֵא לָנוּ) of two verses from Isaiah (lix. 20, 21), which are turned to fine spiritual account. They are a promise of redemption, and accompanying the promise is a covenant, hereditary and eternal, that unites the generations of Israel in a bond to preserve the spirit and the letter of God's message. Naturally enough this prologue leads up to the citation of the verses which pre-eminently proclaim

“*And a redeemer shall come to Zion.*” lxxxiii

the holiness of God—the verses of the sanctification or *Kedushah* (see notes on P.B. pp. 39 and 45). The citation fulfils the purpose (as the early commentators on the liturgy remark) of providing an opportunity for late-comers to repeat individually the *Kedushah* which had been recited congregationally at an earlier part of the service. As it thus takes the form of a scriptural reading it was called *Kedusha de-sidra*, i.e. the *Kedushah* of the Biblical lesson (cf. Rashi on Soṭa 49 a); it is accordingly not uttered aloud, but silently, and with the Aramaic paraphrase (Targum) which in olden times accompanied the reading of the Hebrew Scriptures. It seems that the *Kedushah* as an invocation was at first limited to Sabbaths and festivals (Tos. to Sanh. 37 b, *J. Q. R.* xviii. 111) in Palestine, and it may well be that the *Kedusha de-sidra* (i.e. the mere reading of the Biblical texts of the *Kedushah*) was earlier in date than the *Kedushah* as an invocation in the daily service. The objection (indicated in the notes to P.B. p. 39) felt to the private recitation of the *Kedushah* may have applied only to the form in which the *Kedushah* is an *invocation*. The mere *reading* of the Scriptural verses, with a narrative statement that the Angelic hosts so praised the Highest, may have been all along regarded as unobjectionable.

Another good explanation of the term *Kedusha de-sidra* bases it on the practice of reading every day passages from the Prophets at the end of the service; the *Kedushah* would then correspond to the benedictions after the haphtara or Prophetical lessons on Sabbaths and holidays (P.B. p. 148). Similarly we have a *Kedusha de-sidra* on Saturday afternoons (P.B. p. 175) which followed the reading of a Prophetical passage at the beginning of the service—though this reading now has been dropped. So, too, on Saturday nights there is a *Kedusha de-sidra* (P.B. p. 211) after reading Psalms. This accounts further for including the same *Kedusha de-sidra* after the Scroll of Esther (P.B. p. 277), and after the Lamentations on the Fast of Ab. It was in this view a glorification following on the reading of passages from

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the Prophets or Hagiographa (Ginzberg, *Geonica* ii. 299).

The foot-note on p. 73 speaks of the *Chaldee* paraphrase. Chaldæa roughly coincided with Babylonia, in which an *Aramaic* dialect was spoken after the older Babylonian had become obsolete. From the time of Jerome this language was called Chaldaic, but Aramaic is the truer term. Aramaic was the language of the peoples known as Aram; they included Syria, Mesopotamia and N. Arabia. By the eighth century B.C.E. Aramaic was the international language of Asia, and the Jews eventually replaced Hebrew by Aramaic. Hence vernacular translations of the Hebrew Scriptures were made in Aramaic, or Targum, literally *interpretation*, but specifically *Targum* is the Aramaic version of Scripture, of the Pentateuch ascribed to Onkelos and the Prophets ascribed to Jonathan ben Uzziel. Onkelos is usually identified with Aquila; the Targum to the Pentateuch is in Palestinian Aramaic, and was made in the second century of the common era. The Targum to the Prophets was also made in Palestine, and may have been based on an earlier translation by the Rabbi of the first century to which it has been assigned (Jonathan son of Uzziel, the most distinguished pupil of Hillel). Both these Targumim had their source in the paraphrases used in reading the Scriptures.

After the *Kedushah* with its Targum, we have (p. 74) two other prayers (cited in Vitry, p. 98). These prayers are related to what precedes. The first begins *O Lord the God of Abraham* (יְיָ אֱלֹהֵי אַבְרָהָם) and is derived from 1 Chron. xxix. 18; Ps. lxxviii. 38; lxxxvi. 5; cxix. 142; Micah vii. 20; Ps. lxviii. 20; xlv. 8; lxxxiv. 13; xx. 10. This is a prayer thanking God for his redeeming grace through the ages, and corresponds to the opening verse of *u-ba le-Zion: And a redeemer shall come unto Zion*. The next passage begins *Blessed is our Lord who hath created us for his glory* (בָּרוּךְ אֱלֹהֵינוּ שֶׁפָּרָאֵנוּ לְכְבוֹדוֹ). This is a prayer for enlightenment in the Law, and corresponds

to the second text from Isaiah cited at the beginning of *u-ba le-Zion*: redemption and devotion to the Law being correlatives. The final citations are derived from Ps. xxx. 13; Jer. xvii. 7; Is. xxvi. 4; Ps. ix. 11; Is. xlii. 21.

Kaddish tithkabal.

Page 75. Three forms of the full Kaddish appear on P.B. pp. 75-6, 77-8 and 86-7. The second of these (p. 77) has one paragraph less than the other two, which differ, however, as to the additional paragraph.

The form on pp. 75-6 is known as Kaddish *tithkabal*, from the first word of the extra paragraph (top of p. 76). It is the form used at the conclusion of a service (as here at the end of the morning prayers), the *Alenu* and mourner's Kaddish at the end being later additions. *May the prayers and supplications of all Israel be accepted by their Father who is in heaven* is clearly "a closing formula for the end of a service, and was perhaps the old dismissal formula before the Kaddish was introduced into the Synagogue" (Pool, *The Old Jewish-Aramaic Prayer, the Kaddish*, p. 66).

The following sentence: *May there be abundant peace from heaven* (יְהִי שְׁלָמָא רַבָּא) "seems to have grown out of an original greeting of peace (op. cit. p. 70). The congregation would part with mutual greetings (*peace* was a common term of Hebrew salutation), which in course of time became incorporated in the Kaddish itself." The same cause led to the addition of the sentence *He who maketh peace in his high places, may he make peace for us and for all Israel* (עֲשֵׂה שְׁלוֹם). "This Hebrew verse, in substance superfluous after the preceding verse (*May there be abundant peace*), must have been added when the character of the latter as a prayer for peace was obscured by the addition [in the Sephardic rite] of other words, in accordance with the desire to close with *peace* (שְׁלוֹם). It is similarly added to the Amidah at the end of the private prayer appended to

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the last blessing (P.B. p. 54)...It is added also at the end of the...grace after meals (P.B. p. 285). In no case, however, is it an original element of the prayer; but of these three places of its occurrence the Amidah knew it first, and hence it was carried over to the Kaddish.... Three steps backwards with accompanying inclinations to the left, right and forward, formed the respectful mode of retiring from a superior, as a pupil from his teacher, or as the priests and Levites retired from the service in the Temple (Yoma 53 a). This form thus became identified with the parting peace greeting, and was appropriately transferred to this verse, the concluding phrase of the Amidah said while retiring from the presence of God. These three steps backwards were then taken over into the Kaddish, together with the verse to which they had become attached" (Pool, op. cit. p. 76).

The Alenu Prayer.

Page 76. We have in the *Alenu* prayer (עֲלֵנוּ לְשִׁבְחָהּ) a notable instance of the transference to daily use of a prayer originally designed for a special occasion. This Daily use of *Alenu* was known to Vitry (cf. Rashi's Siddur § 419) but not to Maimonides, and the Sephardim to the present time only use the first paragraph in the daily service. We have seen that much of the penitential material of the morning service was taken over from the liturgy of fast-days. *Alenu* belongs essentially to the Additional Service (*musaph*) of the New Year (see P.B. pp. 247, 8), where it appropriately introduces the long proclamation of God as King. This same proclamation of God as King over Israel and over the Universe is the keynote of *Alenu*. The prayer consists of two parts, one special to Israel (עֲלֵנוּ), the other universal (עַל-כֵּן נִקְרָא), ending with the glowing aspiration *The Lord shall be King over all the earth: in that day shall the Lord be One and his name One* (Zech. xiv. 9).

By a curious fate, this universalist prayer has at

various periods become "the cause of slanderous accusation and persecution, as a result of which it was in part mutilated through fear of the official censors" (Kohler, in *Jewish Encyclopedia*, i. 337). The accusation was chiefly levelled against the first paragraph, which was quite absurdly misconstrued into a malicious attack on Christianity. (For an account of these misconstructions see op. cit. and Zunz, *Ritus*, p. 147.) *Alenu* is a prayer probably pre-Christian in date; and even if it be as late as Rab (who flourished in Babylon in the third Christian century), who fixed its form, he did so in an environment where there were no Christians at all, and the clause (now deleted from the *Alenu* in our P.B. version), "for they bow down to vanity and emptiness and pray to a god that saveth not," had no more reference to Christianity in Rab's mouth than in that of Isaiah, from whom the words come (xxx. 7, xlv. 20. Cf. Berliner, p. 50). Menasseh ben Israel in his *Vindiciæ Judæorum*, printed in 1656, devotes a whole section (the fourth) to the question. Menasseh concludes his argument with the just claim: "Wherefore, I suppose, that I have sufficiently informed you, concerning our prayers, in which we purpose nothing but to praise God and to ask spiritual and temporal blessings, and by our service and worship implore the divine benevolence, protection and defence." (See Lucien Wolf, *Menasseh ben Israel's Mission to Oliver Cromwell*, p. 134.)

On the other hand, the *Alenu*, being so firm a proclamation of God's Kingship, was in the middle ages, as Dr Kohler well says, "invested with special solemnity and awe." It was associated with the sufferings of the Jewish martyrs. Dr Kohler goes on: "The following is related by Joseph ha-Cohen in his *Vale of Tears* (ed. Wiener, p. 31), based upon contemporary records: During the persecution of the Jews of Blois (France) in 1171, where many Masters of the Law died as martyrs at the stake, an eye-witness wrote to R. Jacob of Orleans that the death of the saints was accompanied by a weird song resounding through the stillness of the night, causing the

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Churchmen who heard it from afar to wonder at the melodious strains, the like of which they had never heard before. It was ascertained afterwards that the martyred saints had made use of the *Alenu* as their dying song." The martyr Akiba died with the *Unity* on his lips, and as the *Alenu* culminates in a similar phrase, it was an appropriate death-song for the martyrs of the middle ages, just as it is a fitting termination now to Jews in their daily service, urging them to live and die loyal to the fundamental truth and hope of Judaism.

The Mourner's Kaddish.

Page 77. As already pointed out (notes on P.B. p. 37) the Kaddish has no special reference to the dead (except in one special form of the Kaddish, P.B. p. 321. See notes there). The doxology found its way from the school to the synagogue. It was recited by teacher or preacher after any discourse. "The Kaddish for the dead was originally recited at the close of the seven days' mourning, with the religious discourses and benedictions associated with it, but (Sopherim xix. 12) only at the death of a scholar; afterwards, in order not to put others to shame, it was recited after every burial (Nahmanides Torath ha-Adam, p. 50)." So writes Dr K. Kohler (*Jewish Encyclopedia*, vii. 401).

The process by which the recital of this doxology by the child came to be the most marked token of reverence for the parent's memory is not clear. But in the main the custom arose from the great importance attached to the congregational utterance of the response (אִשְׁרָם): *Let His great name be blessed for ever and to all eternity.* On this response said Raba (320-375) the world rests (Soṭa 49 a); when God hears it he is a King whose royalty is being proclaimed (Midr. Prov. to xiv. 28, ed. Buber, p. 75); as the assembly respond in these terms after the preacher has expounded God's words, the Holy One forgives (Midr. Eccles. on ix. 14). These sentiments

are justly associated with the noble doxology to which they allude. The son, reciting the Kaddish, is thus the instrument which calls forth the most important response of the liturgy. The father's memory is honoured by this public participation of his child in the honouring of God at the mouth of the assembled people. From this idea the step is easy to the belief that the Kaddish has some redeeming efficacy, in fact some early mystics picture the opening of the gates of Paradise to the strains of the great doxology, or rather to the chorus of the response.

Besides this, there is the further fact that the Kaddish is Messianic; it points forward to the establishment of the Kingdom of God, before which event is to come the Resurrection. Indirectly, then, the doxology contains the assurance of immortality, of a near hope of the day when the reign of death shall be over, and life eternal be established.

Some, too, see in the Kaddish a touching expression of reverential submission to the divine will. At the very moment when death has laid its cold hand on the mourner's heart, he stands forth to pronounce before the congregation the greatness and holiness of God. "The Lord gave and the Lord hath taken, blessed be the name of the Lord" (Job i. 21).

The Kaddish is here introduced by two Biblical texts, Numbers xiv. 17, and Psalm xxv. 6. This practice is ancient; it is referred to in the Prayer Book of Rashi (p. 8 foot).

Hymn of Glory.

Page 78. We now pass from the regular service to additional matter which varies in extent in the different rites. In the first place, some of the passages which occur in our P.B. as a supplement, are in other rites incorporated within the service itself. These details will be indicated in the notes that follow. Secondly, some rites include material omitted from our P.B., in particular may be

instanced the *Unity Hymn* (שִׁיר הַיְחוד) for the six working days of the week; our P.B. only includes the *Unity Hymn* for the Sabbath (p. 171).

The *Hymn of Glory* (שִׁיר הַקְבוֹד), which in some rites is restricted to the Sabbath, is introduced in our version for every day of the week. Like the *Unity Hymns*, this hymn is sometimes sung also on the eve of the Day of Atonement, being in England associated with an eighteenth century melody which comes, like the hymn itself, from the Rhineland. The hymn itself is a good deal older, belonging to the thirteenth century. Its author is unknown, Zunz attributing it, or a commentary on it, to Judah ben Samuel of Regensburg, known as Judah the Saint. This famous personage (who died in 1217) was at once philosopher and poet, saint and mystic, an "ideal of learning and piety" (Zunz, *Literaturgeschichte*, pp. 298-300). The same historian elsewhere (*Zur Geschichte*, p. 125) writes of this Judah: "To bring to fruition whatever is noble in human endeavour, to vindicate whatever is highest in Israelitic aspiration, to discover the innermost truths indicated in the holy books—this seemed to be the aim of a soul in which the poetical, the moral, and the divine were blended together." For other authors to whom the *Hymn of Glory* is assigned see notes on p. 171.

The *Hymn of Glory* is written in lines each of which is divided into two parts, with eight syllables in each part. It well deserves its title, for it is a noble eulogy of the glory of God. Its images are possibly too direct for modern taste, as they sometimes reach the verge of anthropomorphic licence. But the mystics—to whom the author, whoever he be, belonged—were always bold similists, and the hymn must be read in something of this mystic spirit. As to its poetical beauty and emotional power there can be no doubt.

Psalmody of the Prayer Book.

Here it may be well to explain some of the terms used in the headings of those Psalms which are introduced into our P.B. As these terms are ancient, and allude to matters of which we are now often ignorant, it is impossible to dogmatise as to the exact significance of the technical phraseology of the Psalter. Many other suggestions have been made besides those about to be cited. And, in general, it is foreign to the purpose of these notes to discuss critical theories as to the dates and authorship of the various Psalms.

In our P.B. the heading *unto David* (לְדָוִד) is, in accordance with Jewish tradition, rendered *of David*, i.e. *by David*. In some cases, certain Jewish commentators prefer to translate *to David*, addressed to or concerned with him (e.g. Ibn Ezra on Ps. xx.). (For other explanations of the force of the preposition in the superscription *unto David*—which Gesenius, ed. Kautzsch, § 129 agrees with Jewish tradition in treating as the *lamed auctoris*—see *Jewish Encyclopedia* x. 245.) Sometimes the heading alludes to a particular incident in David's career. Ps. xxxiv. (P.B. p. 21) refers to David's experiences at Gath (1 Sam. xxi.); Ps. li. (P.B. p. 105) to the Prophet Nathan's rebuke of the king after the death of Uriah (2 Sam. xii.). Other such allusions occur in Psalms iii. and vii. not included in our P.B.

David is not the only ancient worthy named with the *dative of authorship* in the Psalter; the same form is used with regard to others in several of the Psalms. The ninetieth Psalm (P.B. p. 22) is headed a *Prayer of Moses* (לְמֹשֶׁה); Psalm cxxvii. (P.B. p. 180) is *of Solomon* (לְשֹׁלֹמֹה) and several of the Psalms bear other names. Thus we have several entitled *Psalms of Asaph* (לְאַסָּף), there are twelve such Psalms in all, of which Pss. lxxxi.–lxxxiii. occur in P.B. p. 81). Asaph, the Levite, was one of David's chief musicians (1 Chron.

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vi. 24, xvii. 4) ; in Ezra (ii. 41, cf. Neh. vii. 44) the "singers" in general are described as "sons of Asaph." Named in connection with Asaph, but more as an executant musician than as an author, is Jeduthun (1 Chron. xxv. 1), to whom Psalm xxxix. (P.B. p. 323) is inscribed (לְיִדְּוֹתָיו). Our P.B. there renders not *by Jeduthun*, but *for Jeduthun*, because the heading of the same Psalm goes on *a Psalm of David*. (Cf. also the headings of Psalms lxii. and lxxvii. In both of these the Psalm is inscribed עַל יְרִידָתוֹ, but the former is also described as *by David* לְדָוִד and the latter as *by Asaph* לְאַסָּף.) Naturally there are many other explanations of the facts (see the articles under Asaph and Jeduthun in the *Encyclopædia Biblica*). Very remarkable is the association with the Temple musicians of the *sons of Korah*, to whom eleven Psalms are inscribed (לְבְנֵי-קֹרַח). Of these our P.B. includes two (Pss. xlviii. p. 80, xlix. p. 322), in each case treating the heading as an indication of authorship. The Korahites are named among the singers in 2 Chron. xx. 17. From the account of Korah's rebellion (Numbers xvi. 32) it might appear that the whole family perished, but a clause in Numbers xxvi. 11 expressly states that *the sons of Korah died not* (cf. note of Nachmanides on the former text).

On the other hand, the same preposition (*lamed*) prefixed to another word often found at the beginning of Psalms has no reference to authorship. This word (לְמַנְצִיחַ) is rendered in our P.B. *for the Chief Musician* (the piel participle of נָצַח, used in 1 Chron. xv. 21 in the sense of *superintend* the musical accompaniment of Psalms). In Ps. lxvii. (P.B. p. 211) the heading runs: *for the Chief Musician, on Neginoth* (נְגִינוֹת a plural noun from נָגַן to touch the strings of a musical instrument). *Neginoth* may simply mean *music* produced by stringed instruments. Clearly the heading *set to Gittith* (עַל-הַגִּתִּית) Ps. viii. P.B. p. 102, Ps. lxxxi. P.B. p. 82) has some specific reference, perhaps to the Gittite lyre or melody.

It may be indicated briefly that the chief musical instruments referred to in our P.B. are the following:—

(i) *Stringed instruments*: (a) the *Cinnor* (כִּנּוֹר) or the lyre (in the Temple, of seven-strings, Arachin 13 b); (b) the *nebel* (נֶבֶל) harp (described as of. ten-strings Ps. xxxiii. 2 כִּנּוֹר עֶשׂוֹר *with a harp, a ten-stringed one*). The word *ten* (stringed instrument עֶשׂוֹר) is also used without the word נֶבֶל Ps. xcii. 3; (c) in Psalm cl. 4 the word *minnim* (מִנִּים) occurs, apparently the word means *strings*. (On all these points reference should be made to the standard dictionary of Gesenius and to the Bible Encyclopedias.) (ii) *Wind instruments*: (a) the *shophar* (שׁוֹפָר), or ram's horn; (b) the *ḥašoṣerah* (חֲצֹצְרָה) a clarion, a long, straight, slender metal tube with bell-shaped end; this was used in the Temple service chiefly by the priests. (On these two instruments see I. Abrahams' article Trumpet in Hastings' *Dictionary of the Bible*, iv. 815); (c) the *ugab* (עֻגָב), a reed-pipe or flute, or as some think, a collection of pipes such as the Pan's pipe. (iii) *Percussion instruments*: (a) the *toph* (תֹּפ), timbrel or tambourine, held and struck by the hands of dancers (the *toph* is often mentioned with the *maḥol* or dance, e.g. Ps. cl. 4); (b) the *ṣeṣselim* (צִלְצְלִים) a plural form, representing some clashing instrument such as *cymbals* (two types are distinguished in Ps. cl., the cymbals of (soft) sound—צִלְצְלִים 'צ'—and cymbals of loud sound—תְּרוּעָה 'צ').

Of all terms used in the Psalms, most frequent is *selah* (סֶלָה) which our P.B. rightly leaves untranslated. The ancient Jewish versions are not in accord as to the meaning of the word, and modern authorities are equally divided. Whereas the Jewish Greek version renders *selah* as a musical term (διάψαλμα of undefined meaning), the Talmud and Targum translate it *for ever*. All that can now be concluded is that the word has no grammatical connection with the verse. It signifies some kind of *pause* whether marking divisions of the Psalm

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into parts or strophes, or indicating some interruption or change in the melody or accompaniment. Within the general lines of this supposition, *selah* has been variously interpreted as a direction to the singer or orchestra (= *fortissimo!* or according to others *da capo!*). Or it may be liturgical rather than musical, and may be a summons to the assembled worshippers to take up a refrain or join in chorus with a eulogistic response (see E. G. Hirsch in *Jewish Encyclopedia*, xi. 162).

Besides these foregoing terms which refer either to authorship or musical accompaniment, there are also a number of headings of Psalms which describe the nature of the contents. Some of these are general, others special; some connote the idea of lyric, others more closely define the type of song which follows. The Talmud enumerates ten such terms (Pesahim 117 a). The word usually translated 'Psalm' is *Mizmor* (from מִזְמֹר used only in the piel, meaning literally *to make music* in praise of God). That the word for Psalm should literally mean melody is not surprising, seeing that the Psalms were so closely wedded to tunes. The Psalms were meant to be sung, hence *Mizmor* is frequently associated with *Shir* (שִׁיר) or *song* of praise. The word *Shir* often occurs without *Mizmor*. Another description of the psalm of praise is *Tehillah* (תְּהִלָּה from הָלַל, to praise). In the later Hebrew, the name *Hallel* was applied to the group of Psalms cxiii.-cxviii. and also to Psalm cxxxvi. (Pesahim 118 a). With this is closely associated the word *Hallelujah*, literally *Praise ye the Lord*, which the Talmud (loc. cit.) considered the supreme expression of praise, including as it did the name of God and man's eulogy of him. Another descriptive heading of Psalms is *Tephillah* (תְּפִלָּה, literally *prayer*). This is the heading of Psalm lxxxvi. P.B. p. 106, xc. P.B. p. 22, cii. P.B. p. 316. The word is used in the plural at the end of Psalm lxxii. to describe the Davidic Psalter as a whole. A more specific term is *Mascil*, as in the heading of Psalm xxxii. P.B. p. 103. *Mascil*

means *causing to ponder* (מִשְׁכִּיל hiph. of שָׁכַל, to be prudent or wise). Hence the *Mascil* may denote a contemplative poem; some prefer to use the word didactic; others again think that it refers to the artistic skill shown by the poet. Equally special in character is the title *Le-hazcir*, found in the heading of Psalm xxxviii.

P.B. p. 104. *Le-hazcir* means, to call to mind (לְהִזְכִּיר, hiph. of זָכַר to remember). The sense may be to call to mind the works of God; but the phrase is also used with reference to recalling a man's sins (as in Genesis xli. 9). Hence it has been suggested (by B. Jacob) that these songs were recited in the Temple in conjunction with the confession of sin accompanying the sin-offering. One might support this by a similar use of the word in connection with the confession of the High Priest on the Day of Atonement in the Hebrew text of Ecclesiasticus l. 16. On the significance of the special headings, *Shir ha-maloth*, *michtam* and *todah*, see Notes on P.B. pages 176, 319 and 20. On the headings of the *Sabbath* Psalm and of the *Dedication* Psalm see notes on P.B. pages 112 and 85.

The Day's Psalm.

The Levites sang, in the Temple, a special psalm for each day of the week (Mishnah Tamid vii. 4). The custom of reciting the daily Psalm was continued after Temple times (Sopherim xviii. 4) and is now habitual in the morning service of the Synagogue, though it was not a universal rule in the days of Maimonides. The Psalms chosen for each day are identical with those cited in the Mishnah, on which see further below note on P.B. p. 168. That the selection is ancient is shown by the fact that in the Greek translation (LXX.), five of the chosen Psalms (those for Tuesday and Thursday are the exceptions) bear superscriptions referring them to the days of the week. The Talmud and Midrash explain that these Psalms were intended to recall the incidents of the six days of Creation, and Psalms xxiv. (*The earth*

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is the Lord's...for he founded it upon the seas) and xciii. (*The Lord reigneth, he hath robed in majesty...the world is set firm that it cannot be moved*) are, from this point of view, aptly chosen for the first and sixth days. It is not easy, however, to establish any obvious connection between the other Psalms and the four intermediate days of creation. R. Akiba's theory of the connection is thus given in the 'Talmud (Rosh Hashana 31 a): "On Sunday they said Ps. xxiv. *The earth is the Lord's* because on that day he took possession of, assigned to man, and ruled over his world; on Monday they said Ps. xlviii. *Great is the Lord and highly to be praised, in the city of our God, in his holy mountain* because he divided his creations and ruled over them (or in another reading, Vitry p. 176, *rose and dwelt on high*; R. Hananel explains that God divided his works and *chose Jerusalem*); on Tuesday they said Ps. lxxxii. *God standeth in the congregation of the mighty, he judgeth among the judges* because he made manifest the dry land in his wisdom and prepared the world for his community; on Wednesday they said Ps. xciv. *O God of vengeance, Lord, O God of vengeance, shine forth*, because he created sun and moon and in future will make requital on those who pay idol worship to them; on Thursday they said Ps. lxxxi. *Exult aloud unto God our strength, shout for joy unto the God of Jacob* because he created birds and fishes to make his name praised (so Rashi, or to praise his name, cf. Ps. cxlviii.); on Friday they said Ps. xciii. *The Lord reigneth, he hath robed him in majesty* because he completed his works and reigned over them; on the Sabbath they said Ps. xcii. *A Psalm, a Song for the Sabbath day*, for the future Sabbath, a day of rest for eternity (or for the Eternal)." This last association of Ps. xcii. with the Sabbath is the only one suggested in the Mishnah.

Another Psalm is usually added to the Day's Psalm. In our P.B. the extra Psalm is the eighty-third (as named in the *Col-bo*); the Sephardim use Ps. lxxxvi.; Maimonides mentions Ps. xxv.

Page 80. Psalm xlviii. is a panegyric of Mt Zion, *beautiful in elevation, the joy of the whole earth.* The topographical note *at the sides of the north* is taken by some to describe the situation of the Temple, N.E. of the hill. Jerusalem was physically more than other capitals a mountain city, but we may also (with Cheyne) read into this praise of the city's elevation the idea of the prophets "who had taught men to look forward to a wondrous exaltation of the temple-mount (see Isa. ii. 2), loftiness being an essential element in the conception of God's holiness (cf. Isa. lvii. 15)." The Psalmist recalls Sennacherib's attempt on the city—the kings assembled, these would be the Assyrian's vassals—they passed on... they saw it...they hasted away (the very reverse, as Kirkpatrick notes, of Cæsar's boast *veni, vidi, vici*). For God destroyed the Assyrian hosts as an east wind breaks *the ships of Tarshish*—such as ply to Tartessus, a phrase which, as Isaiah ii. 16 shows, was synonymous with "large, sea-going vessels."

And as God had delivered Jerusalem then, *so he will be our guide even unto death.* The last word rendered *unto death* (על-מוֹת) is difficult to render. In the concluding paragraph of his *Iris*, Franz Delitzsch refers to the solutions of the difficulty in these terms: "The forty-eighth Psalm closes with a puzzling verse, of which there are four ancient interpretations. We may use them to sum up our thoughts of the world beyond. Some take them to mean: He (our Lord) guides us over death (*al-mût*). Others: He guides us to immortality (*al-maveth*). Others, He guides us through æons on æons (*olamôth*). And yet others: He guides us to youthfulness (*ullêmuth*). The blessed life beyond death is the life of immortality, an æon-life of eternal youth."

Page 81. Ps. lxxxii. *God standeth in the congregation of the mighty; he judgeth among the judges.* *Elohim* is here rendered *judges* (cf. Exodus xxi. 6). The Psalmist appeals to God to judge the judges, who abuse their office. *They know not, and walk about in ignorance,* unable or unwilling to ascertain the truths they ought

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to know. Yet they had been elevated to so much dignity that it could be said of them *ye are gods*, i.e. invested with authority to judge in God's name (several of the Jewish commentators render *elohim* in this case by *angels*). Nevertheless this high estate shall not save them, they shall fall *like one of the princes* whose end history records. From these unworthy judges the Psalmist turns to the great Judge. *Arise, O God, judge all the earth.* The poet emphasises this appeal to God to "take the government of the world into his own hands" by adding as his last words: *for thou shalt possess all the nations.* Some expositors prefer to explain the Psalm of foreign princes who are persecuting Israel. The fact that ancient kings often presumed to divine titles would explain some of the phraseology of the Psalm.

Psalm xciv. *O God of vengeance...shine forth.* God is the ruler of human affairs, therefore the right must in the end prevail among men. But there is a boasting spirit about among the *proud* (either foreign or native oppressors), *who slay the widow...and the fatherless*, and then say *the Lord will not see.* Hence the Psalmist's appeal to God, to whom belongs vengeance, i.e. the power to punish evil and also to vindicate good. God shall *shine forth*, i.e. reveal, as in a world-seen theophany, the truth as to his providence. Then the Psalmist turns to those of his own people who share these heathen doubts. *He that planted the ear shall he not hear?* Shall the maker be less than the made? (The thought goes deeper. Man's faculties are derived from a divine source. Arguing backwards from these human faculties we may assert that "the universal spirit must be not less rational and not less good than the finite spirits of men".) *Yea the Lord knoweth the thoughts of men*, and they are vanity, unless they are chastened and taught by God. Happy the man and the nation so educated in God's ways, so confirmed in faith as the Psalmist is, for though his foot slippeth the love of God holdeth him up. "Happy the man who is taught of God to endure patiently until right once more triumphs."

Page 82. Psalm lxxxi. *Exult aloud unto God our strength.* A call to a festal assembly, according to many interpreters the Passover, an explanation confirmed by the allusions to the Exodus. But the particular reference to the *shofar* led the Jewish tradition to apply the Psalm to the New Year, and verses 3 and 4 appear in the liturgy for the occasion (see P.B. p. 115). They are very apt for the Day of Memorial.

Page 84. Psalm lxxxiii. *O God, keep thou not silence.* A confederacy of nations has united against Israel, and the Psalmist, describing the situation, invokes God's protection in the crisis. At various periods such coalitions occurred in Jewish history: in the age of Jehoshaphat (2 Chr. xx.), in the days of Nehemiah (iv.), and after the successful revolt of Judas Maccabeus (1 Macc. v.). The Psalmist entreats God to disconcert this combination, as in the days of Gideon the Midianites (Judges vii.-viii.) and of Deborah the Canaanites (Judges iv.-v.) were overthrown. The princes named in verse 11, Oreb and the rest, were conquered by Gideon.

Page 85. Psalm xxvii. *The Lord is my light and my salvation.* With wonderful delicacy of touch the Psalmist fuses together the material Temple and the spiritual communion which it inspired. Well chosen therefore is this Psalm for the weeks leading up to and containing the Autumn festivals. We are reminded on the one hand of the value of the institutions of Judaism when rightly observed, and on the other of that yearning for *illumination* which is the mark of true penitence.

Psalm xxx. The heading of this Psalm (a *Song at the Dedication of the House*) led to its selection as the Psalm for Hanuc'ah (see note on P.B. p. 274). Be confident, is the Psalmist's message, but not presumptuously so. *I said in my prosperity I shall never be moved.* Such careless security is folly. But confidence is the note on which Israel must rest. *Weeping may tarry for a night, but joy cometh in the morning.* This lesson Israel has learned throughout the ages; this lesson he must go on learning now. And to what end

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does this continued mercy tend? *To the end that my glory may sing praise to thee and not be silent.* (The *soul* is meant by *glory*, it is the noblest part of man: cf. Genesis xlix. 6, where *glory* and *soul* are parallel: "O my *soul*, come not thou into their council; unto their assembly, my *glory*, be not thou united.")

The Rabbinic Kaddish.

Page 86. It has been seen that the *Kaddish* originally grew out of the doxology of the school, uttered at the end of a discourse. When the *Kaddish*, however, had acquired a more general vogue, it became necessary to add a specific paragraph to the doxology when it was used after reading passages from the Rabbinical writings. The added passage, *Unto Israel and unto the Rabbis...be abundant peace* (עַל יִשְׂרָאֵל וְעַל רַבָּנָן), invokes a blessing on those who teach and engage in the study of the Law. The terms of this paragraph are practically identical with those of the Sabbath morning benediction (P.B. p. 151) beginning *May salvation from heaven* (יְיָ יִקְוֶה פְּרָקָן). Landshuth (*Bikkur Holim* p. lix., cf. Pool, op. cit. p. 90) regards the *Kaddish* formula as a later adaptation from the Sabbath benediction. The wording of the formula varies in different rites. It is cited by Maimonides, and probably belongs to the early part of the tenth century. In the version of Maimonides the opening of the Rabbinic *Kaddish* is similar to the form on P.B. p. 321 (on which see note).

The term *Kaddish* is an Aramaic *adjective*; it means *holy*, hence passing over into a *substantival* meaning, *the holy prayer or praise*. This honourable designation it owes to its contents. But over and above this, "in view of the original function of the prayer, it is perhaps more probable that this name (*Kaddish*) is given to it for its relatively high degree of holiness as compared with the preceding words of instruction, as being the prayer concluding the discursive teaching of the Aggada

(the homiletic discourse), the sacred seal of exalted prayer and praise to the homiletic discourse. Hence also the name *Kaddish* is in Aramaic, since the prayer itself is the Aramaic conclusion to an Aramaic address held in the lecture room where the language in use was Aramaic" (Pool, p. 101).

Prayer for Sustenance.

Page 87. The Scriptural texts used are: Ps. cxxi. 2; lv. 23; xxxvii. 37; xxxvii. 3; Isaiah xii. 2; Ps. xxxii. 10. The text *Cast thy burden upon the Lord and he shall sustain thee* (Ps. lv. 23) is cited twice in this passage. The Midrash sees in the text an expression of God's constant readiness to help. "A human patron tires of his client's importunities, but God is ever accessible to man's appeal." The translation *thy burden* (for יְהִבְךָ) is a striking instance of the influence which Jewish exegesis exerted over the English Authorised Version of the Bible. The verb *yahab* signifies to *give*; the imperative kal of the same root occurs in the phrase *Give* (יְהַב) *unto the Lord glory and strength* (Ps. xxix. 1). Hence the Psalmic text before us might be rendered: *Cast on the Lord thy gift*, i.e. *thy lot*, the care and anxiety which are man's portion (the LXX renders: *Cast thy care on the Lord*). This gives a good enough sense, but the Talmud emphatically decides in favour of the rendering *thy burden* (T. B. Rosh Hashanah* 26 b). From the Talmud this rendering found its way into various translations and was adopted in the Authorised Version, and from it the phrase *Cast thy burden upon the Lord* passed into English literature.

Decalogue, Akedah, Manna.

Pages 87, 91, 92. *The Ten Commandments*, etc. In the Temple, the Decalogue was recited daily (Mishnah Tamid v. 1), but the custom was discontinued in the

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Synagogues outside Jerusalem. "because of the cavilling of the heretics, for they might say: These only were given to Moses on Sinai" (Berachoth 12 a). Many editions of the Prayer Book have nevertheless included the Decalogue in the supplement to the daily service. The objection raised would not be relevant after a service which includes so much else from the Scriptures, moreover the objection applied to the *congregational* recital, not to the reading of the Decalogue by the worshippers individually. With the Decalogue are two other chapters from Scripture: the *Akedah*, or binding of Isaac (Genesis xxii. 1-19) and the chapter on the *Manna* (Exodus xvi. 4-36). The importance of the Decalogue explains its inclusion. The *Akedah* is not merely an eternal plea to man for readiness to undergo all trials to which he may be subjected, but it also established a human plea for divine mercy (see the reference to the subject, P.B. p. 252). The obedience of Abraham was from two sides an inspiration to his descendants, it inspired self-sacrifice and self-confidence. In the Sephardic ritual, this chapter is introduced at a much earlier part of the service (see note on p. 9 above). The recital of the chapter on the *Manna* implies firm belief in the providential care of the Father, and in this sense must be interpreted the remark of Ibn Yarhi (on the authority of the Jerusalem Talmud) that "he who repeats this chapter daily will never lack food." When the daily round of work is begun in a spirit of faith, there will be no lack of sustenance.

"Thirteen Articles of the Faith."

Pages 89-90. In the year 1168 Moses Maimonides (1135-1204) completed in Arabic his Commentary on the Mishnah. When he reached the passage in Tractate Sanhedrin which discusses the confidence of Israelites as to a "share in the world to come," Maimonides entered into various questions as to the nature of the future life

and as to those doctrines, belief in which constituted an Israelite.

The “thirteen articles” appear in two forms in our P.B. (a) poetical in *Yigdal*, P.B. p. 2 and (b) in prose in the version before us. Neither of these forms is by Maimonides himself, but both have been founded on his Commentary to the Mishnah. The thirteen fundamental principles (עֲרֵיִם) of Judaism are according to this enumeration (1) Belief in the existence of a Creator; (2) Belief in his Unity; (3) Belief in his Spirituality; (4) Belief in his Eternity; (5) Belief that all worship and adoration are due to him alone; (6) Belief in Prophecy; (7) Belief that Moses was the greatest of all Prophets; (8) Belief in the Revelation of the Law to Moses at Sinai; (9) Belief in the Immutability of the Law; (10) Belief that God knows the acts of men; (11) Belief in Reward and Punishment; (12) Belief in the Coming of the Messiah; (13) Belief in the Resurrection of the Dead.

“Maimonides,” writes Dr Schechter, “must have filled up a great gap in Jewish theology, a gap, moreover, the existence of which was very generally perceived. A century had hardly elapsed before the Thirteen Articles had become a theme for the poets of the Synagogue. And almost every country where Jews lived can show a poem or prayer founded on these Articles. R. Jacob Molin (1420) of Germany speaks of metrical and rhymed songs in the German language, the burden of which was the Thirteen Articles, and which were read by the common people with great devotion” (*Studies in Judaism*, p. 199). But the Thirteen Articles were not universally accepted. Some authorities thought them redundant. Hasdai ibn Kreskas, in his great treatise the *Light of God* (1405), objected that the Thirteen Articles “confound *dogmas* or *fundamental beliefs* of Judaism, without which Judaism is inconceivable, with beliefs or *doctrines* which Judaism inculcates, but the denial of which, though involving a strong heresy, does not make Judaism impossible” (op. cit. p. 204). Following on the criticisms of Hasdai and

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of Simon Duran (1366-1444), Joseph Albo (fifteenth century) popularised the view that the Jewish creed consists of Three Articles: (1) the Existence of God, (2) Revelation, and (3) Reward and Punishment.

Other Jewish theologians have denied altogether the validity of all attempts to formulate a Jewish creed. In particular, Moses Mendelssohn (in his *Jerusalem*, 1783) refused to base Judaism on *belief*. Mendelssohn says: "Among all the precepts and ordinances of the Mosaic law, there is not one which says 'Thou *shalt* believe this' or 'Thou *shalt not* believe it,' but they all say 'Thou shalt do,' 'Thou must forbear.' The very Hebrew word (אֱמוּנָה) which is commonly translated *faith* means 'trust, reliance, full confidence in a promise.' Wherever the question is of eternal, self-evident truths, there is nothing said of believing, but understanding and knowing. For this reason also, ancient Judaism had no articles of faith. No one was asked, by oath, to subscribe to symbols or articles of faith; nay, we have no conception of what is called a confession of faith; indeed, according to the spirit of genuine Judaism, we must regard such confessions as inadmissible."

Judaism, we should now put it, is a discipline of life rather than a creed. But conduct is based on motive, and motive implies belief. Hence behind our actions must always stand our beliefs. Hence the Jewish discipline must have its basis in some sort of creed. Judaism has no formal dogmas, no dogmas put forward by an authority with power to enforce its decisions. But it must have dogmas in the sense of clear, settled, opinions. Mendelssohn acutely said that instead of "I believe with perfect faith," he would prefer to translate the opening formula of the articles of Maimonides by "I am firmly convinced"—which is indeed a preferable phrase. Though there is room for much difference of statement as to the dogmas of Judaism, the Thirteen Articles of Maimonides still remain for many Jews true and adequate. That no Jewish authority has ever practically employed these Thirteen Articles as a *test*

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of Judaism, is a striking testimony to the comprehensiveness and, in the true sense of that often misused word, the catholicity of the religion of the Synagogue.

Afternoon Service for Week-days.

Page 94. It will be observed that the Afternoon Service for Week-days introduces no passage unique to itself. All the parts of which it is composed occur elsewhere. The order of prayer in our P.B.—*ashrê, amidah, taḥanun, alenu*—practically agrees with the form in Amram (with the omission of *Alenu*) and other early rites. In Rashi's Prayer Book (§ 424) the afternoon service begins with the same introductory verses as the morning service (similar to those in P.B. p. 2). The various rites differ in the Psalms chosen, though all agree in selecting the hundred and forty-fifth. The Sephardim and Yemenites open with the beautiful eighty-fourth Psalm, of which Milton made so fine a rendering. Attention will be called to some of the other differences of custom in the notes on P.B. p. 175.

One of these differences, however, is more important. The Sephardim read Numbers xxviii. 1-8 (the account of the *tamid* or daily sacrifice) in the afternoon as well as in the morning. (On this Scriptural passage see notes on P.B. p. 9 above.) Neither Amram nor Vitry includes this passage in the order for the afternoon. Its inclusion is cited by Abudarham on the authority of R. Jonah; yet Abudarham makes it clear that only a section of Jewish communities at his time recited the account of the *tamid*. Hence our P.B. has sufficient liturgical authority for omitting it. But its appropriateness for the afternoon service is undoubted.

For the afternoon service is termed *minḥah* (מִנְחָה) literally *gift* (as Jacob's to Esau, Gen. xxxii.) or *tribute* (as Israel's to Eglon, Judges iii. 15), hence *offering* to God, especially the cereal oblation, a sacrifice of grain. The word *minḥah* applied to the cereal portion of the

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tamid or regular sacrifice, both in the morning and afternoon (the *tamid* was offered *twice* daily). But the term came to be restricted to the *afternoon* because of its notable occurrence in this sense in the sublime narrative of Elijah's contest with the priests of Baal at Carmel (1 Kings xviii.). Mid-day had passed, and in the afternoon Elijah made ready his sacrifice. "And it came to pass at the time of the offering of the *minḥah*, that Elijah the prophet came near and said: Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel" (verse 36). Thus the afternoon service of the Synagogue attaches itself to the Temple sacrifices and also to the great day on Carmel when all the people fell on their faces and said: *The Lord, he is God; the Lord, he is God* (verse 39).

Elijah is not the only Biblical hero who is recorded to have prayed in the afternoon. Daniel prayed *three times a day* (Daniel vi. 10), nor did he intermit his custom though his loyalty led him to the den of lions. *Evening, morning and noon will I pray*, says the Psalmist (lv. 17). In Genesis (xxiv. 63) it is written "And Isaac went out to meditate in the field *at the eventide*," from this was deduced midrashically that Isaac originated the *minḥah* prayer. The Rabbis loved to associate the Synagogue rites with the deeds of the older patriarchs, and (Bera-choth 26 b) so they ascribed the habit of the morning prayer to Abraham (on the basis of Genesis xix. 27), of the afternoon prayer to Isaac, and of the night prayer to Jacob (on the basis of Genesis xxviii. 11).

The afternoon or *minḥah* began at half-past twelve and lasted till sunset; this was known as the *Great or Major minḥah* (מִנְחָה גְּדוֹלָה). The *Small or Minor minḥah* (מִנְחָה קְטַנָּה) lasted from half-past three till sunset.

The afternoon service may be said at any time between the beginning of the *Major minḥah* and one and a quarter hours before sunset (as sunset was reckoned at 6 p.m., this allows *minḥah* to be said between 12.30 and 4.45). But it became often customary, for con-

venience' sake, to join the afternoon service to the night service; in this case the former was said later than 4.45, and in latitudes where sunset occurs much later than in Palestine, the afternoon service may be recited in summer as late as 7 p.m. When the two services are said in conjunction, the *Alenu* prayer is, in some rites, omitted at the end of the *minḥah*. On fast-days the Scroll is taken

out and a portion (לְיִתְחַל) is read from Exodus (xxxii. 11-14; xxxiii. 12-xxxiv. 10). The choice of this passage is referred to in Sopherim (xvii. 7) and was well established in the Gaonic age. It contains Moses' appeal for mercy, and includes the "thirteen attributes," the main stress being laid on God's mercy, and for these reasons, as well as for its suitability to *all* the fasts, the passage was selected (Vitry, p. 234. Cf. T. B. Rosh Hashana 17 b). This Pentateuchal reading is followed by a lesson from the Prophets (*haptarah*) taken from Isaiah (lv. 6 to lvi. 8).

The Evening Service.

Page 95. This Service (לְעֵרֵיב or לְעֵרֵיב), unlike the morning (לְשַׁחֲרִית) and afternoon (לְמִנְחָה) services, does not correspond to any set Temple sacrifice. Hence the service was regarded by some Talmudic authors as optional (Berachoth 27 b). This discussion, however, only concerned the service as a whole, especially the Amidah. All authorities held that it was obligatory to read the Shema at night. The view prevailed which treated the evening service as a regular part of the daily worship, but as a concession to the rival opinion the Amidah is not repeated aloud, and no Kedushah is introduced.

In the Gaonic age it was held preferable though not obligatory to defer the evening service until night sets in (Ginzberg, *Geonica* ii. 264). The Talmud is indecisive on the subject (Ber. 27), and the evening service is, for convenience' sake, frequently read immediately after the afternoon prayers, and this entails the beginning of the evening worship before nightfall. When, however, the

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prayer is said after nightfall, the service opens with Ps. cxxxiv.: *Bless ye the Lord, all ye servants of the Lord, who stand in the house of the Lord in the night seasons.* It was perhaps a night-song for the Temple watchmen, possibly used on their first appearance at their post, or as Duham suggests to give them confidence in their lonely vigils. It may, however, refer to a night-service in the Temple. This Psalm is not included in the evening service in the oldest rites, but the Sephardim use it no less than the Ashkenazim. The three verses that follow (Ps. xli. 8; lxxxiv. 13; xx. 10) were favourites with the mystic Isaac Luria (1534-1572) to whom many parts of the Synagogue services are deeply indebted. The three-fold repetition of these verses in P.B. p. 95 is, in particular, due to the mystics.

Page 95. *And he being merciful* (וְהוּא רַחוּם) Ps. lxxviii. 38. When said before nightfall, the evening prayer opens with this petition for forgiveness (so Maimonides and the old rites). As the evening approaches, man is conscious of having sinned during the day, and thus begins his prayer with this appeal to the divine mercy. It has been suggested (Rokeah 319) that as there was no sin-offering brought at this hour in the Temple, it was all the more appropriate to differentiate the evening from the morning and afternoon services by an opening supplication for pardon.

Maarib Arabim.

Page 96. The Mishnah (Berachoth i. 4) ordains that in the evening the Shema is preceded by two benedictions and followed by two benedictions. This ancient prescription is retained in our P.B., with the addition on week-nights of the benediction (P.B. p. 101) *Blessed art thou...who constantly in thy glory wilt reign over us and over all thy works for ever and ever* (הַמְלִיךְ בְּכָבוֹדוֹ). Before the Shema come the benediction referring to the divine ordering of day and night (מְעַרְבֵי עֶרְבִים) and the bene-

diction eulogising the Love of God shown in the revelation of the Law (אַהֲבַת עוֹלָם) P.B. p. 96; *after* the Shema come the proclamation of faith including a long allusion to the Exodus (אַמֶּת וְאַמוּנָה) P.B. p. 98, and the prayer for peaceful repose (הַשְׁכִּיבֵנוּ) P.B. p. 99.

Some of the phrases of the first benediction (בּוֹלֵל אוֹר, and מְעֲרִיב עֲרָבִים) are cited in the Talmud (Berachoth 11 b-12 a), but the prayer is much older than Abaye (died 339) and the anonymous Rabbis in whose name these terms of the benediction are quoted. The opening phraseology—*who at thy word bringest on the evening twilight*—recalls the Wisdom of Solomon (ix. 1): *who madest all things by thy word*. The *Word* (which appears in Philo in the Greek form *logos*, and in the Targum in the Aramaic form *memra*) is the “creative or directive word or speech of God manifesting his power in the world of matter or mind” (Kohler); the *Word* is parallel to the divine Wisdom and to the divine presence or Shechinah (on which see above note on P.B. p. 50). It may be, however, that the meaning is less recondite, and that nothing more is intended than a paraphrase of such ideas as the Psalmic text “By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth” (Ps. xxxiii. 6), or *He spake and it was* (ib. verse 9). This is the more probable, as several phrases in the paragraph point back to the early verses of Genesis.

The gates (of the heavens), compare Gen. xxviii. 17, Ps. lxxviii. 23. The whole passage is a forcible description of the transformations that recur during the course of a single day, from the “opening of the gates” at dawn, through the changing of *times* during morning, noon and eve, the varying of *seasons* from day to night, until we reach the ranging of the stars in their *watches in the sky*, the rolling away of light before darkness, anticipatory of the rolling away again of the darkness before light, as a scroll or screen is rolled away and the background disclosed. The phrase *watches in the sky* is not Biblical but Rabbinic; it has passed over into poetry as in Campbell’s line: “The sentinel stars set their watch

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in the sky." Some words in the paragraph (especially from **וְיָמִים** till **וְעוֹלָם וָעֶד**) rather break the logical sequence, and they are not found in the Sephardic rite. Abudarham specifically rejects them (see also *Tur*, *Orah Hayyim*, 236), but they are present in Amram and Vitry.

Who bringest on the evening twilight—a very happy rendering of the Hebrew (**מְעַרֵב עֶרְבִים**) which means literally *who makest-evening the evenings*, the *evenings* between the period when day begins to decline and the period of sunset or of actual darkness. As the whole of this paragraph seems to refer to the phenomena of a single day, it may be that the word here (as in Exodus xii. 6) should be regarded as a *dual* (and punctuated **עֶרְבִים** rather than **עֶרְבִים**). But the change is not necessary in order to justify the rendering of our P.B. Sachs renders: "Gelobt seist Du, Ewiger, der die Abende dämmern lässt."

The Evening Ahaba.

Page 96. *With everlasting love thou hast loved the house of Israel* (**אָהַבְתָּ עוֹלָם**). See notes on P.B. p. 39 above. The text of this paragraph differs in some particulars in various rites, but our P.B. form is found identically in Vitry. (In the last clause another reading, found in Amram and the Sephardic rite, is **לֹא תִסָּר** for **אֵל תִּסָּר**, = "thy love shall never *pass away* from us.") The Scriptural verses on which the phrases of the benediction are based include: Jeremiah xxxi. 3 (*With everlasting love have I loved thee*) and Deut. xxx. 20 (*for he is thy life and the length of thy days*).

The Evening Shema.

Pages 97-98. *The Shema*. See notes on P.B. pages 40-42 above. There was an ancient controversy (*Berachoth Mishnah* ii. 2) whether the third paragraph

of the Shema (וְיֵאָמֵר, Num. xv. 37-41) should be included in the evening service. The ṭallith or fringed garment, to which the passage refers, was, it was held, a garment worn by day, not by night (Sabbath 27 b), and the fringed shawl is not now used at night prayer except on the eve of the Day of Atonement. This idea was derived from the phrase *that ye may look upon it* (Num. xv. 39 וְרִאִיתֶם אֹתוֹ). But as the paragraph also contains a reference to the Exodus from Egypt, a reference which it was held must be made by night as well as by day (Mishnah Berachoth i. 5), the opinion prevailed to include it (see Landshuth, *Hegyon leb* p. 220). The Exodus is, however, also referred to in the paragraph that follows (*Emeth ve-emuna*).

Emeth ve-emuna.

Page 98. *True and trustworthy is all this* (אֱמֶת וְאֵמֻנָה). Compare notes on P.B. p. 42 above. The form of our P.B. here is found almost identically in Vitry (p. 78). In many old rites (Amram and a large number of Geniza texts) before *the Lord shall reign for ever and ever* comes a phrase: *Out of the mouths of babes and sucklings hast thou founded a power*, Ps. viii. 3. This is a night Psalm ("When I look upon thy heavens, the work of thy fingers, *the moon and the stars* which thou hast ordained") and the whole of the Psalm is appropriately prefixed to the service when the evening prayer is read after nightfall (P.B. p. 102).

The whole paragraph (not necessarily in our present form) is certainly not later than the second century (Berachoth 12 a: Zunz, *Gottesdienstliche Vorträge*, ed. 2, p. 383).

It will be noticed that the evening formula differs from the morning formula (of the אֱמֶת) by adding the word *trustworthy* (וְאֵמֻנָה). This is based, according to the Talmud (loc. cit.) on Ps. xcii. 2, *to declare...thy trustworthiness* (וְאֵמֻנָתְךָ) *every night* (cf. also Ps. cxix. 86).

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The *kings* from whom Israel was saved include Pharaoh, Sihon, Og, Antiochus; the *terrible ones* Amalek, Haman, Nicanor. The next clause occurs also in the Purim liturgy (P.B. p. 276, see notes there): *Who holdeth our soul in life* is from Ps. lxvi. 9. Other Scriptural phrases are from Deut. xxxiii. 29; Ps. cv. 27; cxxxvi. 13-14; Exodus xv. 11, 18; *for the Lord hath delivered Jacob* (Jeremiah xxxi. 10). The various rites differ considerably in this part of the prayer.

Hashcibenu.

Page 99. *Cause us, O Lord our God, to lie down in peace* (הַשְׁכִּיבֵנוּ) is the second of the benedictions alluded to in the Mishnah as following the evening Shema. The Talmud cites the first word of the benediction (see Berachoth 4 b and 9 b, and Rashi and Tosaphoth to Berachoth 11 a). The phraseology differs in various rites, but our P.B. version is that of Vitry (with unimportant variations). Perhaps a preferable translation of the opening clause would be *Grant, O Lord, that we may lie down in peace* (so Sachs: "Gieb, das wir uns hinlegen, ewiger, unser Gott").

Page 100. *Blessed be the Lord for evermore* (בָּרֵךְ ה' לְעוֹלָם) —a later addition, not found in the Sephardic rite, but given in Vitry. The passage was added by the "heads of the Academy in Persia" (Vitry, p. 78, *Pardes* ii.). In the other two daily services it was held unlawful to interpolate anything between the Amidah and the words of the previous benediction, *who hast redeemed Israel* (סוֹמְכִים וְאַלֶּה לְתַפְלָה). But to the evening service this rule did not apply, hence the passage under consideration might be interpolated without infringing ritual propriety. The passage consists of verses which contain the divine name 18 times, and may have been designed to correspond to or replace the Amidah with its 18 benedictions. The quotations are: Ps. lxxxix. 53; Ps.

cxv. 21; Ps. lxxii. 18, 19; Ps. civ. 31; Ps. cxiii. 2; 1 Sam. xii. 22; 1 Kings xviii. 39; Zech. xiv. 9; Ps. xxxiii. 22; 1 Chron. xvi. 35 (or Ps. cvi. 16); Ps. lxxxvi. 9, 10; Ps. lxxix. 13; Job xii. 10; Ps. xxxi. 6; Isaiah lii. 7. The method on which these verses has been arranged is similar to that explained in the notes on P.B. p. 21-29 above. Over and above the intrinsic appropriateness of the citations, they are connected by similarity of idea, as well as by identity of some word or words, in the consecutive verses. As in the other cases of collected verse (וְיֵהִי כְבוֹד and רוֹמָמוֹ) so here quotations are made from every one of the five books of the Psalter. The concluding benediction here (הַמְלִיךְ בְּכְבוֹדוֹ) refers to the Messianic Kingdom.

The Night's Psalms.

PAGES 102-107. Psalms xxiv., viii., and xxix. are appointed (P.B. p. 102) to be said after the evening service. The inclusion of Ps. viii.—in essence a night Psalm—is found in many old rites. The whole three Psalms are eulogies of God as Creator and Orderer of natural phenomena, and these three Psalms fall into line with the opening evening benediction, which refers to the same theme.

During the *Omer* days (on which see notes to P.B. p. 270) an extra Psalm is enjoined (P.B. pp. 102-117) for each week-day from Sunday to Thursday, provided that the penitential prayer (*taḥanun* P.B. p. 62) is appropriate for the occasion. All these Psalms are penitential in character, and were selected because the period of the Omer (between Passover and Pentecost) was a time during which habits of mourning prevailed, marriages being interdicted and all forms of gaiety repressed. This was associated in Jewish tradition with sad events in the time of Akiba (see note on P.B. p. 270). The custom of regarding the period as one of mourning is also a reminiscence of ancient popular lore, for May

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was in the Roman world an ill-omened month for weddings. Moreover, the Omer days were the season when the crusading armies resumed their campaigns, which sometimes opened with attacks on the Jews.

This selection of Psalms is not constant in the various rites (the oldest do not allude to them at all), and custom is inconstant among congregations using the same rite. Thus Baer suggests these same Psalms for the *whole* year (on *tahanun* days), and not merely for the Omer period. Our P.B. has been influenced, as Baer was, in the selection of these particular Psalms by the Heidenheim liturgy.

The hour before the afternoon service, and the interval between the afternoon and evening services, have always been favourite times for the recitation of Psalms, chosen either in regular sequence, or selected at the dictate of individual preference. As explained at an earlier part of these notes, though the Psalms are not now read through in *public* worship consecutively, they were possibly so read through, anciently, in a *triennial* cycle (the 150 Psalms would about go round). *Privately*, however, many read through the Psalter more frequently. This is left to personal choice, the Synagogue ordaining much freedom in this way. Many a huckster, on his toilsome ambulations from village to village, lightens his load by intoning his daily portion of the Psalter. The liturgy became fixed, but no trammels were set on the right and duty to pray individually, and especially to recite those unequalled meditations which make the Psalter always appropriate and always inspiring.

Page 102. Ps. xxv. is an alphabetical poem; the verses, for the most part, begin with the letters of the Hebrew alphabet in order. Such alphabetical arrangements had both mnemonic and literary purposes; they "aided the memory, and gave formal unity to a string of disconnected thoughts." That such an arrangement need not produce a mechanical effect is shown very clearly in this Psalm, "one of the tenderest and most beautiful in the Psalter." The Psalm has been well termed an

epitome of the world of religious thought and the range of religious vocabulary that we find in the Psalter. "The poet everywhere keeps the entire community in view, but in such a manner as to leave each individual at liberty to appropriate for his own benefit the truths which belong to the whole." The last verse, *Set Israel free, O God, from all his troubles* is often described as liturgical; that is, it makes the Psalm more directly adapted for use in public worship. "The writer is thinking of, and speaking for, his community and his people. Their sorrows and their joys are his." One phrase in the Psalm may be specially noted. It is rendered in our P.B. *the communion of the Lord is with them that fear him*. The word (סִדּוּר) translated *communion* is rendered by the Targum *secret*, others prefer the sense *intimacy*. "On the basis of reverence there may come that higher intimacy, that inward and secret communing with the Eternal Spirit, which is the crown and flower of the religious life" (Montefiore).

Page 103. Psalm xxxii. The sinner is in a state of affliction both of body and soul—and the material pains are at once symbolical of and produced by the sinful lapses of the sufferer. "The three chief synonymous terms for sin are used to comprehend it in all its forms: *transgression* (עֲוֹן), the violation of divine command whether oral or written in the Law; *sin* (חַטָּאת), the failure from the normal aim or purpose of life; *iniquity* (רָעָה), the perverse turning aside from the proper course" (Briggs). In the Rabbinical conception the terms respectively signify rebellious *defiance*, unintentional *offence*, and *presumptuous* violation of the law (Siphra 80 d). The three terms are used in the High-Priest's confession on the Day of Atonement. The Psalmist powerfully urges the value of confession. (Cf. notes on P.B. p. 317.) Very striking is the figure in verse 9. Sin is the common experience, but it is not to be regarded as inevitable, nor ought man to require the chastening of calamity to keep him loyal to the right. This is expressed in the figure: *Be not as the horse*,

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which needs *bit and bridle* to bring it near its rider. Man should not need the whip of tribulation to bring him near to God. (Some of the Jewish commentators render in another sense: with bit and bridle must it be tamed *so that it come not near unto thee*, to injure thee.)

Moreover, confession and forgiveness not only bring relief, but they induce happiness. The Psalm opens and ends in the note of joy. *Happy is the man whose transgression is forgiven*—so the Psalm opens. *Rejoice in the Lord and be glad*—so it ends. This joyous tone, permeating a Psalm of deeply penitential import, strikes a characteristic note of Judaism. The very Day of Atonement itself is a serious but not a sombre celebration; religious joy colours and warms its ritual of regret and humiliation.

Page 104. Psalm xxxviii. Here again we have a Psalm in which terms derived from physical sickness are used as symbols of spiritual suffering. The phrases of this Psalm have been rich in inspiration for the hymnologists of the Synagogue. One of the finest of Jehuda Halevi's poems is based on the text *Lord all my desire is before thee*; this poem is printed in the Appendix to these notes. So, too, the poignant lines *my lovers and my friends stand aloof from my plague...O my God be thou not far from me* suggested the same mediæval poet's hymn with the refrain thus rendered by Mrs Lucas:

O would that I might be
A servant unto Thee,
Thou God, by all adored!
Then, though by friends outcast,
Thy hand would hold me fast,
And draw me near to Thee, my King and Lord!

Many another expression in this group of Psalms has given rise to similarly beautiful meditations.

Page 105. Ps. li. *Have pity upon me, O God, according to thy loving-kindness.* Every word of this Psalm has proved an abiding inspiration and hope to the sinner

in all ages. *Create for me a pure heart, Cast me not away from thy presence, A broken and a contrite heart, O God, thou wilt not despise*—these, and much else here, have been texts on which the preacher has discoursed, the poet sung, and the penitent soul meditated. For a fine commentary on the varied beauties of the Psalm see C. G. Montefiore, *Bible for Home Reading*, vol. ii. pp. 489–501. Only one point can here be noted. *The sacrifices of God are a broken spirit*, says the Psalmist. Then follow the verses praying for a restoration of the material sacrifices in Jerusalem. Ibn Ezra mentions with approval the view that these verses were added in Babylonia under the inspiration of the Holy Spirit. But the main thing to observe is that there is no contradiction between the most intense spiritualisation of penitence and a belief in the atoning value of the material sacrifices. The Psalms enshrine the inward conception of penitence, yet the same Psalms were closely associated with the services of the Temple. Dr B. Jacob, in particular, has warned us against the anachronism of supposing that spiritual religion and external rites could not go hand in hand.

Page 106. Psalm lxxxvi. In the notes on the hymn *Lechah Dodi* (P.B. p. 111) it is shown how a mediæval poet, using nothing but old phrases, could construct an original whole out of his mosaic. In a higher degree this is true of Psalm lxxxvi., which uses many of the noblest thoughts found elsewhere in the Bible, with fine effect. I cannot do better than again cite Mr C. G. Montefiore's note: "Psalm lxxxvi. is an exquisite 'cento of reminiscences' from older Psalms and other religious writings. Though it is, therefore, not original, the discrimination and tact of selection are most delightful. The speaker is a 'representative pious Israelite' who speaks in the name of his people. For Israel in its historic past was the 'handmaid' of God, while the son of that handmaid is the generation of the Psalmist, himself included. Pious Israel knows that its heart is set Godwards, but it is far from claiming to itself

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moral or religious perfection. It still asks God for guidance and inspiration." And so, too, the "larger Messianic hope is emphasised." *All nations that thou hast made shall come and worship before thee, O Lord:* "the salvation of Israel is the enlightenment of the nations."

The Sabbath Light.

Page 108. On Friday afternoons and Saturday nights a priest, stationed on one of the battlements of the Temple, signalled by trumpet-notes the beginning and end of the Sabbath (Josephus, *War*, iv. ix. 12). The Talmud which (in a Baraitha, Sabbath 35 b) confirms the statement of the historian, further informs us that on Fridays two notes were sounded thrice, namely, to warn field-labourers to desist from their work, to direct shop-keepers to close their stores, and to indicate that the hour had come for *kindling the lamp*. So ancient was this custom—of special Sabbath illuminations—that the oldest Rabbinic sources only discuss its details, taking the custom itself for granted.

The kindling of the Sabbath lamp was the special duty of the woman (Mishnah, Sabbath ii. 6). The entry and departure of the Sabbath were both associated with *light*; the lamp marking the beginning of the day of rest—the day par excellence of the home—was kindled by the wife, while the lamp marking the end of the rest-day—the resumption of the week's work—was kindled by the husband. This was in keeping with the ancient Jewish ideal, which regarded the home as the woman's sphere, and the work-a-day world as the man's (Friedmann, *Jewish Quarterly Review*, iii. 710, 721). We shall see, however, in the notes on P.B. p. 123, that this contrast must not be pushed too far. It has been suggested that the Sabbath light is a survival of primitive custom which required, as a religious rite, that the domestic fires should be kept burning and renewed from week to week. Sarah, says the Midrash, kept a

lamp burning from one Friday eve till the next. But, as the kindling of fire was prohibited on the Sabbath (Exod. xxxv. 3), it was all the more necessary to ensure that the lamp was lit before sunset on Friday. And the custom is beautiful enough intrinsically to need no further explanation. Light and joy are a natural association (cf. Ps. xcvi. 11, Esther viii. 16) and as the Sabbath was a day of joy, light was its obvious concomitant.

The words of the benediction (p. 108) are not cited in the Talmud, but belong to the Gaonic age, being found in Amram, who also implies that the Sabbath light was kindled in the Synagogue (Amram 24 b, cf. Buber's note to Siddur Rashi, § 473). The wording of the benediction is worthy of special notice. It declares that the kindling of the Sabbath light was a divine command, though there is no Biblical ordinance to that effect. But Judaism regards its traditions as bound together in a continuous chain, some links of which are not the less divine because they emanate from the religious consciousness of extra-Biblical authorities.

The Sabbath lights are symbolical of the serenity and cheerfulness which distinguish the Jewish day of rest. At various times special lamps have been reserved for Friday eve; we read of seven-branched and eight-branched candelabra which were suspended from the roof and lowered on the Sabbath eve, and this gave rise to the proverb, "When the lamp is lowered, all cares have fled." The prevailing custom came to require two lights, whether oil flames or candles. The Karaites instituted the practice of sitting in absolute darkness on Friday nights; perhaps in no other point did they so clearly manifest that they were sectarians outside the main fold of Judaism. For the Sabbath is a day of delight, a foretaste of the ineffable bliss which characterises heaven itself.

Inauguration of the Sabbath.

PAGES 108-113. In all the Synagogue rites, earlier than the sixteenth century, the Friday evening service opens as on week-days (with slight variations in some of the authorities), and even at the beginning of the seventeenth century, the Psalmic preface now so familiar was regarded as an excellent innovation (*Yoseph Omes*, § 588). But from olden times the Sabbath was personified as a Bride, and though it was long before this conception found formal expression in the Prayer Book, the idea itself was the source of much intensity of joyousness as the Sabbath hour approached. "The Sabbath was a living reality, to be welcomed after a six days' absence with that expectant joy and impatient love with which the groom meets his bride" (*Schechter, Studies in Judaism*, ii. 228). The inauguration began considerably before nightfall, "so as to add from the week-day to the holy day" (*Yoma* 81). R. Jose said: "May my lot be with those who bring in the Sabbath in Tiberias and part with it in Sepphoris" (*Sabbath* 118 b). Tiberias lies low, and darkness comes on early, while Sepphoris rests on a high hill, and the daylight lingers there. Of R. Ḥanina we are told that he used to sing: "Come and we will go out to meet the Bride, the Queen!" and R. Yannai robed himself in festive attire, and saluted the Sabbath with the words: "Come, O Bride; Come, O Bride" (*Baba Kama* 32 a-b). Sometimes the community of Israel represented the Bride (*Hosea* ii. 19-20; *Pesikta R.* xxiii. 117 b), but in the range of ideas we are now considering, Israel was the groom and Queen Sabbath the lady of his love.

In the sixteenth century the personification of the Sabbath as Israel's Bride became the inspiration of many beautiful customs. "The world on the sixth day of Creation was like a king who had raised up a canopy, but had no bride to bring in under it" (*Genesis Rabba* x.). In Safed, the seat of Jewish mysticism, at the period

named this idea was eagerly developed. It needs no stretch of the imagination to re-construct the scene. White-robed men and boys sang in the Sabbath to the strains of the Song of Songs, and they went out in procession up the hills and down the dales chanting Psalms, and calling on the Bride to enter into her loved one's home (*Tikkune Shabbath*, Venice 1640, p. 8 a). The six Psalms which are now used in the Ashcenazic rite (Psalms xciv.-xcix. and xxix.) owe their inclusion to the same locality and to the same range of ideas. They open with a call to the procession: "O come let us exult before the Lord" (לְכוּ יְרַנְּנָה); they call upon the whole of Nature to rejoice. The scenery of Safed may have given point to the selection. Around are the beautiful wooded heights of Jebel Zebud and Jebel Jermak—the most lofty hills of Western Palestine; from its elevation of 2750 feet above the sea, the Mediterranean is well seen, while the Jordan valley lies beneath, and across the Lake of Tiberias as well as in the East, the mountains rise to the heavens. Such verses as: "Let all the trees of the forest exult before the Lord" (Ps. xcvi. 12), and "Let the streams clap their hands, let the mountains exult together" (Ps. xcvi. 8)—these phrases and much else in the Psalms must have seemed to the processionists ideally apt as they went forth to greet the Sabbath in the neighbourhood of Safed. From Palestine the custom to recite these Psalms spread to Europe and other parts of the world (*Yoseph Omes*, § 589; *Sepher ha-cavvanoth*, p. 3 b).

The six Psalms—which correspond in number with the working days of the week—are consecutive from xciv. onwards, except that after xcix. we have not c. but xxix. The hundredth Psalm was essentially a *morning* hymn, and more appropriate to week-days (see notes on P.B. p. 20). On the other hand, the twenty-ninth Psalm not only falls in well—as a Nature poem—with the other five, but was from early times associated with the Sabbath. The appropriateness of Nature psalms for the inauguration of the Sabbath—the culmination of the Creation—is ap-

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parent. But other suggestions were also anciently made for the choice of Psalm xxix. Seven times occurs in it the phrase *the voice of the Lord*, and this reminds one of the seven benedictions of the Sabbath Amidah (Berachoth 29 a) as well as of the seven days of the week; while the closing note *Peace*, coming at the end of a poem of the storm, is peculiarly apt for the day of rest, which introduces a spirit of calm after the storm of every-day life and conflict.

Page 108. Psalm xcv. is an invitation to praise and rejoice in the Lord, followed by a warning against disobedience. There is a historical reference to the incidents at Meribah (lit. Strife) and Massah (lit. Trial)—names given to the scene of Israel's murmuring at Rephidim, soon after the wandering began (Exod. xvii. 1-7). So, too, the scene of the murmurings at Kadesh, in the fortieth and last year of the desert march, was called Meribah (Num. xx. 1-13). Hence the reference at the close of the Psalm: "Forty years long was I wearied with that generation...wherefore I swear in my wrath that they should not enter into my rest." This last phrase, *my rest*, refers to the promised land: "the *rest* and the inheritance which the Lord your God giveth you" (Deut. xii. 9). It may be that the first reciters of this Psalm on a Friday evening thought of the *rest* which the Sabbath was about to bring to those who, so far from murmuring against God, were filled with the love of him and of his ordinances. The Midrash (see Buber's ed. p. 420) connects the Psalm with the Sabbath in another way. Verse 7 runs: "For he is our God...*to-day* if ye will hear his voice," and the Midrash comments: "If Israel observed even one single Sabbath according to its true spirit, deliverance would forthwith ensue" (comp. Sabbath 118 b).

Page 108 seq. The next four Songs are closely connected with the ninety-fifth. They are the answers to the invitation to worship. All are obviously liturgical, they all combine historical reminiscences of Israel's past with the most universal call to all the peoples to

adore the God whose power is manifested in the world of Nature as well as in the affairs of men. This universalism is paralleled by that of the second part of Isaiah, and there—as here—the thought of God as ruler of Nature is associated with this wider hope which, while taking account of Israel's national longings, transcends them and passes to the salvation of the whole human race. "Give unto the Lord ye families of the people, Give unto the Lord the glory due unto his name, take an offering, and come into his courts. O worship the Lord in the beauty of holiness; tremble before him, all the earth. Say among the nations the Lord reigneth."

Page III. All these Psalms are *Nature* Psalms, and the culmination is supplied by the twenty-ninth Psalm, which completes the series. Psalm xxix. is a description of one of those impressive storms which sweep over Palestine. It rises in the Mediterranean—"the voice of the Lord is upon the waters"—God's voice sounds in the thunder-peals. Then the storm spreads to the far north, it shatters the cedars of Lebanon, and shakes the mountains, even Sirion (that is Mt Hermon, Deut. iii. 9, "Hermon the Sidonians call Sirion"). The lightnings flash—"the voice of the Lord cleaveth flames of fire"—and the storm works its way downwards, sweeping over "the wilderness of Kadesh"—in the south—while the very desert itself, as well as its affrighted denizens, is awe-stricken. But over all resounds the universal chorus: "Glory!" The Lord is not a God of ruin, the sovereign of the world is *ruler* of the storm, and man is safe in his loving hands.

"The closing word (בְּשָׁלוֹם) *with peace* is like a rainbow arch over the Psalm. The beginning of the Psalm shows us heaven open, and the throne of God in the midst of the angelic songs of praise; while its close shows us his victorious people upon earth, blessed with peace in the midst of the terrible expression of his wrath" (Delitzsch). Or rather, the serene close of the twenty-ninth Psalm recalls Elijah's experience, when, in stormy frame of

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mind, the fiery zealot, angered and desperate stood upon Mount Horeb. "And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks, but the Lord was not in the wind. And after the wind an earthquake, but the Lord was not in the earthquake: and after the earthquake a fire, but the Lord was not in the fire: and after the fire *a still small voice*" (1 Kings xix. 11-12). All nature spoke to the Israelite of God's power and glory, but above all the mighty din, he heard the softer tones of his beneficence and tenderness. And so from the clamour of the work-a-day agitations, Israel turns to meet, in love and serenity, the Sabbath bride whose coming transfigures the Jewish home into a palace, more beautiful than that of earthly royalty.

Lechah Dodi.

Page 111. *Come my friend to meet the bride* (לָכֶה רֵדִי). The author of this poem was Shelomoh (Solomon) ha-Levi (the consonants of the name, S L M H H L V I, begin the consecutive stanzas, which accordingly form a nominal acrostic, a device often adopted by writers of *piyyutim* or synagogue hymns). It is rhymed, each stanza consisting of four parts, three of which terminate in the same rhyme, while the fourth member of the stanza ends throughout the poem in the common sound *lā* (לָה). Sölonon the Levite, called Alkabeş, lived in Safed, where he flourished in the first half of the sixteenth century. It has already been shown that the comparison of the Sabbath to a bride was much older, and the refrain is also not original to our author. But, as Dr Schechter says of this *Lechah Dodi*: "It is perhaps one of the finest pieces of religious poetry in existence, and has been translated by Herder and Heine into German. Catholic Israel, whose love for Bride Sabbath and whose hope for final redemption it echoed so well, soon honored Alkabeş's poem with a prominent place in almost all its rituals; and the *Lechah*

Dodi is now sung all over the world on the Sabbath eve, when Queen Sabbath holds her levée in the tents of Israel" (*Studies*, ii. 228).

On the *melodies* to which *Lechah Dodi* has been set, see the article of F. L. Cohen in *Jewish Encyclopedia*, vii. 675. The poem opens with a Midrash explanatory of the discrepancy between the two versions of the fourth commandment. In Exodus xx. 8 the opening words are "*Remember* (זָכוֹר) the Sabbath day," in Deut. v. 12 "*Observe* (שָׁמֹר) the Sabbath day." Both words, said the Rabbi, were spoken in a "single utterance" (She-buoth 20 b); nay, the whole Decalogue was spoken at once (Mecilta, on Exod. xx. 1). This phase of the idea raises it to a higher plane, for it is a mystic correlative to the profound truth of God's perfect unity and indivisibility in space or time.

From the beginning, from of old it was ordained. The Midrash uses the analogy of the Architect who has the whole structure completely mapped out before the building is actually begun. Compare Proverbs viii. 23, where the same phrase is part of the address spoken by Wisdom. So the Torah was created before the world (Pesahim 54), and the Sabbath—"the last in production, first in thought"—typifies both "Wisdom" and the "Torah." The Sabbath is the Rest of the Soul from worldly cares, and Rest—in communion with God—is the aim and crown of Wisdom as embodied in the Torah. Thus the Sabbath is the end and pinnacle of the Creation, for which end everything else was made.

The poem next turns to the regal city, Jerusalem, and bids it too arise, and become again a fitting abode for the Queen. This note is struck throughout the rest of the hymn, which grows in Messianic hope as it proceeds. Most of its phrases are Scriptural. *The valley of weeping* is from Ps. lxxxiv. 7. The opening verses of Isaiah lii.: *Awake, awake, put on thy strength*, and so forth, supply the source for several phrases of the next two stanzas, which cite besides Isaiah li. 17. Other Isaianic expressions abound, with some inversions and

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adaptations: *Thy light is come, arise, shine*, lx. 1; *be not ashamed, neither be confounded*, liv. 4; *the poor of my people trust in thee* (Zion), xiv. 32; *all that would swallow thee shall be far away*, xlix. 19; *thy God shall rejoice over thee, as a bridegroom rejoiceth over the bride*, lxii. 5; *thou shalt spread abroad on the right hand and on the left*, liv. 3; *we also shall rejoice and be glad*, xxv. 9. Phrases are also drawn from other parts of the Bible: *Arise, arise, give forth a song*, Judges v. 12 (Deborah's song); *why art thou cast down*, etc. Ps. xlii. 12; *the city shall be builded on her own mound*, Jeremiah xxx. 18; *and they that spoil thee shall be for a spoil*, *ibid.* verse 16. The Messianic hero is a scion of the Davidic house, *the son of Jesse, the Bethlehemite* (1 Sam. xvi. 1)—Bethlehem was the home of David's father (*ibid.* verse 4), the "*offspring of Perez*"—Perez was an ancestor of Boaz, husband of Ruth, from whom David descended (Ruth iv. 18–22). After this happy dream of the future, the poet turns again to the happiness of the present, and bids the Sabbath bride come in peace, the bride that is Israel's chief glory (Prov. xii. 4), *the crown of her husband*. The poem *Lechah Dodi* is thus a mere mosaic of Biblical phrases. Yet it stands out as a strikingly original composition, fresh, fragrant, full of new charm. This literary phenomenon can have few exact parallels. But the poem is, from this point of view, comparable to the effect of reminiscences in Psalm lxxxvii. (see Note on P.B. p. 106).

Towards the close of the hymn it is customary with many to turn and bow in various directions. This practice has no connection with the entrance of the mourners, who come into the Synagogue at about this point. It is really a survival of the processional reception of the Sabbath: being a symbolical remnant of the greeting of the Bride. In some parts, where the actual procession does not occur, the Reader followed by the congregation move into the Courtyard of the Synagogue, grouping themselves round the door as they reach the words: *Come, O bride; come, O bride!* (These last words are not constant in

all versions ; some, in place of the repeated refrain, read "Sabbath the Queen," others "Sabbath of Rest.") Just as the procession has become a symbolical bowing, so the recitation of the whole of the Song of Songs has in some places given way to the chanting of four verses (the initial letters of which compose the name *יעקב*). These verses are Song of Songs i. 2 ; iv. 15 ; ii. 8 ; and v. 1. *Let him kiss me with the kisses of his mouth, for thy love is better than wine. Awake, O north wind, and come, thou south : blow upon my garden that its spices may flow out ; let my beloved come into his garden and eat his pleasant fruits. The voice of my beloved ! behold he cometh leaping upon the mountains, skipping upon the hills. I am come into my garden, my sister, my bride ; I have gathered my myrrh with my spice ; I have eaten my honeycomb with my honey ; I have drunk my wine with my milk ; eat, O friends, drink, yea drink abundantly, O beloved.* These verses are interpreted mystically of God and Israel, or more specifically in the present context, they are an image of the affection of Israel for the Sabbath. Very aptly some recite these verses before the *Kiddush* (sanctification with the cup of wine) ; others, again, chant them (or other selections from the Song of Songs) before every meal of the Sabbath.

The Sabbath Psalm.

Page 112. Psalm xcii. is described in its heading a "Psalm, a Song for the Sabbath Day." Maimonides in his Responsa (Pe'ér Haddôr § 116) records that it was an ancient custom to recite it on Friday nights. Though the Psalm has no close intrinsic connection with the Sabbath, it was sung by the Levites while the tamid offering was being brought on Saturday (Mishnah, Tamid). Its association with the Sabbath is found in its character as a thanksgiving Psalm—eulogising God's faithful providence and love in caring for the world, the marvellous work of his hands. Adam, says the Midrash

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sang this after his first night on earth, on the first Sabbath of all. Psalm xciii. is a similar doxology of God, the majestic King, girded with strength, whose throne is set from of old. Some phrases of this Psalm point to the fixed order of Creation, an idea closely allied to the Sabbath rest. The words *the world is established that it cannot be moved* in particular refers to the fixed order of Creation; it is similar to the reference to the same idea in Psalm xxxiii. 9: *He spake and it was; he commanded and it stood fast.*

Ps. xcii. is an exquisite lyric, the calm beauty of which is, some feel, disturbed by the verses in which the evil-doers are warned of their doom: *A brutish man knoweth it not, neither doth a fool understand this; when the wicked sprang up as grass, and all the workers of iniquity flourished, it was that they might be destroyed for ever. But thou, O Lord, art on high for evermore. For lo, thine enemies, O Lord, for lo, thine enemies shall perish; all the workers of iniquity shall be scattered.* Yet the ultimate triumph of right over wrong is an essential element in the divine ordering of things depicted in the earlier part of the Psalm. Confidence in this solution of the problem of life unfolds the plan of Creation, and brings calm to the disturbed soul. Thus the Psalm is doubly suited to the culmination of the Creation and to the day of Rest. But it may be that this part of the Psalm has a special historical reference; at all events it is aptly illustrated by an incident recorded in the second Book of the Maccabees (viii. 8-29). It relates to Nicanor's inroad. So sure was he of victory, so certain of making many prisoners, that before advancing into Judæa, he "sent unto the cities upon the sea-coast, inviting to buy Jewish slaves," and stating his price—ninety slaves for a talent. But Judas Maccabeus completely overthrew Nicanor and put the army to flight, "and they took the money of them that had come to buy them." But the pursuit was soon checked, in circumstances that illustrate our Psalm. "And after they had pursued them for some distance, they returned, being constrained by the time

of day; for it was *the day before the Sabbath*, and for this cause they made no effort to chase them far" (verses 25-26). They rather "occupied themselves with the Sabbath, *blessing and thanking the Lord exceedingly*, who had saved them unto this day, for that he had caused a beginning of mercy to distil upon them." Perhaps this occasion gave rise to part of Ps. xcii., or if the passage be older, then we may well conceive that the words, alluding to the short-lived triumph of the wicked, bore a deep significance to the victorious host of Judas on the Sabbath following Nicanor's overthrow.

Sabbath Eve Service.

Page 114. The service, having reached this point, now follows the lines of the ordinary week-day evening liturgy. Indeed, as already pointed out, the oldest rites actually begin the service with *Bless ye the Lord* (בְּרַכּוּ). This is the case with the Maḥzor Vitry p. 142. For notes on this part of the service see notes on P.B. p. 96 above. The only difference is that a variation occurs in the reading of the paragraph beginning *Cause us to lie down in peace* (הַשְׁכִּיבֵנוּ). The week-night version ends with the benediction: *Blessed art thou, O Lord, who guardest* (שׁוֹמֵר) *thy people Israel for ever*. But the Sabbath itself is, in a deeply religious sense, Israel's guardian, and so the form of the Benediction is altered to express the peace which falls upon the Jewish home with the evening of the seventh day: *Blessed art thou... who spreadest the tabernacle of peace* (הַפּוֹרֵשׁ) *over us*. (It would be more logical, as the Sephardim do, to modify other phrases in the paragraph.) Baer (p. 186) quotes other explanations of the change in the benediction; a change which is as old as the Gaon Shalom (849).

The passage *Blessed be the Lord for evermore* (בְּרִיךְ לְעוֹלָם) (P.B. p. 100) which follows in the week-night service is omitted on the Sabbath eve. This was not

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the case in the Gaonic age, but the omission depends on the theory that the passage—with its eighteen sentences—was originally compiled as a substitute for the “eighteen benedictions” of the week-day Amidah. As the Sabbath Amidah consists of seven and not of eighteen benedictions, and as another substitution for it is otherwise provided (P.B. pp. 119–120), the passage referred to is omitted on Friday nights.

Pages 114–115. Various appropriate Biblical passages are inserted, before the Amidah, for the Sabbath Exod. xxxi. 16, 17 (וְשִׁמְרוּ), for the three Pilgrim Feasts Leviticus xxiii. 44 (וַיִּדְבֵּר מִשָּׁה), for the New Year Ps. lxxxi. 4, 5 (תִּקְעוּ בַּחֲצֹצֹת שׁוֹפָר), and for the Day of Atonement Leviticus xvi. 30 (כִּי בַיּוֹם הַזֶּה). These passages are found, with here and there a slight modification (thus for the Pilgrim Feasts the Sephardim prefer the verse Leviticus xxiii. 4—אֵלֶּה מוֹעֲדֵי יְיָ), in all the rites from the Gaonic age to our own day.

Friday Night Amidah.

Pages 115–119. The Sabbath, like the Festival, Amidah consists of *seven* benedictions (Berachoth 29 a); of these the first three and the last three are constant to all forms of the Amidah—week-day, Sabbath, Festival. The benediction between these constant groups is peculiar to the special occasion, and varies in all four services of the Sabbath. The following note refers to the special benediction for Friday night.

Page 116. *Thou didst hallow the seventh day unto thy name* (אָתָּה קִדַּשְׁתָּ). Though the Talmud does not cite the text of this benediction, Zunz is clearly right in attributing it to the Talmudic period. It was well known to the Gaonim, some of whom, however (see Vitry and Hamanhig), included in the paragraph the description of the Sabbath as *the desirable of days* (הַמְדִּיִּת)—a phrase found in our P.B. (p. 139) in the Sabbath morning Amidah. So, too, the texts in Maimonides as

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well as in Amram and other early authorities differ in detail from one another and from our P.B. version. The phrases of the benediction are derived from the Scriptural passage Genesis ii. 1-3 (וַיְבָרֶךְ) which follows in our P.B. version (though it is not found in all rites).

Page 117. *Accept our rest* (רַצְהָ בְּמִנוּחֵינוּ). Some phrases of this beautiful prayer are found in the Talmud (בְּרַשְׁתֵּנוּ בְּמִצְוֹתֶיהָ, Pesahim 117 b). The same Talmudic passage refers to the termination of the benediction—*Blessed art thou...who hallowest the Sabbath* (מְבָרַךְ הַשַּׁבָּת)—both in the Amidah and the Kiddush. The Talmud (loc. cit.), as well as the Sopherim (Sabbath, end of ch. xiii.), already note the difference between the ends of the benediction for Sabbaths and Festivals. On festivals the formula runs (P.B. p. 229, comp. also P.B. pp. 226, 231, 242, 243, 258, etc.): *Blessed art thou...who hallowest Israel and the seasons* (מְבָרַךְ יִשְׂרָאֵל וְהַזְּמַנִּים). The mention of Israel in the festival benediction is due to the specifically Israelite character of the festivals, whereas the Sabbath preceded the choice of Israel, and applies to the whole of mankind. Hence there is no reference to *Israel* in the eulogy of God as the Hallower of the Sabbath.

The "Substance of the Seven."

After the Amidah, the passage *And the heaven and the earth were finished*, Genesis ii. 1 (וַיְבָרֶךְ) is repeated from the Amidah (P.B. p. 117). As it also is appointed for the Kiddush (P.B. p. 124), the passage is thus recited *thrice*—a favourite liturgical habit, as several passages in the prayers are said three times. *Three* was a number which had sacred associations. The repetition on Friday night, it is suggested (Tosaphoth to Pesahim 106), arose from the fact that on festivals which fall on the Sabbath, the Amidah—being the festival form—does not include the verses (וַיְבָרֶךְ), and

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they were therefore inserted *after* the Amidah. Thence the custom was taken over to ordinary Friday nights. As regards this particular citation from the second chapter of Genesis, it was from of old considered an essential part of the Sabbath prayers (Sabbath 119 b).

The prayer that follows is an abbreviated form of the Amidah, it contains the substance of the seven benedictions (and is therefore termed מְעִין שְׁבַע, for the word עֵין *eye* came to mean *appearance, manner, nature*: this paragraph is *of the nature, of the manner* of the seven benedictions). This abbreviated form was chanted by the Reader so that late-comers might finish their prayer with the rest of the congregation (cf. Rashi on Sabbath 24 b); unlike the shortened week-day Amidah (P.B. p. 55) this never seems to have been used as a *substitute* for the longer Friday night Amidah. The prayer as we have it is in Vitry and Maimonides. The phrase *the Most High God, Possessor of heaven and earth*, is taken direct from Genesis xiv. 19, thus slightly differing from the phraseology of the Amidah. The change was no doubt designed to introduce a reference to the creation of heaven and earth, of which the Sabbath was the culmination. *In the fitting forms of Blessings*, i.e. in blessings suitable to the occasion; lit. after the manner (מְעִין) of the blessings (bestowed), man must praise. As the Rabbis said (Berachoth 40, Succah 46): "Blessed be the Lord day by day, says the text: as though to admonish you to return daily unto Him something corresponding to the nature of (מְעִין) His blessings." *A people sated with delights*, comp. Isaiah lv. 2 and lviii. 13 (*call the Sabbath a delight*). On the phrase *in remembrance of the creation* Baer (p. 191) comments: "Although Scripture says regarding the Sabbath (Deut. v. 15) 'and remember that thou wast a slave in Egypt, and that the Lord thy God brought thee out thence with a mighty hand and a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day'—nevertheless we do not here say *in remembrance of the departure from Egypt*, for the fundamental idea connected with the

commandment of the Sabbath is the memorial of the creation, and the institution of the Sabbath preceded the Exodus. But in the Sabbath Kiddush both are mentioned, while in the festival Kiddush reference is only made to the Exodus, for the festivals were fundamentally associated with the departure from Egypt."

Page 120. The second chapter of the Mishnah Sabbath (פֶּסַח מִדְּלִיקוֹן) is introduced into the liturgy because it deals with the oils and wicks proper to be used for the Sabbath light. The chapter is introduced at an earlier point of the service in some rites, but our P.B. follows the Gaonic arrangement. The English translation sufficiently explains the terms of the Mishnah, with one exception, the *Erub* referred to in § 7 of the chapter.

Erub (עֵרֻב) means, literally, a *mixture*, a symbolical act by which continuity was established as Jastrow (p. 1075) expresses it "(a) with reference to Sabbath limits (תְּחוּמֵי שַׁבָּת): a person deposits, before the Sabbath (or Holy Day), certain eatables to remain in their place over the next day, by which act he transfers his abode to that place, and his movements on the Sabbath (2000 cubits in every direction) are measured from it as the centre; (b) with reference to buildings with a common court (חֲצֵרוֹת): the inmates contribute their share towards a dish which is deposited in one of the dwellings, by which act all the dwellings are considered as common to all (one רֵישׁוֹת), and the carrying of objects on the Sabbath from one to the other and across the court is permitted; (c) with reference to preparing meals (תְּבִשָּׁלִין) for the Sabbath on a Holy Day occurring on a Friday: a person prepares a dish on Thursday [or the preceding week-day] and lets it lie over until the end of Sabbath, by which act all the cooking for the Sabbath which he does on the Holy Day (Friday) is merely a continuation of the preparation begun on Thursday."

Page 122. After the legal (halachic) Mishnaic chapter concerning the Sabbath light, there follows a

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homiletical (Aggadic) passage (*Rabbi Eleazar said*, etc.) from the Talmud (end of Tractate Berachoth). The Kaddish is not recited after halachah but after Aggadah, and this passage is added to enable the mourner's Kaddish to be introduced. The homily here cited is based on Isaiah liv. 13: *And all thy children shall be taught of the Lord, and great shall be the peace of thy children.* The homilist continues: Read not *thy children* (בְּנֶיךָ) but *thy builders* (בְּנוֹיךָ). Such plays upon words were a frequent device of ancient preachers, they were in a sense *puns*, and served to attract the attention to a particular idea which the speaker wished to enforce. In the context in the Talmud the reference is to the eternal peace which comes after death (hence the association of the passage with the mourner's Kaddish). The study of the Law increases peace, and its students are the builders whose work upholds the edifice of the world. The other citations are Ps. cxix. 165; cxxii. 7, 8, 9; xxix. 10. They all speak of peace, and are found in the same manner at the end of Tractate Berachoth.

The Parents' Blessing.

Page 122. As the rubric explains, on the eve of Sabbaths and Holy Days it is customary for Parents, either at the conclusion of the Service in the Synagogue, or upon reaching their home, to pronounce a Benediction upon their children. The Rabbi of the congregation sometimes performs the same rite to the boys. This custom is already referred to in Sopherim (xviii. 5). The two hands are placed on the child's head, and the mother or father—who do not restrict their blessing to the young but invoke it also over their adult children—utter whatever form of benediction their hearts dictate. In Biblical times the Father's blessing was regarded as of great importance to the child. Later on, it became a symbol of conveying to the child the spirit of God, and it linked the ages together in mutual loyalty, dependence,

and affection. Though the idea, then, is old, the actual form referred to in the rubric does not seem to have been fixed till the end of the sixteenth century. Some of the formulæ are paralleled by such Biblical passages as Ruth iv. 11-12. An interesting reference to the custom is made in M. Lazarus' Autobiography (*Aus meiner Jugend*, p. 7, cf. the same author's *Treu und Frei*, p. 305).

The Ideal Woman.

Page 123. In many family circles it is the habit of the Jewish husband to recite in the home on Friday eve the last 22 verses of the Book of the Proverbs (xxx. 10-31). In this alphabetical acrostic the author has drawn an immortal picture of the ideal housewife. Her nobility of character is matched by her manifold activity, and though her sphere is the home, yet she pursues her work beyond its walls, and under her benign influence the effects of the home spread to the very gates of the city.

It is not easy to render the epithet applied to the heroine of the eulogy. She is termed *esheth hayil* (אִשֶּׁת הַיָּל), which our P.B. renders *a woman of worth*, a meaning justified by the original. The Anglican Versions prefer *a virtuous* (= *valiant*) *woman*. C. Toy (whose admirable commentary has suggested much of what follows) falls back on the simple phrase *a good wife*. The German language gives a better equivalent; *die wackere Hausfrau* or Zunz's *ein wackeres Weib* convey the precise force of the Hebrew word. The Hebrew word (אִשֶּׁת הַיָּל) means power and capacity, it includes moral worth and practical efficiency. "Such a woman is her husband's crown (Prov. xii. 4), his glory and joy, bringing him happiness at home and honour abroad, by the excellence of her household arrangements and the respect which her character commands" (Toy). It is to be noted that the author of the eulogy presents the religious side of her character in

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a mere touch—but it is a perfect touch which depicts everything: she is, in fine, *a woman that feareth the Lord*.

The interrogative form—*a woman of worth who can find?*—is not sarcastic or cynical. At the end of the eulogy the author puts into the husband's mouth *many daughters have done worthily*, using the same expression (תָּלִל) which occurs in the opening question. The question merely implies that perfection is not universal but when it is found *its price is far above rubies*, precious beyond all conceivable wealth. From her, her husband *shall have no lack of gain*. The word translated *gain* (שָׁלַל) is a military term—*spoil*—here applied in a peaceful sense; similarly below in the sentence *she setteth forth provision for her household*, the word rendered *provision* (טָרַף) literally means *prey*, but there, too, a term of violence is turned into an expression of domestic calm.

Having praised her in general—*she doeth him good and not evil all the days of her life*—the author proceeds to specify. First she directs the industrial pursuits of the household. *She seeketh wool and flax*, the preparation of cloths and garments was the function of the women in ancient as in mediæval times. *She is like the merchant-ships*, “she does not rely solely on local supplies but—*she bringeth her food from afar*—from all quarters provides maintenance for her household.”

Thence the eulogist passes to her financial enterprise. *She considereth a field and buyeth it*, and uses the profits to still further advantage: *with the fruit of her hands she planteth a vineyard*. The cultivation of the vine was, and still is, one of the most important industries of Palestine.

All her success is the result of determined energy. *She girdeth her loins with strength*, i.e. with strength as a girdle. To gather up the robe with a girdle was a necessary preliminary for strenuous work. *She perceiveth that her earnings are good*; *perceiveth* (טַעַמָּה) lit. *tasteth*. To *taste* is to discover by experience. So in Psalm

xxxiv. 8 (9) *O taste* (= find out by trial) *and see* (= become convinced) *that the Lord is good.* "So, here, the housewife learns by trial that her work is bringing pecuniary profit, and this statement is repeated and expanded in the second line—*her lamp goeth not out by night*—the meaning of which is not 'she is indefatigable in work,' but 'her house is prosperous.' In a well-ordered house the lamp burned all night as a sign of life, its extinction marked calamity (Jer. xxv. 10, Job xviii. 6)." This, in part, is the meaning of the *continual lamp* (נֵר תָּמִיד) kept burning in the modern Synagogue, as an analogue to the lights ever kindled in the Temple (Exod. xxvii. 21). More exactly apposite to our present subject is the Beduin proverb cited by Benzinger: "he sleeps in darkness," i.e. in poverty, for in every well-kept house a lamp burns all the night through.

Again the author turns from her activities outside the house to her provision for her household and the poor. *She putteth her hands to the distaff, she putteth forth her hand to the needy.* In time of snow (which is not infrequent in the higher parts of Palestine) *she is not afraid*, for all her household *are clothed in scarlet.* We rather expect an article of warmth than of luxury, such as scarlet; but it may be that the warmer cloths were dyed that colour. Or the meaning may be: if rich enough to provide all her household with scarlet, she would not need to fear the snow. Certainly the citation of the luxurious scarlet well leads up to the next sentence, in which her tapestries, her Egyptian linens and Phœnician purples are entered among the costly contents of her wardrobe. And, as a result of her high reputation, her husband derives civic renown: *he is known in the gates*, the place of assembly, where *he sitteth among the elders of the land.* Implied, too, is the thought that her husband's clothing is notably luxurious and handsome, and makes him a marked man. So, in the *Odyssey*, Nausicaa says to her father: "Yea, and it is seemly that thou thyself, when thou art with the princes in council, shouldst have fresh raiment to wear." In the

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Maccabæan idyll of Simon already cited, occurs this partly parallel phrase: "The ancient men sat in the streets, they communed all of them together of good things, and the young men put on glorious and warlike apparel" (1 Macc. xiv. 9). But her costly wares are not only made for home use, *she delivereth girdles to the merchants*. (On "girdles" and other articles of clothing mentioned in the chapter, see my articles in the *Encyclopædia Biblica*.) The *merchant* (מַכְּרָאִי) is literally the *Canaanite*, the *Phœnician*. Much of the ancient commerce was *Tyrian*. And her wisdom and prosperity enable her to regard the future without anxiety (*she laugheth at the time to come*). Her moral character is as noble as her capacity is great. *She openeth her mouth with wisdom*, but she teaches by suave methods and her wisdom is tempered by love: *the law of lovingkindness is on her tongue*—which also implies that by word as by deed she inculcates the lesson of mercy and sympathy. Nor does she expect of others more than she exacts of herself: *she looketh well to the ways of her household*—keeping the eye of the mistress on all that goes on—but herself is as energetic as any—*she eateth not the bread of idleness*. So *her children rise up* (perhaps this implies their growth to honourable condition) *and call her happy*; her husband also, and *he praiseth her, saying: Many daughters have done worthily but thou excellest them all*. And it is not her grace and her beauty—which by implication are notable—that call forth this noble eulogy, it is because *she is a woman that feareth the Lord* that *she shall be praised*.

And now the author ends with a very remarkable line. She is blessed by her husband and children, yet after all she stands forth as a self-contained character; she is herself, not merely the reflection of those whom she loves and to whose welfare she is devoted. *Give her of the fruit of her hands*, i.e. recognise the intrinsic worth of her whole activity of body and mind, *and let her works praise her in the gates*—"let her have recognition and credit for her industry and skill...she is regarded by

the author as an independent entity, not merely as an appendage of her husband" (Toy). She is an ideal wife, an ideal mother, but she is also an ideal in and for herself. Nothing in ancient literature equals this remarkable attestation to the dignity and individuality of woman.

Kiddush.

Page 124. The Kiddush (קידוש), or sanctification, is essentially a home-rite, and is an integral part of the Sabbath and Festival meals. The full form of the phrase is *sanctification of the day* (קידוש היום) Pesahim 105 a). The main feature of the rite is the use of the Cup of *Wine*. Wine, which "maketh glad the heart of man" (Ps. civ. 15), was an article of food, and also, owing to its exhilarating effects, a natural symbol of joy. Wine has a place in many Jewish ceremonials (see P.B. pp. 216, 298, 305). To the Jew, wine was a good, liable to abuse but none the less a gift of God, worthy to be used in religious ceremonial, as in acts of adoration of the bounteous Bestower of all good. The vine, too, passed into popular speech as an emblem of quiet prosperity. Of Simon the Maccabee (about 141 B.C.E.) we read: "He made peace in the land, and Israel rejoiced with great joy: and they sat each man under his vine and his fig tree and there was none to make them afraid," 1 Macc. xiv. 12. In olden times wine was offered in various sacrifices (see e.g. the ordinances in Numbers xxviii.), and this sacred use finds metaphorical expression in the parable of the trees told by Jotham: "Then the trees said unto the vine, Come thou and reign over us. But the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?" (Judges ix. 12, 13). The association of wine with the Sabbath sanctification is very frequently referred to in the early Rabbinic literature (e.g. Mishnah Berachoth viii. 1, Pesahim 106). It has been very plausibly held that such customs as this—emphasising that wine, and

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many other pleasures, sanctify by use though they degrade by abuse—are in part responsible for the sobriety which has generally distinguished Jews throughout the ages. Judaism, moreover, is not an austere discipline. It not merely admits, it emphasises, the joyous side of life.

The Kiddush in Synagogue arose from the custom of entertaining and lodging wayfarers in the Synagogue precincts, and thus the rite was part of the meal provided for the communal guests (Pesahim 101). The public Kiddush, however, as an act of sanctification (*Col-bo* 50), was retained long after it ceased to be customary to associate the guest-house with the place of worship. Similarly the hanukah lights are kindled in the Synagogue as well as in the home. The communal observance of these rites fulfils the further purpose of enabling those who are unskilled in such ceremonials to participate in them. In synagogue, the citation (P.B. p. 124) from the end of Genesis i. and the beginning of Genesis ii. (לְעִשׂוֹת וַיְהִי־עָרֶב) is omitted, and the Kiddush begins with the benediction over the wine.

Blessed art thou...who createst the fruit of the vine. From the Talmud (Berachoth 35). The next paragraph is referred to in Pesahim 117 b, and occurs, practically as our P.B., in the Gaonic rites. The Sabbath is the *first of the holy convocations*, for it is named first in the Scriptural lists of the holy days in Leviticus xxiii. *In remembrance of the departure from Egypt*, Deut. v. 15. *For thou hast chosen us*, Deut. vii. 7, *and sanctified us*, Exod. xix. 6, Levit. xix. 2, Deut. xxvi. 19. *Blessed art thou...who hallowest the Sabbath*, Gen. ii. 3, Exod. xx. 11.

The benediction over the bread (הַמּוֹצִיא) is derived from the Talmud, Berachoth 35. The phraseology is Scriptural, Psalm civ. 14: "He causeth the grass to grow for the cattle, and herbs for the service of man, that he may bring forth bread from the earth." It may be noted that the next clause in the same Psalm is "and wine that maketh glad the heart of man," thus giving the

same association between wine and bread which is established also in the Sabbath meal. Two loaves are used on Sabbath at each meal, the symbolical meaning of which is derived (Pesahim 117 b) from the double portion of the manna (Exod. xvi. 5).

Sabbath Morning Service.

The first part of the Sabbath morning prayers is identical with the week-day liturgy, except that (a) a passage is added to the sacrificial citations (P.B. p. 10), (b) the meditation and benedictions for the phylacteries (P.B. p. 15) are omitted as the *tephillin* are not worn on Sabbaths, (c) the hundredth Psalm (P.B. p. 20) is omitted, and Psalms xix., xxxiv., xc., xci., cxxxv., cxxxvi., xxxiii., xcii., xciii. substituted (in the Sephardic rite the selection of Psalms is somewhat different). Otherwise, the week-day and Sabbath services are identical up to the end of the "Song of the Sea" (Exodus xv.). After this the Sabbath liturgy interpolates the important doxology which is found on P.B. p. 125.

Nishmath.

Page 125. *The breath of (נִשְׁמַת) every living being shall bless thy name.* The opening phrase is reminiscent of the last words of the Psalter, *Let everything that hath breath praise the Lord.* The main constituents of this noble prayer are ancient. The latter portion of it is prescribed by R. Johanan as a thanksgiving for the rain-fall (Berachoth 59 b); the earlier part is mentioned by the same authority as the benediction (בְּרַכַּת הַשִּׁיר) concluding the home-service on the Passover eve (Pesahim 118 a). The doxology is not only a fitting praise after the recitation of selected Psalms, but it has also been made an expression of Israel's reliance on the one God (*We have no King but thee, to thee alone we give thanks*). *Though our mouths were full of song as the sea (אֵלֹהֵינוּ פִּינוּ).* Such hyperbolical invocations as this, which is cited in the name

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of Johanan, are found elsewhere in the early Jewish literature. Thus in the second century Apocalypse of Baruch (liv. 8) occurs this passage: "If my limbs were mouths, and the hairs of my head voices, even so I could not give thee the meed of praise, nor tell the glory of thy beauty." (Cf. also Aboth d. R. Nathan i. xxv.)

¶ The many scriptural reminiscences in the phraseology of the doxology are noted by Baer. The text actually cited: *All my bones shall say, Lord, who is like unto thee*, etc. is from Psalm xxxv. 10. The various rites differ in the wording, especially in the portion which follows the citation of this text. (There is a good note on *nishmath* in Landshuth, p. 278.)

Page 127. *He who inhabiteth eternity* (שׁוֹכֵן עֵד)—as well as the preceding two words—is from Isaiah lvii. 15 (cf. Is. vi. 1). The text that follows *Exult in the Lord* is taken from Ps. xxxiii. 1. This verse is amplified in the next paragraph (בְּפִי יִשְׂרָאֵל). The initials of the Hebrew words meaning *the upright, the righteous, the loving ones*, and *the holy* happen to form the acrostic *Isaac* (יִצְחָק), and by re-arranging the verbs (after the manner of the Sephardim) the acrostic *Rebekah* (רִבְקָה) is also introduced, thus:

בְּפִי יִשְׂרָאֵל תְּתַרְוֶם
וּבְרַבְרֵי צְדִיקִים תִּתְפַּרֵּד
וּבְלִשׁוֹן חֲסִידִים תִּתְקַדֵּשׁ
וּבְקֶרֶב קְדוֹשִׁים תִּתְהַלֵּל

Such fanciful ideas were and still are appreciated by many, whose affectionate ingenuity would play in child-like rapture round the words of the beloved prayers.

In the assemblies (וּבְמִקְהֵלוֹת)... *thy name shall be blessed*. The various synonyms *thank, praise, laud*, etc., which occur in this paragraph, are found conjoined in precisely the same sequence in the Mishnah (Pesahim x. 5), in the doxology for the Passover eve.

The Sabbath Yoşer.

The service then follows the same line as for week-days (see notes on P.B. p. 36, 37), but after the Yoşer benediction, the Sabbath form diverges, the passage beginning *All shall thank thee* (הַכֹּל יוֹדֶיךָ), page 128. Some parts here are identical with the week-day form, but others are peculiar to the Sabbath. Especially noteworthy is the reference to the future life and the Messiah (page 129): *There is none to be compared unto thee, O Lord, our God, in this world, neither is there any beside thee, O our King, for the life of the world to come; there is none but thee, O our Redeemer, for the days of the Messiah; neither is there any like unto thee, O our Saviour, for the resurrection of the dead.* These three ideas: the coming of the Messiah, the resurrection of the dead, and the life of the world to come, are parts of one great conception, though the inter-relation of the parts is not consistently defined in Rabbinic theology. Maimonides (in the last two of the thirteen articles, P.B. p. 90) places the coming of the Messiah before the Resurrection, as is done in the passage now before us. The *world to come*, however, here precedes the advent of the Messiah, but "the prevailing conception in Jewish theology is that the Messianic age is to precede the world to come" (Singer, *Lectures and Addresses*, p. 183). On the other hand, the phrase the *world to come* is often used in the Rabbinic literature in the general sense of all the future change of which the Messianic advent and the Resurrection are constituent parts. A considerable element in Jewish Messianic hope is the regeneration of *this*, the earthly life, but the idea easily passes over into that of a new life, transcending the earthly, a life in which the souls of all past generations are to share.

Page 129. *God, the Lord over all works* (אֵל אֲדֹנָי) is an alphabetical but unrhymed hymn of the early middle ages. Rapoport (*Bicure Ha-ittim* x. p. 119 end of note 20) ascribes a more ancient origin to the hymn, for he thinks

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that it belongs to the Essenes, a Jewish sect of the beginning of the Christian era. P. Bloch, on the other hand (*Monatsschrift*, vol. xxxvii.) attributes the hymn (with the other mystical passages of the Yoşer) to the eighth or ninth century mystics, described as the *Riders on the Chariot* (Yorede Merkaba). The *Chariot* (referred to in this hymn) is derived from the vision of Ezekiel (chs. i. and x.); it is a fine poetical figure (found also in other ancient literatures) to describe the majestic progress of God as he rides on the "Cherubim," or upon the "heavens." (For theories as to the origin and symbolical meaning of the *Chariot-ride* see Kohler in *Jewish Encyclopedia*, viii. 500.) In this hymn, the *chariot*, however, plays a secondary part, for the doxology really accords with the general sense of the Yoşer prayer, a praise of God and of his power as revealed in his moral excellence (*purity and rectitude are before his throne*) and in the marvels and regularity of the natural phenomena and especially of the *luminaries* of beautiful lustre, the sun and moon, who rejoice in their going forth, and praise their Maker. Cf. Ps. xix. in Addison's famous rendering :

"For ever singing, as they shine,
'The Hand that made us is Divine'."

He called unto the sun, and it shone forth in light. He looked, and ordained the figure of the moon. This second clause, relating to the moon, may refer (as Baer suggests) to the Midrash (Genesis Rabba vi.): God saw that men would worship the sun, and therefore he ordained the figure of the moon, so that at all events there should be more than one chief luminary, and thus the danger of the worship of either would be reduced. The phrases are, it will be noted, admirably chosen: the *light* of the sun, the *figure* of the moon, for the moon only shines by the reflected light of the sun. But it may be that the words *he ordained the figure of the moon* refer to the regularity of the periodical phases of the moon, to which changes in shape the phrase *figure of the moon* may allude.

Page 130. *To the God who rested from all his*

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works (לַעֲלֹא אֶשְׂרָה שָׁבוּחַ). This paragraph, like all the other Sabbath additions to the Yoṣer, is found in the Gaonic liturgy and was known to Naṭronai and Amram (cf. also the Midrash Neēlam). God *exalted himself*, raised himself, on the seventh day. The figure is that God descended to earth to create, and then ascended again to his throne on high. Just as the luminaries glorify God, so *the Sabbath day itself offered praise*. The Midrash (on Ps. xcii.) has it that Adam, on the first Sabbath, sought to adore the Day of Rest (the heading of the Psalm may be rendered: A Psalm or Song *unto* the Sabbath Day). But the Sabbath rejoined: Nay, praise not me; but together let us eulogise the Maker of us both. Then Man and the Sabbath in unison sang: It is good to give thanks unto the Lord.

Pages 131-6. See above, notes on P.B. pp. 38-45.

The Sabbath Morning Amidah.

The Sabbath morning Amidah contains seven benedictions, of which the first three and the last three are the same as those of the week-day prayer (P.B. pp. 40-46 and 50-54). There is some variation, however, in the Sanctification (Kedushah).

Page 137. The *Kedushah*. On the general signification of the Sanctification see above, note on P.B. p. 45; on the opening formula see below note on P.B. p. 160. The Sabbath morning Kedushah in our P.B. version begins as on week-days: *We will sanctify* (נִקְדֹּשׁ) *thy name in the world even as they sanctify it in the highest heavens*. The identity continues till the end of the first congregational response: *the whole earth is full of his glory*. But there then occurs considerable expansion in the invocations recited by the Reader between the responses. This expansion is found in the old rites, e.g. Vitry p. 156. *Then with a noise of great rushing* (אֶזְרָא בְּקוֹל רַעֲשׁ) is based on Ezekiel iii. 12, whence also comes the second response, *Blessed be the glory of the*

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Lord from his place (see note on P.B. p. 45). And as the third response (יְיָ מֶלֶךְ) refers to the Kingship of God, the invocation leading up to it (מִמְּקוֹמֶךָ) is compact of aspirations for the near restoration of the divine rule in Jerusalem. *From thy place shine forth, O our King, and reign over us, for we wait for thee*, and the rest of the invocation, is a fitting preface to the response: *The Lord shall reign for ever, thy God, O Zion, unto all generations. Hallelujah.* (Ps. cxlvi. 10.)

The Intermediate Benediction.

Pages 138-9. The *fourth* benediction is the distinctive feature of the Sabbath Amidah. The form is practically identical in all rites; it is cited by Amram and Maimonides, and occurs in Vitry exactly as in our P.B. with only insignificant variations (the most important occurring towards the very end of the benediction, where Vitry p. 155 reads: *And purify our hearts to serve thee in truth, and may all Israel who love thy name rejoice in thee, and in thy love and favour, O Lord our God, let us inherit thy holy Sabbath. Blessed art thou O Lord who hallowest the Sabbath*).

Many Biblical and some Midrashic phrases concerning the Sabbath are used with striking effect in this beautiful intermediate benediction. The idea that the Sabbath was, so far from being a burden, a special boon and privilege to Israel (see particularly the passage beginning *And thou didst not give it* (וְלֹא נָתַתָּהּ) *unto the nations of other lands*) is very old; it is found not only in the Midrash (Exodus Rabba xxv.) but far earlier, viz. in the *Book of Jubilees* (second century B.C.E.) ch. ii. This is a clear indication of the great antiquity of parts of the Synagogue liturgy, which appear for the first time in the Gaonic literature. Let the reader note in particular these phrases from *Jubilees* (ii. 16 seq.) with the intermediate benediction of the Sabbath Amidah (from וְשִׁמְרוּ on wards) and the close relation between the two will be

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obvious : *And he finished all his work on the sixth day, all that is in the heavens and earth...And he gave us a great sign, the Sabbath day...And he said unto us: Behold I will separate unto myself a people from among all the peoples, and these will keep the Sabbath day, and I will sanctify them unto myself and will bless them...And the Creator of all things blessed it, but he did not sanctify all nations to keep Sabbath thereon, but Israel only...And he blessed the day which he had made for a blessing and a sanctification and a glory above all days.*

The Sabbath, with all its restrictions, is in a sense a burden, but Israel glorified the yoke into a crown and a distinction by the love and joy with which it greeted the respite from the call of the world, and the opportunity of communion with the Creator and Father. And no small part of Israel's service to mankind has been the fact that Israel's weekly rest and communion has been—though not on the same day—given to the whole civilised world. In the scheme of creation (Genesis i., ii.) the Sabbath was universal. Israel gave the institution a peculiar consecration, making the day its very own. Yet by this very act of treasuring and loving it, Israel made the day a treasure and an object of love in the esteem of all men.

One or two phrases in the benediction need comment.

Moses rejoiced in the gift of his portion (*וַיִּשְׂמַח מֹשֶׁה בְּחֵלֶק*)—the Sabbath was, the Talmud (Sabbath 10 b) says, a precious gift, delivered to Israel through Moses. The Midrash (Genesis Rabba cviii.) puts it that the Sabbath was granted to Israel in Egypt as a day of rest at Moses' intervention (Abudarham, who cites Exodus xvi. 29 for the use of the word gift in reference to the Sabbath). *A*

diadem of glory (*כִּלְיָת הַכְּבוֹד*) *didst thou place upon his head, when he stood before thee upon Mount Sinai.* According to Baer, this refers to the halo which shone on the countenance of Moses (Numbers xxxiv. 29), and this explanation is confirmed by some other phrases in the benediction which come from the same context. But the Sabbath is in the wider sense the “*crown of salva-*

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tion" and "the *glory of greatness*" (P.B. p. 175), and the reference here may be to this extended meaning. In the Midrash (Genesis Rabba ch. xii.) the Sabbath is likened to the gem in a signet ring. Abudarham, however, explains that the "crown of glory" consists of the honour expressed in the previous words: *thou didst call him a faithful servant* (Numbers xii. 7).

And thus it is written in thy law. Thereupon follows the citation of Exodus xxxi. 16, 17. The point is: the observance of the Sabbath is ordained in the decalogue, but *also* it is written elsewhere in the law. The Sabbath is referred to in ten passages over and above the fourth commandment.

Page 139. *Thou didst call it the desirable of days in remembrance of the creation.* This precise phrase (חֲמִדָּה יָמִים) is not, as one would expect, a Scriptural term applied to the Sabbath. But the Targum (Jerushalmi) translates the text (Gen. ii. 2) *And God finished* (וַיֵּבֶל) by *And God desired* (וַיִּחְמַד) *on the seventh day*, and the phrase *desirable of days in remembrance of the creation* is probably thence derived (Abudarham, and the comm. *Baal haṭṭurim* on Gen. ii. 2. Abudarham cites Ps. lxxxiv. 3 for the use of פְּלִתָה in the sense of passionate desire). Baer (p. 219) adopts an alternative suggestion of Abudarham and renders: "Thou hast proclaimed, appointed, it to be the desirable of days." Yet another solution of the difficulty has been found (Siddur Rashi § 477, Vitry p. 82): by construing the words *thou didst call it* with what follows and not with what precedes, the sense would be: "It is the desirable of days, thou didst proclaim it a memorial of the creation" (with reference to the words in the fourth commandment, Exod. xx.).

Pages 140-2. See above, notes on P.B. pp. 50-54.

Order of Reading the Law.

Page 143. The ceremonial connected with the Reading of the Law has already been discussed above in the notes on P.B. pp. 66 seq. But on Sabbath and Festivals the rite is more elaborate. The Sephardim differ considerably from the Ashcenazim at this point, and the older rites all show many variations, especially in regard to the Scriptural texts cited in the invocations prior and subsequent to taking the scroll from the Ark. The long additions—beginning *Unto thee it was showed that thou mightest know that the Lord he is God, there is none other beside him* (אֵתָהּ הָרִאשִׁית לְדַעַת Deut. iv. 35)—made in some Synagogues on the festival of the Rejoicing of the Law were, according to Abudarham, used on every Sabbath in Spain in the middle of the fourteenth century. Other additions also are made by the same authority for the weekly Sabbath in this part of the service.

Our P.B. opens with four verses, three of them Scriptural texts (beginning *There is none like unto thee among the gods, O Lord*, אֵין כָּמוֹךָ Ps. lxxxvi. 8, cxlv. 13, xxix. 11, while the other (*the Lord reigneth*, יְיָ מֶלֶךְ) is composite as indicated above in the note on P.B. p. 28. Some of these verses are already included in Sopherim xiv. 8, so that our P.B. has excellent authority for its choice of them, though they are not found in the mediæval rites. (Landshuth, p. 296, however, quotes a manuscript of the *Shibbole ha-Lekeṭ*—middle of the thirteenth century—for the custom of introducing the verses on all such Sabbaths and Festivals on which *two* Scrolls of the Law are taken out from the Ark.) The short prayer that follows in our P.B. *Father of Mercies* (אֲבִי הַרַחֲמִים) quotes the text, Ps. li. 20 (*do good unto Zion, etc.*). The second sentence, *for in thee alone do we trust etc.*, is compiled by adapting various Scriptural phrases.

Some recent rituals insert, as our P.B. does, a meditation in Aramaic opening *Blessed be the name of the Sovereign of the Universe* (בְּרִיךְ שְׁמֵהּ). It is a noble

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passage derived from the Zohar (in Section Vayakhel), and is introduced with these words: "When the Scroll is taken out in the assembly to read therein, the gates of the heavens of mercy open and the celestial love awakes. It is then fitting for a man to recite this prayer." Several phrases are mystical in the sense that they imply a direct communion between God and man, and appeal for the gift of *light*, while laying stress on the desire that man's heart should be opened to receive the Law. This combination of the ideas of direct intuition of God and of receptiveness to the Law is a striking feature in Jewish mysticism. The mystic is essentially a law to himself, the Jewish mystic, however, often contrives to reconcile his own free, individual emotions with obedience to law. He is not in a state of revolt against authority, as the mystic so frequently is, but he finds in authority the goal of his ecstatic devotion.

The *Zohar*, from which the passage comes, is the finest expression of this type of Judaism, mysticism arising out of piety, just as the flower grows from its root. The word *Zohar* (זֹהָר) means *Brightness*. The book so named was first produced in Spain, in the thirteenth century, being made known by Moses de Leon, who ascribed it to the famous Rabbi of the second century, Simeon ben Yohai. Though the latter ascription is inaccurate, it is equally erroneous to assume that Moses de Leon was more than the compiler. The book represents a growth, and is no doubt the result of a long mystical tradition.

Page 144. *The thirteen attributes.* The passage: *the Lord, the Lord is a merciful and gracious God* (יְיָ יְיָ אֱלֹהֵינוּ רַחוּם וְחַנּוּן), is a quotation from Exodus xxxiv. 6, 7 and the divine characteristics which the verses contain are reckoned at thirteen. The introduction of the passage at this point (for the Festivals) is modern, and according to Baer is derived from the book *Shaare Zion* (section iii.). The quotation stops short of the phrase in which the punishment of the guilty is announced (the text continues לֹא יִנְקֶה, *He will by no means clear [the*

guilty]). The worshipper in prayer rests his whole heart on God's mercy, and, indeed, the instinct to put out of sight the thought of retribution is a natural one. Nor is there any limit to God's forgiveness. There are no bounds to his loving-kindness, for though, in the words of Ps. cxlv. 20, the wicked are subject to the divine displeasure, yet as the ninth verse of the same Psalm assures us: *The Lord is good unto all, and his tender mercies are over all his works.*

Lord of the Universe, fulfil the wishes of my heart for good. This prayer appears for the first time in the work above named, the *Shaare Zion* of Nathan Hannover, the first edition of which was printed in Prag in 1662. But the prayer, it has been urged, originated in a French-speaking country (Berliner, *Randbemerkungen*, i. p. 65). For towards the close occurs (P.B. p. 145) the petition:

Guard us...from evil hours (מִשְׁעוֹת רָעוֹת) that visit and afflict this world. This phrase, *evil hour*, it has been suggested, is the translation of the French *malheure* which, literally meaning *evil hour*, came to express the idea of *unhappiness* or *misfortune*. This phrase is also found in the prayer on P.B. p. 67 (also repeated on p. 146)—a prayer which is a good deal older than the seventeenth century (see note on P.B. p. 67). The phrase *evil hours* is in fact derived from the Palestinian Talmud (Ber. v. § 1) where it occurs in a prayer of Abahu. Nevertheless the prayer before us first appears in the work of Nathan (Nata) ben Moses Hannover. He was a sufferer from the Cossack raids under Chmielnicki in 1648—that terrible experience which left so dark a mark on Jewish life, and the history of which Nathan wrote (*Yeven Meşulah*, Venice, 1653). This work “certainly places Hannover among the best historians of the seventeenth century.” After his escape from Russia, he settled for a time in Venice where he studied the Kabbala. His work *Shaare Zion* is a “collection of mystical prayers, religious customs, and ascetic reflections; it was chiefly taken from Kabbalistic works, and was very popular among the Eastern Jews” (M. Seligsohn,

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Jewish Encyclopedia, vi. 220). Some of the best of the most recent additions to the Prayer Book are the work of Jewish mystics.

Page 145. The three verses that follow the prayer: *Hear O Israel* (שְׁמַע), Deut. vi. 4, *One is our God* (אֱחָד) (אֱלֹהֵינוּ)—which is not a Scriptural text—and *Magnify the Lord with me* (גְּדַלְנִי) Ps. xxxiv. 4, occur in Sopherim xiv. as part of the invocations at the reading the Law. Similarly, the next paragraph, *Magnified...be the name of the Supreme King of Kings* (עַל הַכֹּל) is found in the same authority. Our P.B. version, however, is longer than that of Sopherim, but Vitry has the same form as we. The Sephardim follow Sopherim more closely.

The doxology (עַל הַכֹּל), as we have it, is stately and impressive. It opens with phraseology familiar to us in the Kaddish. In Daniel (xi. 37) we read: *He shall magnify himself above all* (עַל-כָּל יִתְגַּדֵּל). In Ezekiel (xxxviii. 23), too, God declares: *I will magnify and sanctify myself and I will make myself known in the eyes of many nations*. In later Hebrew, owing to the influence of Aramaic, these *active* forms were treated as *passives*; hence here the phrase is turned to *his name shall be magnified*. In the next clause God is named the *King of kings of kings*—a phrase found in Alenu P.B. p. 76 and frequently in Rabbinic literature, e.g. Aboth iv. last words, P.B. p. 199. The name of the *King of kings of kings* (Nebuchadnezzar was *king of kings*, Daniel ii. 37, God is King over such mighty monarchs) is magnified in the *worlds which he has created*—the *present world and the world to come*; the latter phrase may mean either heaven or the Messianic kingdom. (It will be noted that the plural of עוֹלָם is sometimes feminine as here עוֹלָמוֹת, and sometimes masculine as in the next line עוֹלָמִים, and as invariably in Scripture. The masculine plural seems, as Baer suggests, to imply *eternity* in an abstract sense, while the feminine plural signifies *worlds* in a more

concrete sense.) This universal eulogy of God, in earth and heaven, accords *with his desire, and with the desire of them that fear him*. It is possible, however, that here, as in the Kaddish, this phrase must be joined to the idea not of the praise of God but of his creation—thus: *the worlds which he created in accordance with his desire and with the desire of them that fear him*. The Midrash represents God as taking the souls of the righteous into his counsels before creating the world (Genesis Rabba viii.). The next phrase, however, *and in accordance with the desire of all the house of Israel*, points rather to the first view (the Hebrew is therefore to be construed 'וְיִתְגַּדַּל שְׁמוֹ שֶׁל מֶלֶךְ בְּרָצוֹנוֹ וְכוּ'). *The rock everlasting* is a phrase from Isaiah xxvi. 4, while the following description of God as *Lord of all creatures, God of all souls* is a favourite form with the Jewish liturgy (see אֱלֹהֵי נַשְׁמָה and נִשְׁמַת, P.B. pp. 5 and 125), being formed on the basis of Scriptural texts such as Moses' invocation (Numbers xxvii. 16): *the Lord, the God of the spirits of all flesh*. God, the doxology continues, *dwelleth in the wide extended heights* (not a Biblical phrase), and *inhabiteh the heaven of heavens of old* (Ps. lxxviii. 34); his holiness is above *the (angelic) Hayoth* (Ezekiel i.), *and above the throne of glory*. In Is. vi. God is pictured as sitting on a high and lofty throne, his train filling the Temple, while Jerusalem itself is dignified in the words of Jeremiah (xxvii. 12) as *a throne of glory, set on high from the beginning, is the place of our sanctuary*. In the Jewish mysticism, the *throne* of God was placed at the highest point of the Universe (Hagigah 12 b), the highest heaven being characterised as the *araboth* (עֲרֵבוֹת, see below). The idea of the throne was turned to deep religious account; it was not merely a symbol of dignity but also of justice: *righteousness and justice are the foundation of thy throne* (Psalm lxxxix. 15). So the *araboth* were the seat of grace, the treasure-houses of life, peace, and blessing (Talmud, loc. cit.) Just as the holiness of God is manifested over the throne, so, the doxology

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continues, Israel prays that the divine Name may be *hallowed among* (and through) *us in the sight of all living*. So Israel sings a new song before him, *as it is written* (Ps. lxxviii. 5): *Sing unto God, sing praises to his name, extol ye* (סַלֵּי) kal imperative of סָלַל, lit. *lift up*, i.e. here *lift up a song, extol* him that rideth upon the heavens (the Hebrew is *araboth*) *by his name Jah, and exult ye before him*. Some modern commentators interpret *araboth* to mean *clouds*, and this view has Talmudic support (loc. cit.); others hold it to mean *desert-plain, steppe*, hence wide expanse. The verb translated *extol* (סַלֵּי) may mean *cast-up the way*, i.e. *make a highway*, for the public roads were often higher than the surrounding level. The figure would then be that Israel (by his act of adoration and his righteous life) prepares a highway for the majestic progress of the divine chariot through the pathless deserts. This would be closely similar to the words with which Isaiah (xl. 3) summons the exiles in Babylonia: *Prepare ye in the wilderness the way of the Lord, make straight in the desert a highway for our God*. The qualifying phrase that God rides *by his name Jah* is difficult to interpret, and some modern commentators attempt to emend the text, but unsuccessfully and needlessly. The Authorised Version (basing itself on some older Jewish renderings) translates exactly as our P.B. But the Revised Version (with some moderns) begins a new clause with the words (בְּיָהּ שְׁמוֹ) and renders: *His name is Jah*, which would be a reminiscence of the Song at the Red Sea in Exodus xv. (verses 2, 3), and the desert-ride would be a further reminder of the Exodus. The Hebrew (בְּיָהּ שְׁמוֹ) could have the meaning suggested in this rendering (the ב would be *beth essentialis*); and so the Targum takes it. *Jah* is the shortened form of the tetragrammaton; it first occurs in the passage from Exodus just cited, and is familiar in the Psalmic invocation, *Hallelujah* (*praise ye Jah*). And just as the exiles were promised (Isaiah lii. 8), so the prayer before us continues: *And may we see him eye to eye when he*

returneth to his habitation, citing the wonderful text just referred to: "The Lord will be seen in person when he comes to Zion, as closely and clearly as when two men look one another in the face" (Skinner. Cf. note on the Priestly benediction, P.B. p. 53). Then the passage rounds off its unsurpassable beauty of phrase and depth of spiritual feeling by quoting Isaiah xl. 5, *And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it.*

Page 146. On the following paragraph (אֵב הַרְחֵמִים) notes have already been given on P.B. p. 67; it may suffice to point out that there is no break before the next lines *And may he help...all who trust in him* (וַיַּעֲזֹר), for this runs on continuously, though a change is here made to the third person. It runs on in Vitry, p. 157, where moreover the *first* person is maintained: *May he...fulfil our desires...and may he help us* (וַיַּעֲזֵרֵנוּ וַיַּגְן בְּעַדֵּינוּ).

Pages 146-8. See notes above, on P.B. pp. 67-69.

There is, however, here inserted a benediction to be said by the father of a *bar-miṣvah* (בֶּר מִצְוָה) literally, *son of commandment*, i.e. one on whom falls the responsibility of the commandments (cf. Aboth v. 21). In Rabbinic law, the legal majority was attained when a boy completed his thirteenth year. (The term *bar-miṣvah* is also applied to every adult Israelite in Baba Meṣia 96 a.) L. Löw (*Lebensalter* p. 202) has shown that the *bar-miṣvah* ceremonials (which consisted chiefly in the boy being called up on the first Sabbath of his fourteenth year to read from the Scroll of the Law in public, sometimes delivering an oration) did not become a *fixed* rite till the fourteenth century in Germany, but Kohler (*Jewish Encyclopedia*, ii. p. 509) gives reasons for holding that the germ of the custom is much older. The father (according to our P.B. p. 148) utters this formula on the occasion of the ceremonial: *Blessed be he who has freed me* (בָּרוּךְ אַתָּה בְּרַחֵמֵי) *from the responsibility for this child.* This curious formula is cited in the Midrash (Genesis Rabba lxxxiii. ; see also Oraḥ Ḥayyim ccxxv. 2).

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It does not signify the father's relief at being released from the duty to care for his son, but it expresses the parent's joy that the son has attained an age when he can discern right and wrong, and enters into the community as an independent member of the congregation.

The Haphtarah.

Besides the reading from the Pentateuch, it became customary at an early period to read also a passage from the prophetic books. This last category included the *earlier* prophets, i.e. the histories, Joshua, Judges, Samuel, Kings, and the *later* prophets, i.e. Isaiah, Jeremiah, Ezekiel, and the twelve Minor Prophets. By the beginning of the Christian era the custom was fully established, and it may go back still earlier. Prof. Bacher (*Proömien der alten jüdischen Homilie*, p. 3) suggests that the haphtarahs must have been arranged before the Hagiographa section of the Bible was closed. There is no historical ground for the theory of Abudarham that owing to the interdiction of reading the Pentateuch during a period of persecution (such as that of Antiochus Epiphanes 168–165 B.C.E.) some prophetic passage of cognate meaning was substituted. It is more probable that the first prophetic lessons to be fixed were those for the festivals, and that such passages were selected as vindicated the Pharisaic interpretation of the Law against the views of the Sadducees. Just as the Pentateuch was read in Palestine once in three years, so the prophetic lessons were arranged in a triennial cycle, but in Babylonia, where the annual cycle prevailed, the haphtaroth also varied, that for the first year of the cycle being usually retained. But there remained many local differences as to the selections both with regard to the chapter and the number of verses chosen.

The word *haphtarah* (הַפְּטָרָה or אֲפָטְרָה) is derived from a verb (פָּטַר) meaning to *free*, *dismiss*. Hence *haphtarah* signifies *dismissal* (demissio), or it may mean

conclusion (this is confirmed by another word used in place of *haphtarah*, viz. שְׁלֵמָה lit. *completion*—see Büchler in *J.Q.R.* vi. p. 7). At all events, the name signifies the *end* of the service, when the people were *dismissed* to their homes. Before long, however, the sermon was introduced into the service and this discourse *followed* the haphtarah, which no longer formed the actual conclusion (cf. I. Abrahams, in *Cambridge Biblical Essays*, p. 166).

Pages 148–151. The benedictions—before and after reading the lesson from the Prophets—are clearly referred to in Sopherim xiii. 9 onwards (the same chapter contains also the blessings recited before and after reading the Pentateuch). The wording in Sopherim differs somewhat from that now used by the Ashcenazim, but Vitry has a form nearer to the Ashcenazic reading as found in our P.B. version. The Vitry preserves a trace of an interesting custom certified by Sopherim. When the Reader began the first benediction after the haphtarah he said: *Blessed art thou...Rock of all worlds...who speakest and fulfillest, all whose words are truth and righteousness.* “Whereupon all the people rise and say: *Faithful art thou, O Lord our God, and faithful are thy words,*” and some further phrases. This was obviously a confession of faith in the truth of the Scriptures that had been read, and it was appropriate that the repetition of this confession should be made by the congregation. In Babylon the same congregational response was spoken, but the worshippers remained seated. Amram knows nothing of the congregational answer, but there is a clear trace of it in Vitry (p. 158). In the Greek translation of Psalm cxlv. there is an inserted line which begins נֶאֱמָן׃ כָּל דְּבָרָיו which may be compared with the wording of this benediction. Compare also Deut. vii. 9.

In *substance* these benedictions have much in common with the prayers of the High Priest when reading the Scriptures on the Day of Atonement (Yoma vii. 1,

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Soṭa vii. 2, Tosephta Yoma iii., cf. Müller, *Sopherim* p. 181). Thus their antiquity is great, as they go back in essence to the period previous to the fall of Jerusalem. The paragraphs need no further comment, though it may be pointed out that the phrase *for by thy holy name thou didst swear unto him (David) that his light should not be quenched for ever* is based on Psalm cxxxii. 11. (For the various readings in different editions and rites see the notes of Baer.)

Yekum Porkan.

Pages 151-2. Two Aramaic prayers, one for the Rabbis and teachers, the other for the general congregation, are usually known as Yekum Porkan (or Purkan) from the words (יְקוּם פִּרְקוֹן, lit. *May salvation arise*) with which both prayers open. These prayers are not mentioned by Abudarham, and, as one would expect from that fact, they are absent from the Sephardic rite. One, however, of the prayers—the first Yekum Porkan—occurs in Vitry, and in the French rite generally (Cam. ms. Add. 667, p. 26 a). The second Yekum Porkan—which has many phrases in common with the first—is a doublet (in intention rather than in actual contents) of the Hebrew prayer for the congregation (כִּי יִשְׁכַּחֲדָה) which follows, and which is used by Sephardim as well as Ashcenazim.

The first of the two Aramaic prayers—that in behalf of the Exilarchs, the heads of Academies, the Rabbis and students—was clearly composed in Babylonia where Aramaic continued to be the popular vernacular of Jews until Arabic superseded it. Its exact age cannot be gauged, for it may belong to any period from the third century onwards. The *Kallah* (כַּלָּה) or teachers' convention, which is referred to in the course of the prayer, was an institution unknown to Palestine. It was a peculiarly Babylonian function, and was held in the Academies of that district after the beginning of the Amoraic epoch (third century C.E.) before the Passover and New Year Feasts in the months of Adar and Elul.

The word *Kallah* may mean *general assembly* (כָּלְלָא = *totality*), or it may come from another Aramaic word (כָּלִילָא) which signifies *garland*, "the assembly of teachers being thought of as a garland adorning the academy. In Latin also *corona* means *circle, assembly*" (Bacher in *Jewish Encyclopedia*, vii. 423, see also the present writer's article *Jews* in the *Encyclopædia Britannica*, ed. xi.). The institution of the *Kallah* "resulted from the circumstance that the Babylonian Jews were scattered over an exceptionally extensive territory, and felt the need of coming together at stated times to study in common." The assemblies also constituted a species of popular University, at which not only specialists but ordinary laymen were present in crowds. The Exilarch, or head of the *golah* or exile, was a dignity of considerable political importance, and the office continued till the middle of the eleventh century. The Babylonian (Persian) Academies had been losing their world-wide influence in Jewish affairs, and when Spain and North Africa gained the hegemony, the Yekum Porkan was considered obsolete. A skilful addition (which is an innovation peculiar to the Authorised Daily Prayer Book, though suggested by Baer) removes this objection. The formula here runs: May salvation...be vouchsafed unto the teachers...who are in the land of Israel and in the land of Babylon, and *in all the lands of our dispersion*. These italicised words (וְדִי בְּכָל אֶרֶץ וּלְוַתְנָא) make the whole passage applicable to our own times. In the original, of course, the *Colleges* (כְּתִיבֶתָא) were chiefly those situated in the Babylonian cities Sura and Pumbeditha.

The second Yekum Porkan—which is referred to in Rokeah—is a prayer for the congregation. It is absent from the Sephardic rite, as well as from Vitry, but some phrases of it are included by Vitry in the first Yekum Porkan, and by the Sephardim in the Hebrew benediction (כִּי שְׂבָרָה) for the community. This Hebrew benediction (with some textual variations) is found in all rites and in all the oldest MSS.

The Prayer for the Government.

Page 153. In Jeremiah (xxix. 7) occurs the famous exhortation: *Seek the peace of the city, whither I have caused you to be carried captive, and pray for it unto the Lord, for in the peace thereof shall ye have peace.* This counsel was reinforced by the Mishnah (Aboth iii. 2): *Pray for the welfare of the government, since but for the fear thereof men would swallow each other alive.*

No liturgical form of prayer for the government has come down to us from ancient times, unless we accept an ingenious suggestion by Prof. Bacher. According to his proposal, Haninah (who lived at the time of the Roman domination under Vespasian) would seem to have prayed for the Roman government in the words: "May it rule over us for all time" (שְׁתֵּהֵא שׁוֹלָטָא בְּנוּ כָּל הַיָּמִים). This he derives (*Agada der Tannaiten* i. 52) by a slight emendation of the text in the Aboth of R. Nathan (ii. xxxi.). Haninah belonged to the "peace party," and recognised the stability of the ruling authority as necessary for social order (cf. Aboth, loc. cit.). As regards the later synagogue ritual, the *Col-bo* and Abudarham attest the fact that such prayers were customary as early as the fourteenth century. Abudarham tells us that "After the reading from the Scriptures, it is usual to bless the King and to pray to God to help him and give him victory over his enemies." Some form of prayer probably grew up in Spain, and was thence carried by refugee Spanish and Portuguese Jews to Holland—the formula (הַנּוֹתֵן הַשִּׁיעָה) is printed in the Amsterdam Prayer Book of 1658. Hence it spread to the German ritual (Dembitz, *Jewish Services*, p. 217). Frumkin cites a form as used in Worms in the eleventh or twelfth century (*Siddur* ii. p. 78—see his note). Verbal changes have become necessary in course of time. The common form is based on such texts as Ps. cxliv. 10, cxlv. 13; Isaiah xliii. 16, lix. 23; Jeremiah xiii. 6. It corresponds to an autocratic form of monarchy,

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and some changes have therefore been introduced into our P.B. to bring the sentiments expressed more into harmony with the actual constitution of the country. So, too, in Republics modification of the formula has been necessary. In France a suitable form (beginning אֱלֹהִים חַיִּים) was drawn up by the Grand Rabbin Isidore (1813-1888) to be recited in French (*Jewish Quarterly Review*, iii. 423). As S. Debré writes (loc. cit.) of an earlier revision of the French formula: "One thing is omitted in the work of Cologne (1755-1832) no doubt intentionally, viz. the entreaty to God to incline the heart of the king and his counsellors to have pity on the unhappy fate of the Jews, and to cause the time of deliverance of Zion to draw near. This passage was no longer appropriate in a prayer composed after the emancipation of the Jews." But the prayer, in its old wording, essentially corresponds still in many countries to the position of the Jews, who are even at this hour often dependent on the goodwill of the ruling powers.

Announcing the New Month.

Page 154. On the Sabbath preceding New Moon the announcement of the fact is made in the Synagogues. In ancient times it was the duty of the Sanhedrin to declare the beginning of the new month, which was originally fixed by actual observation and not only by astronomical calculation. The declaration was accompanied by blessings and praises (Sopherim xix. 9). The Synagogue announcement (מִי שְׁעֵשְׂיָה נָסִים) is a survival of this ancient rite. The olden prayers contained an expression of Messianic hopes, the connection of ideas being possibly due to the feature of *renewal*. Just as the moon appeared on the natural horizon, heralding a new month, so Israel hoped to behold the coming of Messiah, heralding a new ingathering of the people, *even all Israel united in fellowship*.

Before the announcement a prayer (יְהִי רָצוֹן) is spoken.

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This prayer, with the interpolation of a few words to suit it to the occasion, is derived from the Talmud (Berachoth 16 b); it was the prayer uttered daily after the Amidah by Abba Areka (Rab) who founded the Babylonian Academy of Sura, where he died in the year 247. The Sephardim and all the older rites and authorities do not use this prayer, but either begin directly with the announcement or use (with verbal variations) some of the prayers which appear in our Prayer Book, p. 69.

The Dirge of the Martyrs.

Page 155. In the early months of 1655, Charles Emmanuel II., of Savoy and Piedmont, instituted a persecution against his Protestant subjects the Waldenses. They were ordered to leave the country or embrace the Roman Church. "On their resistance, forces were sent into their valleys, and the most dreadful atrocities followed. Many were butchered, others were taken away in chains; and hundreds of families were driven for refuge to the snow-covered mountains, to live there miserably, or perish with cold and hunger" (Masson). Inspired by a natural indignation, Milton indited his famous Sonnet (xviii.) "every line of which labours with wrath":

"Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold."

Much the same circumstances, much the same feelings, account for the dirge of the martyrs (אֵל הַרְרֵי־מִיָּם) which is recited on certain Sabbaths in the morning service of the Synagogue. This elegy is unknown to the older liturgists, and has never found its way into the Spanish rite. And naturally so. For the dirge, which is certainly not later than the thirteenth century, is essentially *German*. It arose in the Rhineland on occasion of some or other of the terrible persecutions which fell on the Jewish community in the crusading epoch. The sufferings of the Jews were not less than those of the Waldenses, but though the Synagogue found its Milton in the author of

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this and similar dirges, it was less happy through its failure to find a Cromwell to champion the martyrs' cause. The Protector's "remonstrances were such that, backed up as they would have been, if necessary, by the despatch of an armed force to Italy, the cruel edict was withdrawn." Not such was the fortune of the Jews in the middle ages.

A full account of the Hebrew elegies which the mediæval persecutions produced is given by Zunz in his *Synagogale Poesie des Mittelalters* (ch. ii. "Leiden"). An English translation may be found in the *Miscellany of Hebrew Literature*, vol. i. p. 167. The opening sentence of Zunz's essay has thus been translated by George Eliot (*Daniel Deronda*, ch. xlii.): "If there are ranks in suffering, Israel takes precedence of all the nations—if the duration of sorrows and the patience with which they are borne ennoble, the Jews are among the aristocracy of every land—if a literature is called rich in the possession of a few classic tragedies, what shall we say to a National Tragedy lasting for fifteen hundred years, in which the poets and the actors were also the heroes?"

The chief Scriptural references in the dirge under consideration are: 2 Sam. i. 23; Deut. xxxii. 43; Joel v. 13; Ps. lxxix. 10, ix. 13, cx. 6, 7. Such elegies have their complete historical justification, but the instinct of modern Jewry is sound when it reduces as far as possible the occasions on which these passages are recited, though such painful scenes as the dirges recall are not yet entirely matters of history. Kisheneff reminds us that the present is not without awesome parallels to the past. But the Synagogue rightly inserts no new elegies into its liturgy. It is rather inclined to remove the old ones.

Pages 157–8. See notes above, on P.B. pp. 70–71. On Psalm xxiv. see notes on P.B. p. 70; on Psalm cxlv. see notes on P.B. p. 29.

Additional Service.

Page 159. Over and above the regular morning and afternoon sacrifices (*tamid*) offered in the Temple, the Law required *additional* offerings on Sabbaths, New Moons, and Festivals (Numbers xxviii.—xxix.). The additional offerings (*musaph* מוסף from יסף to *add*) were brought after the regular morning *tamid* (Yoma 33 a). The Synagogue services had a close analogy with the sacrificial routine of the Temple (Succah 53 a), and so an additional prayer (also called *musaph* in the Mishnah Berachoth iv. 7) was introduced to correspond to the additional offering. The *musaph* prayer accordingly includes the Pentateuchal passages detailing the additional offerings of the Sabbath, New Moon, or Festival under celebration.

The *musaph* prayer consists of an Amidah, the first three and the last three benedictions of which are identical with those of the usual daily Amidah. (For notes on these benedictions, see notes on P.B. pp. 44 and 50–54.) The intermediate benediction recites the order of the Sabbath additional offerings. This benediction differs considerably in the various rites. The Sephardim have quite another opening (*On Mount Sinai thou didst command Moses*, לְמִשְׁנֵה צִוִּיתָ), and with this Maimonides is in agreement. But the version of our P.B. (*Thou didst institute the Sabbath*, תִּכְנִינָהּ שַׁבָּת) was known to the Gaonim Amram and Saadiah; it is found in Vitry and in the other mss. of the French rite (including that version of it which was used in England before 1290. See *Jewish Quarterly Review*, iv. 44). The passage is an alphabetical acrostic, beginning with (ת) the last letter of the alphabet, and working backwards to the first letter (א). The intermediate benediction of the *musaph* for a Sabbath which is also New Moon begins *Thou didst form thy world from of old* (אַתָּה יָצַרְתָּ), and this is common to all the rites, though verbal variations abound. This opening phrase is based on Jeremiah x. 16, Isaiah

xliv. 18. *The house of our life* (בֵּית חַיִּינִי) signifies the Temple (Leviticus Rabba ch. xix.); it was not till the thirteenth or fourteenth century that this same phrase (בֵּית חַיִּים, *house of life*) came partly euphemistically and partly from a fine sense of spiritual fitness to designate the burial ground. *New Moons for atonement* (לְכַפֶּרֶה) refers to the New Moon sin-offering which atoned for the ritual lapses of the past month (Talmud on Mishnah Shebuoth i. 4; cf. P.B. p. 225).

Page 160. The *Kedushah* (Sanctification) for *Musaph* differs considerably from that used at the morning service (P.B. p. 137). It opens with the words *We will reverence and sanctify thee* (נִפְאֵרְיָךְ וְנִקְדִּישְׁךָ) according to the mystic utterance of the holy Seraphim. With certain variations such as an inversion of the two verbs (to accord with the order in Isaiah xxix. 23) this formula—called the *Great Kedushah*—is employed by the Sephardim for the morning *Kedushah* both on week-days and Sabbaths. The formula is given in Vitry for the morning service on Sabbaths, and it is also found in Sopherim xvi. 12. The Sephardic *Kedushah* for *Musaph* has yet another opening: *They shall give a crown* (יִתְּנוּ קֶטֶר). This is also prescribed in Amram; and Vitry (p. 175) also has a *kedushah* for *musaph* beginning with the same word (קֶטֶר) though it does not otherwise agree with the Sephardic opening. (On the various formulæ for the *Kedushah* see Ginzberg, *Geonica* ii. 49.)

The source of the *musaph kedushah* is to be found in the Pirkê de R. Eleazar ch. iv. The majestic scene is thus pictured: Two seraphs stand one on each side of the Holy One, they cover their faces in reverence and sanctify his great name, one invokes and the other responds, saying Holy holy holy is the Lord of Hosts, the whole earth is full of his glory. And the hayyoth stand by, but knowing not the place of his glory, they answer and say, Wherever his glory is may the name of his glory be blessed in its place. And Israel, a unique people in the earth, for they proclaim his Unity continually every day, respond and say,

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Hear O Israel, the Lord our God, the Lord is One. And he answers his people Israel: I am the Lord your God who delivereth you from all trouble. Here then we have the explanation of the form of the kedushah: angels in heaven and Israel on earth unite in proclaiming the holiness, the glory, the unity, the sovereignty of God.

The final phrase of the kedushah, יְמִלֹךְ, is common to all rites, though it does not appear in the passage just cited from the Midrash. According to the tradition recorded by Amram (p. 11 a) the verse *Hear O Israel* (שְׁמַע) was added to the musaph Kedushah at a time of persecution, when the ordinary shema was prohibited. (For other occurrences and variations in the tradition see Ginzberg, op. cit. pp. 49, 420.)

Page 163. *They that keep the Sabbath...shall rejoice in thy Kingdom* (יִשְׂמְחוּ). The text, Numbers x. 10, runs: *In the day of your gladness and your solemn days.* The Midrash (Siphre ed. Friedmann, 19 b) explains that *in the day of your gladness* (יִשְׂמְחוּתְכֶם) refers to the Sabbath.

En Celohênu.

Page 167. The chant: *There is none like our God* (אֵין כְּאֱלֹהֵינוּ) is sung regularly towards the end of the Sabbath and Festival morning service, while the Sephardim employ it also on week-days. The chant really ends with the words *Thou art our saviour* (אַתָּה הוּא מוֹשִׁיעֵנוּ). It is not rhymed, but there is throughout a pleasing assonance produced by the repetition of the same syllables ênû. Further, in their present arrangement, as Rashi was the first to point out, the initial letters and words form the acrostic *Amen, blessed art thou* (אָמֵן בָּרוּךְ אַתָּה).

It was probably in order to attain this effect that the order of the first two lines was changed into their present rather illogical sequence. One expects the lines to run: *Who is like our God? Certainly, There is none like our God...Therefore, We will give thanks unto our*

God, namely, by saying *Blessed be our God*, concluding with *Thou art our God*. And in fact this arrangement is actually found in several old sources (Amram p. 14 a, Vitry § 134, and other authorities cited in the *Jewish Quarterly Review*, iv. 253; compare *Jewish Encyclopedia*, v. 154. Amram and Vitry also knew the now current order).

The concluding words of the hymn *Thou art he unto whom our fathers burnt the incense of spices* really form the introduction to the Talmudic passage which follows, in which the constituents of the incense (Exodus xxx. 34-38) are defined (Tractate Cerithoth 6 a). The Sephardim end the hymn with Psalm cii. 14, and do not refer to the incense, but they introduce the Rabbinic account of the incense in the afternoon service for week-days. In Amram (p. 14) the incense passage follows *En Celohênu* in the daily morning service. Amram mentions it also as being said every evening after the service (loc. cit.; cf. Siddur Rashi § 4). In the Temple the incense was burned twice daily, in the morning and evening (Exod. xxx. 7-9). There is, however, reason to think that the passage, including *En Celohênu*, originally formed part of the *Saturday night* service, and was a preface to the benediction over the spices in the habdalah ceremony (see P.B. p. 216 and the notes there). Such transferences from one part of the service to another are frequent in a liturgy with so long a history.

Pages 168-170. See above, notes on P.B. pp. 80 seq., pp. 122, 76, 37.

As indicated in P.B. top of p. 168, the whole passage relating to the daily Psalms is taken directly from the Mishnah (Tamid vii. 4). The Mishnah ends with the prescription that on Sabbaths the appointed Psalm is xcii., headed in the Scriptures *A psalm, or song for the Sabbath day*. The Mishnah also adds the following words which our P.B. reproduces: *It is a psalm (and) song (also) for the hereafter, for the day which will be wholly a Sabbath, and will bring rest in life everlasting.*

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The texts of the Mishnah vary in this phrase between the readings *the day* and *the world*—the latter reading would refer either to the idea of the seven worlds (as in the Midrash on Ps. xcii.), or of the seven ages or millennia, the last of which is to be the Sabbatical age (so the commentaries on the Mishnah Tamid). Further, the Jewish authorities waver in their translation of the last Hebrew words: some render *rest for eternity*, others *rest for the Eternal* (cf. Exodus xx. 11 the Lord “rested on the seventh day”). “Rest,” says Philo, “is the appropriate attribute of God alone” (*De Cherubim*, ch. xxvi.). “By rest,” he goes on, “I do not mean inactivity, but an energy completely free from labour.” Hence, says the same philosopher, the Pentateuch (Exod. xx. 10, Levit. xxiii. 3) describes the seventh day as the *Sabbath of the Lord*. But, he elsewhere insists, man must “always imitate God” (*De Decalogo* xx.), and this is the case with the Sabbath. And, as the Rabbis beautifully express it, the Sabbath is a foretaste of the world to come (T. B. Berachoth 57 b). For man, too, the idea of the future life is not a rest of inactivity, but a state of activity, a progress “from strength to strength” (Ber. 64 a) in the attainment of perfect communion with God. As the Midrash otherwise expresses it, the earthly Sabbath is like the unripe fruit of the future world (Gen. Rab. xvii.).

Page 171. On *Adon Olam* see above, notes on P.B. p. 3.

Unity Hymn for the Sabbath.

Page 171. As already mentioned above (note on P.B. p. 78), there are seven *hymns of unity* (one for each day of the week) besides a *hymn of glory*. Only the latter and one of the other seven hymns, that for the Sabbath day, are introduced into our P.B.

The author, as also indicated above, may be Judah the Saint (died 1217). Others attribute the poems to Samuel, the father of this famous Judah. Rapoport believed the author to be Berachya ha-Nakdan, the author of the

well-known *Fox-Fables*. The *hymn of unity* is written in the same measure as the hymn of glory (each line is divided into rhymed parts, with four beats in each part). But the hymn of glory (P.B. p. 78) is an alphabetical acrostic, whereas the hymns of Unity (with the exception of the hymn for Wednesday) are not arranged in alphabetical sequence.

Page 173. After the Unity hymn for the Sabbath occurs a doxology *As it is written* (בְּכָתוּב) *Blessed be the Lord, the God of Israel, from everlasting to everlasting.* The passage is composed of the following Scriptural texts: 1 Chron. xvi. 36; Daniel ii. 20; Nehemiah ix. 5; Psalm cvi. 48; 1 Chron. xxix. 10. Except that Psalm xli. 14 is omitted (because of its close similarity to Ps. cvi. 48), this collection includes *all* the doxologies in which occurs the expression *from everlasting to everlasting*, literally *from world to world*. The worlds were, according to Rabbinic exegesis, the earthly and the future worlds. The Mishnah (end of Berachoth) explains that in the Sanctuary this form of doxology was used to replace the simple phrase *from eternity* (מִן הָעוֹלָם), which had been used previously. The reason of the change was the Sadducean disbelief in immortality, which impelled the Pharisaic authorities to introduce into the Temple doxologies a formula implying the disputed doctrine.

Sabbath Morning Kiddush.

Page 174. This consists of two Scriptural passages relating to the Sabbath: Exodus xxxi. 16, 17 and Exodus xx. 8-11. These citations are followed by the benediction over the wine, but there is no such special benediction as there is in the similar rite of the Friday eve (see above, note on P.B. p. 124).

Originally the morning Kiddush consisted only of the benediction over the wine (Pesahim 106a), and though this morning sanctification was called (loc. cit.) the *great kiddush* (קִדּוּשׁ גָּדוֹל) in order to lend it significance, the

Friday eve ceremony was regarded as the more important. The addition of Scriptural passages at a later time arose from the desire to adorn the morning Kiddush with more ceremony than would otherwise be associated with it (such additions are already attested by the *Col-bo*, § 39).

Sabbath Afternoon Service.

Page 175. Our P.B. order of service at this point follows practically the same lines as Vitry (p. 179) and Amram (p. 30), though the resemblance with the latter is not so close as with the former.

May my prayer unto thee, O Lord, be in an acceptable time (וְאִנִּי תַפִּלָּתִי) is the fourteenth verse of Psalm lxix. As an invocation to prayer the same verse is used in the morning service (P.B. p. 2).

The intermediate benediction of the Amidah is, like the intermediate benediction in every one of the Sabbath Amidah prayers, special for the occasion. There are two alternative forms of this benediction in Amram, where our form: *Thou art One and thy name is One* (אַתָּה אֶחָד) is regarded as the less preferable. In Vitry, however, and all the early rites (comp. Tosaphoth to Hagigah 3 b) the form is the same as that given in our P.B. The opening phrases of the benediction are based on (and in part cited from) 1 Chron. xvii. 20-21. *Abraham was glad, Isaac rejoiced, Jacob and his sons rested thereon*: the Patriarchs are often represented as having observed the Sabbath (Yoma 21 b, Genesis Rabba xi. and lxxix.). They were all distinguished for their tranquil confidence in God, and this seemed to the Rabbis a prefiguration of the Sabbath calm as enjoined in the Law.

Page 176. *Thy righteousness is an everlasting righteousness* (צִדְקָתְךָ צִדְקָה עֲדָת). This passage consists of three verses from the Psalms: cxix. 142; lxxi. 19; and xxxvi. 7. In the Sephardic as well as in other rites (cf. *Shibbole haleket*, ed. Buber, p. 98, Hamanhig and French Rite, *J.Q.R.* iv. 50) the verses are arranged in

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the reverse order. The transposition in the Ashcenazic ritual was probably made in order that the Kaddish might follow immediately upon the mention of the Divine Name. The three verses, in a certain sense, may replace the *Supplication* (תְּהִלָּה) of the ordinary afternoon service, which was not held appropriate for use on the Sabbath—a day of joy.

Some, on the other hand, have seen in these verses (with their frequent use of the word צָרָק) a kind of acceptance of the Divine Judgment (צְרוּק הַדִּין)—a submission to God's will such as is recited at funerals (see P.B. p. 318 and notes). The occurrence of such a passage here may connect itself with a tradition that Moses died on Sabbath afternoon. (For this and other suggestions as to the significance of Sabbath afternoon customs, see the references in Buber's note to the Rashi Siddur § 516.) It may be then that the natural sequence of the Psalmic verses was departed from for this reason. "The suggestion may perhaps be made that the assumption of a formal צְרוּק הַדִּין in the institution of reciting these verses of the Psalms was the cause of placing at the head the verse in which the Divine Justice finds the most explicit expression" (D. Kaufmann, *Jewish Quarterly Review*, vi. p. 755).

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Pages 176–183. For the Sabbath afternoon, a period appropriate for the recitation of the Psalms and other religious literature, several extra passages are prescribed. These passages are not always identical in the various rites, nor are they constant throughout the year. Our P.B. prescribes the recitation of Psalm civ. and of the fifteen "Songs of Degrees" (Psalms cxx.–cxxxiv.) for all Saturday afternoons between Tabernacles and Passover. Psalm civ. is aptly chosen. On the Saturday following Tabernacles the Pentateuch is re-commenced, and this "magnificent praise of God as the Creator of Nature and as the Spirit who sustains it" (Montefiore) has close

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analogies with the account of creation in the first chapter of Genesis.

It is not possible to determine the precise significance of the heading *Song of Degrees* (שִׁיר הַמַּעֲלוֹת) which is prefixed to all the Psalms from the one hundred and twentieth to the one hundred and thirty-fourth. The Hebrew word *maaloth* means *goings up, ascents*. Many scholars accordingly hold that the Psalms were written for the pilgrims who went up to Jerusalem periodically at the three festivals, hence they would be "Psalms of Pilgrimages." The contents of some of the Psalms fit this idea. But in several of them there seems no connection with the festival pilgrimages. The Mishnah (Succah v. 4) records that Psalms were sung by the Levites, at Tabernacles, on the *fifteen steps* that led from the women's to the men's court in the Temple. This gives another possible origin for the title: *Songs of Steps*. The Mishnah, however, does not *identify* these fifteen Psalms with the Psalms sung on the fifteen steps. Others have found in this group of Psalms an *ascending* structure, "in which each verse takes up and repeats a word or clause from the preceding verse." Psalm cxxi. is a good example of this structure. But it "is neither peculiar to these Psalms nor characteristic of all of them" (Kirkpatrick). There have been many other suggestions, which the reader will find in the commentaries on the Psalms.

The interpretation Pilgrim Psalms is now the most generally accepted, despite the objection alluded to above. The theory is supported by the fact that if the five books of the Psalms were, as Dr King suggests, read, like the five books of the Pentateuch, in a triennial cycle, the "Pilgrim Psalms (cxx.-cxxxiv.) would fall for recitation, in this system, during the fifteen Sabbaths from the first of Elul to Hanuccah, the very time when a constant procession of pilgrims was bringing the firstfruits to the Temple" (*J. E.* xii. 255). That the pilgrimage to the Temple was accompanied by song and music is shown by Isaiah xxx. 29; Psalm xlii. 5.

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Page 178. In Ps. cxx. the community of Israel is pictured as subject to the calumnies of hostile neighbours. Israel laments that he sojourns in Mesech (so our P.B., more properly the word is Meshech) and among the tents of Kedar—perhaps (Ibn Ezra) in reference to Israel's exile among the inhospitable regions of Scythia and Northern Arabia, or possibly these peoples "symbolise the malignant neighbours of the Jews at home." The Psalmist asks: *What shall he give unto thee...thou deceitful tongue?* And he answers: *Sharpened arrows of a mighty man with coals of juniper.* The word (רַתֵּם) rendered *juniper* rather implies a species of the broom plant, still used by Bedouins to produce a charcoal which emits much heat. The tongue of the slanderer is likened to arrows and to fire (perhaps, as Rashi suggests, the heat is that engendered by the rapid flight of the arrow), and these instruments of destruction are to be turned against the slanderer, who is to be paid in his own coin. The note of the Psalm is pious resignation passing into impatience. Ps. cxxi. is the tonic. God is the eternal guardian of Israel; there is no room either for resignation or anger; confidence and enthusiasm are the qualities which befit the Pilgrim whose eyes are lifted up unto the hills amid which the Sanctuary nestles. The line *the sun shall not smite thee by day, nor the moon by night* may point to a popular belief that just as the sun's heat may hurt the body by day, the moon's light may injure the mind by night—but the Psalmist transfigures such thoughts and makes a beautiful spiritual use of them. *The Lord is thy shade on thy right hand*, on the side where a friend and ally usually stands.

Page 179. In the next Psalm (cxxii.) the Pilgrim speaks of the joy with which he heard the summons of his fellow-pilgrims to enter the Temple: *I was glad when they said unto me, Let us go unto the house of the Lord.* The following words: *Our feet stand within thy gates, O Jerusalem* explain the situation. They represent the pilgrim as just entered into the city where the feet linger

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(stand), and then all obey the glad summons to go up to the House of God (Ibn Ezra). Jerusalem is as a city built *compact together*—it was a small city, and occupied a crowded site, yet a fit place *whither the tribes go up... to give thanks unto the name of the Lord*. (The Midrash sees in the verse a symbolical comparison between the heavenly Jerusalem and its earthly counterpart.) *Pray for the peace of Jerusalem*—a phrase full of tender love, is even more beautiful in the assonant Hebrew phrase, in which there is a play on the words (יְרוּשָׁלַם and שְׁלום). The peace of Jerusalem is the peace of Israel, and it is not merely because of the pilgrim's personal joy in the city, but for his *brethren and companions' sake, that he would fain speak peace* concerning the site on which stood the House of God.

Pages 179–180. The *contempt of the proud* (Ps. cxiii.) does not move those who, disregarding the thoughtless tyranny of *those that are at ease*, watch as slaves and maidens the *hand* (i.e. power and help) of the master. They would indeed have been *swallowed up alive* had it not been *the Lord who was on their side* (Ps. cxiv.). Firm are *they that trust in the Lord*, as Mount Zion itself which *abideth for ever*; the Lord moreover in his protecting hold of his people is “the antitype of Israel's cincture of hills.” *Do good unto those that are good*, to those who are loyal under oppression; this Psalm, like the next, refers to Israel's exile. Nowhere has the contrast between the captivity and the release been more exquisitely expressed than in Psalm cxvi.: *When the Lord turned again the captivity of Zion, we were like them that dream*. But Israel awoke to the reality of the salvation, and so every *mouth was filled with laughter* and every *tongue with exultation*. But the Psalm with a change in the tense points forward to future tribulations and future hopes of like salvation. The Lord *hath done* great things for us, he will yet do greater. *Bring back our captivity, O Lord, as the streams of the south*—“as the watercourses in the parched Negeb (south) are filled by rushing torrents by the autumn

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rains" (Cheyne) so will God's abundant love in every age refresh Israel's drooping spirits and *they that sow in tears shall reap in joy.*

Pages 180-4. In the next two Psalms, cxxvii. and cxxviii., we have a combination of love for Zion with delight in domestic happiness. The same association between Home felicity and Temple beatification occurs later on in the last two of the Pilgrim Psalms (cxxxiii. and cxxxiv.). In the one, the Psalmist exclaims *how good and how pleasant it is for brethren to dwell together in unity* (brotherly love is comparable to the costly oil poured on the priest's head at his consecration, and to the dew which, as it were, flows from Mt Hermon in the north to Zion's hill in the south). In the other (Ps. cxxxiv.) we have the interchanging greetings of people and Levites as they stand together for the night-service in that other home of Israel, the Temple: *the Lord bless thee out of Zion.* In these earlier Psalms (cxxvii. and cxxviii.) we meet with the same association of ideas. *Except the Lord build the house, they labour in vain that build it* seems best referred to the Temple (as the title *unto Solomon* suggests), but on the other hand the noblest gift of God is a human home wherein the children *like olive plants are round about the table.* And the whole thought is concentrated in the successive verses: *May the Lord bless thee out of Zion* and *Mayest thou see thy children's children.* Even so is the Davidic affection for Zion repeated in Israel's idealisation of David himself (Ps. cxxxii.); David would build the house, but it is his children who are to raise the edifice and their devotion shall keep *bright the crown which on his head shall shine.* Religion blesses when the generations are bound together in love of its ideals. Then the inspiration of God works silently and imperceptibly though surely: *for such things he giveth unto his beloved in sleep,* if only in the language of the Shulammoth (Song of Songs) *though I sleep my heart wakes.* And though the world (as depicted in the next Psalm cxxix.) treat Israel like a furrowed field and a driven ox, though

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to the full have they afflicted me from my youth up, yet have they not prevailed against me. "It is still true. Israel, the witness of God, still remains, a marvel to many, a puzzle to some, to accomplish in God's good time the work which God has given him to do" (Montefiore). But as to his own share in this work Israel must take a humble attitude. Ps. cxxxi. (*Lord, my heart is not haughty*) expresses the thought that though Israel be destined to a great mission, he must not, in Jeremiah's phrase, seek great things for himself. Nor must he, however, despond. Psalm cxxx. is an antidote to despair; to many a heart it has brought comfort. *Out of the depths I cried unto thee* (with quaint but beautiful symbolism in olden times—and in many places still—the leader of prayer stands at a low level on the floor beside the Ark); overpowered by a sense of sin and unworthiness, yet *let Israel hope in the Lord*. There is a profound thought in the line *There is forgiveness with thee that thou mayest be feared*; God's loving pardon raises the sinner into a higher reverence.

Pirke Aboth.

Pages 184–209. The tractate, *Chapters of the Fathers*, *Pirke Aboth* (פְּרָקִים plural constr. of פֶּרֶק = section, chapter), is included in the fourth of the six divisions or Orders under which the Mishnah is arranged. *Mishnah* is derived from the verb *shanah* to repeat, hence to learn or teach by aid of repetition, frequent repetition being the chief means by which oral teaching could be imparted and retained. The *Mishnah* was compiled by Rabbi Judah, the Prince or Patriarch, at about the year 200 of the current era. But the *Mishnah* was not the work of one man or one period, and it includes many traditions which began in early ages and were handed down from teacher to pupil through the ages. The tractate *Aboth* in particular asserts this continuity of tradition; it traces the steps by which this

tradition passed from the original lawgiver to Joshua, the "elders" (Josh. xxiv. 31, Jud. ii. 7), the prophets, and the Great Synagogue or Synod, which according to tradition came into existence with the cessation of the prophetic line in the age of Ezra. Thence the tradition becomes associated with the leaders of each generation. In our P.B. the tractate is described as "Ethics of the Fathers," and the title well represents the contents. In the Mishnah there is, indeed, no distinction between the legal, the ritual, and the moral; all these ideas were regarded as indissolubly associated in the whole body of religious thought and practice. But *Aboth* is more consistently *ethical* than the other tractates of the Mishnah, if we employ this adjective in the restricted sense now usually attached to it. It must not be forgotten, however, that the whole of the Mishnah is, in the wider sense, ethical. There are three English commentaries on *Aboth*: (a) C. Taylor, *Sayings of the Jewish Fathers* (Cambridge, 1877 and 1897); (b) R. T. Herford, in the second volume of *The Apocrypha and Pseudepigrapha* (Oxford, 1913); and (c) J. Gorfinkle, *Mishnaic Tractate Aboth* (New York, 1913).

In the Gaonic period the custom was already current to read the Mishnaic tractate *Aboth* on Saturday afternoons. In the Siddur of the Gaon Amram (p. 30) the custom is definitely referred to, and the tractate *Derech Ereṣ Zuṭa* is also included by the same authority. Saadiah (Bondi, p. 30) records the same habit, and associates it (as does Amram) with the tradition (see note on P.B. p. 176) that Moses died on the Sabbath afternoon. It will be noted that *Aboth* opens with a reference to the lawgiver: *Moses received the Torah on Sinai*. The Sephardim have not accepted the custom, but in Spain it was customary to read *Aboth* in the morning. Within the Ashcenazic rite there are variations, for while some read the tractate on a considerable portion of the year, others restrict the custom to the six Sabbaths between Passover and Pentecost. This last was probably the oldest custom. For the Mishnaic tractate, containing

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five chapters, was amplified into *six* by the addition of the chapter on the *Acquisition of the Law*, called also the Baraitha of R. Meir. This amplification fitted the tractate to the six Sabbaths referred to. In the rubric (p. 184) of our P.B., one chapter is prescribed for every Sabbath from the Sabbath after Passover until the Sabbath before New Year.

The title *Aboth* literally means *Fathers*, a term applied to the Biblical *Patriarchs*, as in the constant liturgical phrase *God of our Fathers*. The term was hence widened to include all famous men among the people's ancestry, and so Ecclesiasticus (ch. xlv. onwards) has a "Praise of the Fathers," the eulogy including many Biblical heroes and extending even to Simon the Just, the author's contemporary. The term came also to mean any chief or leader, as in the phrase *Father of the Court*, i.e. President of the Great Sanhedrin. Some Rabbis were termed *Father* (Abba), as Abba Saul. The title was taken over into other organisations, as in the phrase *Fathers* of the Church, and in earlier times was also a designation of members of the Roman Senate.

Each chapter is preceded by a sentence taken from another Mishnah (Sanhedrin ch. x. 1)—beginning *All Israel have a portion in the world to come*, the quotation of Isaiah lx. 21 which follows being also derived from the Mishnah cited. Similarly, at the end of each chapter there is introduced a passage from yet another Mishnah, *R. Hananya, the son of Akashya, said, the Holy One, blessed be he, was pleased to make Israel worthy* (Maccoth iii. 16). These passages form apt prologues and epilogues to the reading of *Aboth*.

In our P.B. the reading is followed by the Mourner's Kaddish (P.B. p. 77). The older authorities, however, prescribe the "Rabbinic Kaddish" (P.B. p. 86).

The Conclusion of Sabbath.

Page 210. In the Gaonic rites (Amram, p. 31, comp. Vitry, p. 180) the Saturday evening service opens

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as on ordinary week-nights (with *וְהוּא רַחֵם*), without the introductory Psalms cxliv. and lxvii. These Psalms, however, may have early formed part of the series which were chanted during the late afternoon, and they were afterwards transferred to the evening service. It was, and is, the custom to spend a goodly part of the Sabbath between afternoon and night in the recitation of Psalms. Abudarham refers to the fifteen Songs of Degrees as being recited before the evening service on Saturday, and these (with the addition of other Psalms) are included in the Sephardic rite (ed. Gaster, pages 129 onwards) as a preliminary to the evening prayer instead of a sequel to the afternoon service as in the Ashcenazic rite (P.B. p. 178 onwards). One of the fifteen Psalms (Ps. cxxviii.) is, however, included in the evening service (P.B. p. 215).

The Psalms may be regarded, then, as part of the ceremonial leave-taking of the Sabbath guest. Just as the Sabbath was welcomed with song, so was she sped on her way with psalmody. But these two Psalms (cxliv. and lxvii.) gained a new appropriateness by being thus assigned to the opening of the Sabbath night liturgy. The praise of God as the One "who teacheth my hands to war and my fingers to fight" fits well with the imminent renewal of the weekday struggle; after the Sabbath calm comes the intrusion of the world, against which the Psalm proceeds to invoke God's protecting hand; while the joys of a full garner and an overflowing sheepfold are those to be attained by the labour which is once more man's lot. The joy in *work* is typified by the tune to which the Psalm is sung. Alone among the sections of the ritual chanted to traditional tunes, the 144th Psalm is always set to some melody in the bright and cheerful major mode (F. L. Cohen in *J. E.* vii. 660). But, as the Psalmist continues, whatever comes to man in his warfare, is of God's doing. It is from him that man wins the power to triumph and the fruits of victory. Prosperity is only real when this is recognised: then, and then only, as the Psalm ends, *happy is the people, that is in such a case: yea, happy is the people whose God is the Lord.*

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Similarly with Psalm lxvii. which follows Psalm cxliv. *God be gracious unto us, and bless us; may he cause his face to shine upon us.* These words are taken straight from the Priestly Benediction. Yet the Psalm was clearly suggested by the thought of a prosperous harvest, as is shown by verse 6: *the earth hath yielded her increase.* Here, again, we have the note struck of the working week, with its hopes of prosperity. But with the Psalmists, prosperity lifts the eye from earth to heaven, and so this Psalm is a prayer for salvation in the widest sense, and not for Israel only, but for the whole world. Israel's blessing is to be a blessing for all men. Here, in particular, the Psalmist does more than adopt the Priestly formula; he claims for Israel the sacerdotal dignity. Israel is the world's high priest. He asks for God's blessing on himself as the means to an end, for he proceeds in the second verse: *that thy way may be known upon the earth, thy salvation among all nations.* If Israel has the light of God's face, the world cannot remain in darkness. Israel can show that he possesses this light by the manner in which he bears himself during the days of business and activity that are ensuing. The Sabbath passes, but if it leave behind it the sense of this truth, then the week's work begins with the assurance of a successful issue.

Of the passages which follow the Amidah (וְיִהְיֶה נֹעֵם, וְאֶתָּה קְדוֹשׁ, and וְיִתְגַּדֵּל) the first two are found in Amram and Vitry—the latter rite (p. 201) including also the third passage. The first (וְיִהְיֶה נֹעֵם) consists of the last verse of Psalm xc. with the whole of Psalm xci. Various mystical reasons have been suggested for the choice of this Psalm. The choice of Ps. xci. may (as Amram indeed asserts) be associated with the belief that the souls of the wicked were free from torment only while the Sabbath lasted. But it may simply be that as the working week was beginning, a blessing was invoked on the work about to be resumed (for the last verse of Ps. xc. has the aspiration: *and establish thou the work of our hands*).

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Moreover, the Psalm as a prayer for protection from the dangers of life would fit well the occasion, which was the transition from the Sabbath rest to the weekly toil. The second passage (וְאַתָּה קָדוֹשׁ) is found in P.B. on p. 73. (The opening sentences, beginning וְכָא לְצִיּוֹן *And a redeemer shall come unto Zion* were omitted as inappropriate.)

Page 212. The third passage (וְיִתְּנוּ לָךְ) is a number of Scriptural texts giving assurance of the divine blessing, deliverance, consolation and peace, selected for meditation at the conclusion of the Sabbath and the commencement of the new week. The quotations include :

וְיִתְּנוּ לָךְ. Genesis xxvii. 28, 29 ; xxviii. 34 ; xlix. 25, 26 ; Deut. vii. 13-15.

הַפִּלְאָה. Genesis xlviii. 16 ; Deut. i. 10, 11.

בְּרוּךְ אַתָּה בָּעִיר. Deut. xxviii. 3, 6, 5, 4, 8, 12 ; xv. 6 ; xxxiii. 29.

קַחֲיִיתָ. Isaiah xlv. 22, 23 ; xlvii. 4.

יִשְׂרָאֵל נֹשֵׁעַ. Isaiah xlv. 17 ; Joel ii. 26, 27 ; Isaiah lv. 12 ; xii. 2-6 ; xxv. 9.

בֵּית יַעֲקֹב. Isaiah ii. 5 ; xxxiii. 6 ; 1 Sam. xviii. 14 ; Ps. lv. 19 ; 1 Sam. xiv. 45 ; Isaiah xxxv. 10 ; Ps. xxx. 12 ; Deut. xviii. 6 ; Jer. xxxi. 13.

בּוֹרֵא. Isaiah lvii. 19 ; 1 Chr. xii. 18 ; 1 Sam. xxv. 6 ; Ps. xxix. 11.

Page 214. *In every passage where thou findest the greatness of God mentioned, there thou findest also his humility (אָמַר ר' יוחָנָן).* This saying of Rabbi Johanan bar Nappaha (died 279) is taken from the Talmud, Megillah 31a. The Scriptural quotations are : Deut. x. 17, 18 ; Isaiah lvii. 15 ; Ps. lxviii. 5, 6 ; 1 Kings viii. 57 ; Deut. iv. 4 ; Isaiah li. 3 ; xlii. 21.

The Habdalah.

Page 216. The word *habdalah* (הַבְדִּלָּה) means *separation*, particularly between *holy* and *profane*; hence specifically the formula recited as an indication of the *separation* in regard to degrees of holiness between the Sabbath and Festivals, and between Sabbaths and Festivals on the one hand and the ordinary weekdays on the other. The Mishnah (Berachoth viii. 5, 6) refers to the benedictions over the light and spices; the Talmud (Berachoth 52 a, Pesahim 104 a) adds further details which coincide with our present customs. (For Gaonic customs at the habdalah see Ginzberg, *Geonica* ii. 258.)

While the three benedictions are common to most rites, much variation prevails in the introductory passages. The version of our P.B. beginning *Behold God is my salvation* (הִנֵּה אֱלֹהֵינוּ יְשׁוּעָתֵנוּ)—and including citations from Isaiah xii. 2, 3; Ps. iii. 9; Ps. xlv. 12; Esther viii. 16; Ps. cxvi. 13—is given by Baer as customary. It does not occur exactly in this version in the old rites, though there are partial references to it in Vitry (p. 185) and other authorities (Siddur Rashi, § 534). In several versions, such as the Sephardic, Elijah figures prominently. He was in a well-known legend expected to appear as the harbinger of the Messiah on a Saturday night, at the beginning of a new week (Hamanhig, Sabbath, § 711, cf. Abudarham).

Many theories have been propounded to explain the benedictions over the light and spices. The use of the wine is explained on one theory by the consideration (brought out in the Mishnah cited above) that the *habdalah* formed originally the end of the Sabbath afternoon meal. The kindling of fresh lights would naturally mark the conclusion of the Sabbath, on which day such kindling was forbidden. So, too, spices, placed on burning coals, were brought into the room at the close of the meals (Mishnah, Berachoth vi. 6), and it may be that as this custom was intermitted on the Sabbath, the

bringing in of spices became associated with the end of the Sabbath. This view has the support of Saadiah (Bondi, p. 31).

There is, however, another view (Talmud, Bera-choth 33 a) which represents the habdalah not as originally a home ceremony, but as a Synagogue rite. In that case it would not be logical to connect the habdalah rites with domestic incidents. Hence some associate the habdalah light with the story of creation. Light was created on the first day, and it was accordingly ordained to bless the light on the eve of every recurrent first day in the week (Genesis, Rabba xii. ; Pesahim 53 b). So, too, the use of the spices has been connected with the mystical idea that on Adam was bestowed a "higher soul" (נִשְׁמָה יְתֵרָה) which dwelt within him throughout the Sabbath. "Perceptions and enjoyments through the sense of smell are the most delicate; they afford not a gross, material pleasure, but rather a spiritual one; and the perfume of the spices is, therefore, a comfort to the 'over-soul,' which grieves when the holy day departs" (*J. E.* vi. 119. See Vitry 117, Maimonides, Yad, Hilchoth Sabbath xxix. 29; Oraḥ Ḥayyim 297). The rubric (P.B. p. 216) states that "the hands are spread towards the light," the reason being that it was necessary to *use* and derive advantage from the light in order to pronounce an effective and sincere benediction over it (Berachoth 53 b). So, too, the spice box is smelt for a similar reason.

Page 217. The hymn *May he who maketh a distinction between holy and profane pardon our sins* (הַמַּבְדִּיל) was possibly written for the concluding service of the Day of Atonement, as the penitential character of its sentiments is unmistakable. This view of the origin of the poem is reported by the famous thirteenth century Talmudist Mordecai b. Hillel (at the end of his commentary on Yoma). The initials of the verses give the name of the author (יִצְחָק הַקָּטָן), but it is not certain which Isaac, of several liturgical poets of the name, is

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intended. F. L. Cohen (in *J. E.* vi. 187) accepts the identification with Isaac ben Judah ibn Ghayyat (1030–1089).

The Lulab.

Page 218. Our P.B. now passes from the more regular services to the forms used less frequently. Following the same arrangement as distinguishes other printed Prayer Books (e.g. the Rödelheim edition), the benedictions on “taking the Lulab” are introduced at this point. During Tabernacles the lulab is taken in hand before the Hallel, which latter comes next in our P.B.

The word *lulab* (לוֹלֵב) is late Hebrew for Palm-branch; it is used in the Targum of Leviticus xxiii. 40, where is contained the law which was traditionally interpreted to ordain the use of the “Four Species” (the citron, palm, myrtle, and willow) on Tabernacles.

The meditation *Lo, I am prepared...to fulfil the command of my Creator* is a comparatively recent addition: it is similar to the meditations popularised by the *Shaare Zion* of Nathan Hannover (first printed in Prague in 1662). The purpose of the meditation is to prevent a merely mechanical performance of the ceremony.

The benedictions (עַל נְטִילַת לוֹלֵב and נְשֵׁהֲחַיֵּנוּ) are much older. They occur together in the Tosephta (Berachoth vii. 10, ed. Zuckermann, p. 15; cf. Babylonian Talmud, Succah 46 a, Pesahim 76).

Hallel.

Page 219. *Hallel* (הַלֵּל) means literally *Praise*, and was used to designate various sections of the Psalter (Pesahim 118 a). Psalms cxiii.–cxviii. were known (Berachoth 56 a) as the “*Egyptian Hallel*” (the second Psalm, cxiv., begins: “When Israel went forth from Egypt”) in distinction to the “*Great Hallel*” (see above,

note on P.B. p. 25). It was an ancient rite to include the *Hallel* on various festivals (Arachin 10).

The benediction which precedes the Hallel has two forms in the Sephardic rite. In that rite the closing words are: "to *read* the Hallel" (לְקַרֵּא אֶת־הַהֶלֶל) when only a portion of the Hallel is recited (as on New Moon), and "to *complete* the Hallel" (לְגַמֹּר אֶת־הַהֶלֶל) when the whole of the six Psalms are included. Amram (pp. 33, 36), Vitry (p. 202), and Maimonides confirm this Sephardic custom of using the word "to *complete*." The Askenazic rule, to use the formula "to *read* the Hallel" on all occasions, was established on the authority of R. Meir of Rothenburg (Ṭur, Oraḥ Ḥayyim, §§ 487, 644, cf. Baer, p. 328).

Only a portion of the Hallel is recited on New Moon (Ta'anith 28 b)—as it is a minor festival—and on the last six days of Passover, because the ritual of the Exodus is more closely associated with the first days of that festival. Moreover, according to a tradition, the passage of the Red Sea occurred on the seventh day of Passover, and because of the calamity that befel Pharaoh's host, the Synagogue refrained from its full measure of joyous praise. The Ministering Angels, say the Rabbis (Megillah 10 b), desired to sing a song to God when the Egyptians were overwhelmed at the Red Sea. But God refused permission, saying, "Shall ye sing praises unto me, while my children are sinking in the sea?" When only a portion of the Hallel was read, an older custom was opposed to using the introductory benediction.

Certain verses at the end of Psalm cxviii. (beginning אֲדִירִי P.B. p. 223) are repeated—a custom apparently referred to in the Mishnah (Succah iii. 11) and Talmud (Succah 39 a). It will be noted that the whole of this Psalm consists of couplets or triplets, in which the same idea is repeated. This accords with the usual *parallelism* of Hebrew poetry, but Psalm cxviii. is a striking instance of the scheme. At verse 21 (אֲדִירִי) however the repetition ceases; hence it became customary (Rashi on

Succah 38 b) to *repeat* the verses during the liturgical recitation of the Psalm as part of the Hallel. It may, however, be that the ancient custom was for the congregation to repeat each verse of the whole Hallel after the Reader with the refrain Hallelujah. But the Talmudic information (loc. cit.) is not quite clear. The present custom for the congregation to repeat *O give thanks* (הודו) after each of the first *four* verses of Psalm cxviii. is attested by the Tosaphot (on Succah 38 b). This phrase *O give thanks* and the rest of the line was quite early a beloved refrain on the lips of the Temple singers as may be seen from several passages in Chronicles (e.g. 2 Chr. v. 13). The refrain was equally a favourite in the mouths of the people. The First Book of the Maccabees (iv. 24) records that after the victory at Emmaus the people "returned home and sang a song of thanksgiving and gave praise unto heaven *because he is good, because his mercy endureth for ever.*" The refrain was thus almost synonymous with liturgical praise.

Pages 219—224. In the course of the Hallel Psalms the elevation of style is often emphasised by grammatical ornamentation (as the addition of a hîrek to participles, e.g. הַמְגִידִי and pronominal forms, e.g. עֲלֵי; on the other hand תִּמְלִיךְ is an Aramaic construction. Another poetical device, which became common in later Hebrew prose, is the addition of ם to the construct לְמַעַן־נִרְמָם).

The Hallel Psalms are rich in ideas of the heroic type; and texts from this group have been frequent on the lips of warriors in all ages. Some writers believe that the group emanates from the Maccabean age; but without this assumption it may be asserted that the Psalms respond to the Maccabean spirit. Of Judas Maccabeus and his associates we are told (1 Macc. iii. 2) that "they fought with gladness the battle of Israel." This note is missing from Wordsworth's eulogy of the Happy Warrior; the poet's ideal would have been fuller for its inclusion. Ready to dare and die, yet always joyous and prepared

to sing Psalms to the God, death for whom is glorious, and victory his praise. Psalm cxv. opens with the magnificent sentence: *Not unto us, not unto us, but unto thy name give glory.* In the context the Psalmist implores God's help not for Israel's sake, but for the sake of God's own name which the nations will depreciate if the Lord save not his people. But the sentence has been turned to express the true hero's repudiation of honour to himself. Success is won for the glory of God, and to God the success as well as the praise is due. Thus the hero has returned in triumph with the text *Not unto us* on his lips. The martyr, again, has gone to his doom with another Hallel verse (Ps. cxvi.) to cheer him: *Precious in the sight of the Lord is the death of his holy ones.* So, too, the despised and lowly (of which Israel is the type) have had their hearts upheld by the confident statement (Ps. cxviii.): *The stone which the builders rejected is become the headstone of the corner.* The corner-stone of the building would be large and strong, for it bonded the walls together. Perhaps the reference is to the chief corner-stone of the foundation, but "the *head of the corner* is more naturally explained to be the top-stone, not only bonding the walls together, but completing the building" (Kirkpatrick). Truly heroic, therefore, are these Psalms, leading up to the last of the group, a Psalm of Dedication, written for some consecration of the Temple after an interval of national sorrow (the ages of Nehemiah and Judas Maccabeus have been suggested by commentators). A procession is on its way; the stanzas are sung antiphonally (one section of the singers addressing the other which in turn responds, so the Midrash); until the gates are reached, and the priests from within the "gates of righteousness" greet with blessing the pilgrims that come in the name of the Lord. (The *horns of the altar*, to which the festival offering is bound with cords, are the horn-like projections at the four corners, Exodus xxvii. 2). It will be noted that the scope of the Psalmist's sympathies is also cast in heroic proportions.

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Priests and Israelites are called upon to sing praises; but so also are *those who fear the Lord*, a class identified by some with the proselytes to Judaism, but by others (cf. Ibn Ezra) the term is interpreted as including all those, of whatever nation, who are filled with the fear of God. (Cf. the universal appeal of Psalm cxiii.: *O praise the Lord, all ye nations, laud him, all ye peoples.*) And so all leads up to the supreme text: *the Lord is God and he hath given us light*—a verse which has been aptly used for Hanuccah, but the full significance of which is not exhausted by the Hanuccah illumination. The first word of God in the Creation story was *Let there be light*, and “light” has been, throughout the world’s spiritual progress under the leadership of Israel, a symbol of the impenetration of humanity with God’s spirit, so that *the path of the righteous is as the shining light that shineth more and more unto the perfect day* (Prov. iv. 18).

Page 224. The doxology which closes the Hallel (יהללך) is mentioned in the Talmud (Pesahim 118) and is found, with verbal variations, in all the old authorities.

On New Moons which fall on week-days the lesson from the Pentateuch is Numbers xxviii. 1—15 (cited in part in the Mishnah, Megillah iv.); there is no haphtarah. On New Moons falling on the Sabbath the ordinary weekly lesson is read, and from a second scroll Numbers xxviii. 9—15; the haphtarah is the last chapter of Isaiah (T. B. Megillah 31 a). When the Sabbath coincides with the day before New Moon the haphtarah is 1 Samuel xx. 18—42 (Talmud, loc. cit.).

Musaph for New Moon.

Page 225. On the *Musaph*, or additional service (מוסף) in general, see above, notes to P.B. p. 159. The form of *Musaph* for New Moon when it falls on a Sabbath is also discussed there.

There is also a *Musaph* for New Moon when it falls on week-days. The version in our P.B. is found with

slight verbal variations in all rites (e.g. Amram i. 33; Vitry, p. 197). The opening words: *The beginnings of the months* [thou didst assign unto thy people for a season of atonement] are derived from the Scripture (Numbers xxviii. 11). The first part of the *Musaph* prayer for New Moon refers to the goat which was offered in the Temple as an atonement (Numbers xxviii. 15, cf. Mishnah, Shebuoth i. 4); in the Talmud (Shebuoth 9 b) the text, Leviticus x. 17, is interpreted as referring to the New Moon. The second part, derived from the festival *Musaph* (see P.B. p. 234), laments the destruction of the Temple, and expresses the hope for its rebuilding and the restitution of the sacrifices.

The Scriptural passages quoted besides those named are: Numb. x. 10; Jeremiah xxxi. 3; Leviticus xxvi. 45; Isaiah xxxv. 10.

On page 226 the rubric requires the addition of an extra phrase in leap-years. This is a late addition, the reason for it apparently being that while there are *twelve* terms in the prayer for a prosperous month, a *thirteenth* was added to correspond to the thirteenth month which is intercalated in the Jewish leap-year (cf. Baer, p. 240; he quotes the annotator of the Venice mahazor of the year 1600, who attests the custom; see also Yoseph Omeş, § 691).

The Festival Light.

Page 227. The significance of the Sabbath Light has been explained above in the note on P.B. p. 108. The Festival Light (with the benediction) is referred to in the Jerusalem Talmud (Ber. ix., see Hag. Maim. on Sabbath, ch. v. and Ratner *Ahabath Zion*, Ber. 209). It is also ordained in the Shulhan Aruch (i. 263, § 5, and 514, § 11) and the formula given as in our P.B. Light is an appropriate emblem of the Festival as of the Sabbath joy.

The Festival Amidah.

Between the first three and the last three benedictions common to all forms of the Amidah, a special festival benediction is introduced. Thus the festival Amidah, like that for the Sabbath, consists of *seven* benedictions.

The middle benediction: *Thou hast chosen us from all peoples* (אַתָּה בָּחַרְתָּנוּ) is termed in the Talmud (Bezah 17 a, etc.) the *sanctification of the day*, and the description well accords with the contents—the declaration of the holiness of the festival, and the assertion of Israel's privilege and duty as the recipient of this sign of the divine love. According to Rashi (Talmud, loc. cit.) the title *sanctification of the day* (קְדוּשַׁת הַיּוֹם) applies specifically to the portion of the benediction beginning (P.B. p. 228) *And thou hast given us in love...festivals and seasons for joy* (וּתְתִן-לָנוּ). The actual paragraph as we have it must in essence at least have been known to the early authorities, for the Talmud (Yoma 87 b) cites it with the same opening words as we use (אַתָּה בָּחַרְתָּנוּ). There are some verbal variations in the extant rites, but the differences are not important.

The Scriptural reminiscences found in the opening sentence of the benediction are: Deut. x. 15, xiv. 2; Ps. cxlix. 4; Isaiah lxvi. 18; Jeremiah xiv. 9.

On a Saturday night a paragraph is inserted on the distinction in the degree of sanctity between Sabbath and Festival. This paragraph beginning: *Thou...hast made known unto us the judgments of thy righteousness* (וּתְהַדְּרֵנוּ) is called a *pearl* in the Talmud (Berachoth 33 b), and it is indeed a "precious" composition—a fine example of the elevation of a formula into a poem. The Talmud (loc. cit.) gives the actual reading of the paragraph; our P.B. follows the Talmud form but has some additional words (from וּתְבַדֵּל—last line but one of p. 227, to הַפְּעִישָׁה—first word of p. 228; these words do not occur

in the Talmudic reading). The three Pilgrim festivals—Passover, Pentecost, and Tabernacles—on which the Israelites visited the Temple (Exod. xxiii. 14)—were known as *regalim* (רַגְלִים plural of רֶגֶל = foot), so called, according to Ibn Ezra, because most of the pilgrims went up to Jerusalem on foot. The Rabbinic rule was that every Pilgrim should walk on foot at least the final stage of the journey up from the city of Jerusalem to the Temple, deriving the rule from the word *regalim* (cf. Mishnah Hagigah, i. 1). The word, however, may simply mean three *times* a year, the metaphor being taken over from the sense three *paces* or *foot-beats*. In the Scripture the phrase *regalim* for *times* only occurs in Exodus xxiii. 14 and Numbers xxii. 28, 32, 33. The usual word for times is *pe-amim* (פְּעָמִים lit. *beats*) used of the Pilgrim festivals in Exodus xxii. 17 and elsewhere. The three features of the festivals were: the joyousness, the visit to Jerusalem, and the festival free-will offering (T.B. Hagigah vi. 2); these are alluded to in the words: *Thou hast caused us to inherit, (a) seasons of joy, (b) appointed times of holiness, and (c) feasts of free-will gifts.*

Thou hast made a distinction between the holiness of the Sabbath and that of the festival. While on the Sabbath “all work” was prohibited (Exodus xx. 10) on the festival only “*servile work*” (מְלָאכָת עֲבוּדָה) was forbidden (Numb. xxviii. 18, etc.). The distinction is most clearly made in Levit. xxiii. in verses 3 and 7 and in verses 28 and 35. In Exodus xii. 16 occurs the ordinance (with reference to the Passover): “And on the first day there shall be a holy convocation, and on the seventh day there shall be a holy convocation to you; no manner of work shall be done in them, *save that which every man must eat*, that only may be done by you.” Thus, though all the ordinary work prohibited on Sabbaths was also disallowed on the festivals, the preparation of food (and other labour incidental to it, such as kindling fire) was permitted. Moreover, while, under the Law, the profanation of the Sabbath was a *capital*

offence, the breach of the festival observance was not. Thus there were in various ways differences between the holiness of the Sabbath and that of the festivals.

Page 228. *And thou hast given us in love...festivals* (וַתִּתֵּן לָנוּ). Each of the pilgrim feasts is, at the end of this paragraph, described as a "memorial of the departure from Egypt," with which each of them was associated in history. But besides this general description, each of the feasts is individually characterised. Passover is the "season of our freedom"; the Feast of Weeks is the "season of the Giving of our Law"—(the revelation on Sinai, according to traditional computation, occurred on the sixth or seventh of Sivan, i.e. on the Feast of Weeks); and Tabernacles is the "season of our Gladness"—(the idea of *gladness* is particularly associated with this feast in the text, Deut. xvi. 15; cf. the *Book of Jubilees* xvi. 25-31). The eighth day of Solemn Assembly is specially mentioned because it is, in a sense, an independent festival (Lev. xxiii. 36; Numbers xxix. 35; T.B. Succah 48 a). The following day is known as the "Rejoicing of the Law," a name unknown to the early Rabbinic authorities, but cited by the Gaon Hai (939-1038). The feast was probably not Palestinian but was introduced in Babylonia, where the system of reading the whole Pentateuch through every year prevailed (Zunz, *Die Ritus des synagogalen Gottesdienstes*, pp. 86, 87). In the twelfth century, the festival of Rejoicing of the Law was celebrated also by those who still retained the triennial cycle, completing the Pentateuch once in three years. Benjamin of Tudela (12th cent.) informs us that though in Egypt there were two communities, one reading the Law in the annual and the other in the triennial cycle, yet "the two communities have an established custom to unite and pray together on the day of the Rejoicing of the Law, and on the day of the Giving of the Law" (*Itinerary*, p. 98). In Palestine at the present day, where the settled Jewish population does not observe the ninth day, it celebrates the Rejoicing of the Law on the eighth day of Tabernacles.

May our remembrance rise (יִצְלָה וְיִבָּא). This passage is referred to by name in Sopherim (xix. 7) and it, or the preceding paragraph, in substance in various places (Tosephta, Berachoth iii. 11; T.B. Ber. 29 a, Sabb. 24 a). The Hebrew opens with a collocation of eight verbs, each of which heightens the cumulative effect. But in a Western language such devices are less pleasing; therefore the translator of our P.B. does not reproduce them all. Abudarham (in the section dealing with the Passover) has this note: *Our remembrance* [i.e. the remembrance of each of us, the congregation here assembled] in accordance with the text "Remember me, O Lord, with the favour that thou bearest thy people" (Ps. cvi. 4); *and the remembrance of our fathers*, in accordance with the text "And God remembered his covenant with Abraham, with Isaac and with Jacob" (Exod. ii. 24); *and the remembrance of Jerusalem thy city*, in accordance with the text (Ps. cxxxvii. 4) "If I forget thee, O Jerusalem, may my right hand forget [to work wonders]"—the Midrash supposes the verse spoken by God, not by Israel—and Abudarham evidently cites the verse in this sense; *and the remembrance of Messiah, the son of David thy servant*, according to the text (Ps. cxxxii. 1, 10) "Remember, O Lord, David... and for thy servant David's sake turn not away the face of thine anointed" (מְשִׁיחֶךָ); *and the remembrance of all thy people the house of Israel*, in accordance with the text (Jeremiah ii. 2) "I remember for thee the kindness of thy youth, the love of thine espousals; how thou wentest after me in the wilderness in a land that was not sown. Israel was holiness unto the Lord."

Page 229. *Bestow on us the blessing of these appointed times* (וְהַשְׁמֵנוּ). This paragraph is referred to in the Jerusalem Talmud (Berachoth ix., cf. Sopherim xix. 7, Pesikta Rabbathi i. with Friedmann's note). The opening word (the hiphil form of נָשָׂא) literally means: "Cause us to lift up." This verb is used with *blessing* as object; thus Ps. xxiv. 5, "he shall receive (נָשָׂא lit. he shall lift up) a blessing." As the verb may be rendered *cause us*

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to carry away there is perhaps a secondary idea in the prayer. The worshippers entreat God to cause them to carry away with them the true spiritual benefit of these festivals. The phrase *Even as thou hast been pleased to promise that thou wouldst bless us* alludes to promises of the divine blessing, on occasion of the festivals, such as are contained in Deut. xvi. (13-17).

The concluding benediction—*Blessed art thou O Lord who hallowest [the Sabbath and] Israel and the seasons*—is cited in the Talmud (Beza 17 a). The word used in this benediction for *seasons* is not the usual Scriptural word for the festivals (מוֹעֲדִים) but a word meaning *times* (זְמַנִּים). This choice is partly an Aramaism, and partly the result of the recognition that the festivals, besides their religious and historical associations, are also closely related to the *times* and *seasons* of the agricultural year.

Kiddush for Festivals.

Page 230. In the festival Kiddush or Sanctification with the Cup of Wine, it was necessary to include a specific reference to the festival under celebration (Mechiltā Bô, Pesahim 105-6, Sopherim xix. 3). The Sabbath was a *memorial of the creation* (Genesis ii. 2, Exodus xx. 11), and owing to its recalling the servitude under Pharaoh, the seventh day was also a *memorial of the departure from Egypt* (Deut. v. 15). The festivals, however, were regarded more exclusively in the second aspect; all of them were connected with the Exodus (Passover and Pentecost obviously so, Tabernacles because of the dwelling in tents in the Wilderness after the redemption, Exod. xxiii. 43). Hence, in the festival Kiddush (unlike that for the Sabbath) only one of the two phrases—viz. “a memorial of the departure from Egypt,”—is incorporated in the benediction. The Kiddush, practically in the same wording as given in our P.B., is found in the old rites (Amram, p. 50 a; Vitry, p. 294. The verbal differences in the versions are discussed by J. Müller in his notes on Sopherim, ch. xix.).

Meditation in the Tabernacle. cxcv

Page 231. The habdalah (*Separation*) for Saturday nights occurring on the festivals is frequently referred to in the early sources (e.g. Pesahim 103 ; similarly with the habdalah within the Amidah Ber. 33 b). The benediction *Blessed art thou...who hast kept us alive* (יְשַׁמְּרֵנוּ) is appointed by the Talmud (Pesahim 7 b) in the same formula as is now in general use.

Meditation in the Tabernacle.

Page 232. Like several other prayers introductory to the performance of ceremonial obligations, this prayer, recited in the Tabernacle on the first night of the festival, is derived with some modification from the *Shaare Zion* (ch. iii.), the work of Nathan Hannover (Prag, 1662). A deep mystical fervour inspires such phrases as: *O surround us with the pure and holy radiance of thy glory, that is spread over our heads as the eagle over the nest he stirreth up: and thence bid the stream of life flow in upon thy servant.* Similar thoughts are found in the older mystical literature, and their introduction into the Synagogue Prayer Book was one of the finest services rendered by the Kabbalists to Judaism. The angelology and other unsuitable phrases in such compositions are easily removed and the resultant prayers are rendered at once beautiful in form and inspiring in idea.

The benediction *Blessed art thou...commanded us to dwell in the Tabernacle* (לֵישֵׁב בַּמִּשְׁכָּה) is, on the other hand, of the Tannaitic period (before the year 200 of the current era) as may be seen from the citation in the Talmud (Succah 45 b-46 a, Tosephta Berachoth vi. [vii.] 9, p. 15). The verb *dwell* is derived from the Scriptural text (Levit. xxiii. 42): "In Tabernacles shall ye *dwell* for seven days." In olden times, the *Succah* or Tabernacle was the actual dwelling-place during the week of the festival, and while few Jews still sleep under its bowery roof many take their meals in it and remain in it for as large a part of the day as possible.

The Festival Musaph.

Pages 233-238. The Law ordained that on New Moons, Sabbaths, the three Pilgrim Feasts—the latter called on p. 238, line 2, the three *periods of our festivals* רִגְלֵינוּ פִּעֻטֵּי, a phrase not uncommon in the Rabbinic literature, e.g. Lam. R. intr., but not usual in the liturgy, being made up by combining two words used of the festivals in Exod. xxiii. 14 and 17)—the New Year and the Day of Atonement, an *additional offering* (מוֹסֵף) should be made besides the regular morning and afternoon sacrifices. These additional offerings are fully described in Numbers xxviii.-xxix. The *Musaph* prayer corresponded with, accompanied, and later on replaced, these additional sacrifices (T. B. Ber. 26-27).

Hence the distinguishing features of the *Musaph Amidah* are (*a*) citations (from the Scriptural passages named above) of the laws regulating the additional sacrifices, and (*b*) emphatic laments for the exile of Israel and the destruction of the Temple, and corresponding petitions for the restoration of Israel, the rebuilding of the Temple and the re-institution of the sacrifices. That the exile was the consequence of Israel's sin is the frequent burden of the prophets from Amos to Jeremiah (cf. also Ezekiel xxxix. 23) and the same connection is expressed in the Pentateuch (Leviticus xxvi. 23, Deut. xxviii. 64).

The paragraph beginning: *But on account of our sins we were exiled from our land* (וּמִפְּנֵי חַטֹּאתֵינוּ) was known (in part at least) to Sopherim (xix. 7) and appears much as our P.B. has it in the Gaonic rites.

Service for New Year.

Pages 239-254. It was outside the plan of our P.B. to include the complete services for the festivals. But certain essential parts of those services are, nevertheless, given. This is especially the case with the *amidah* prayers.

The New Year Amidah is one of the most masterly products of the Jewish genius. In simple yet effective phrases it speaks of God's universal sovereignty over man and Nature, and of the coming Messianic time when all mankind shall recognise it, and "form a single band to do his will with a perfect heart." Israel was chosen in a special sense to effect this purpose, and so (in the last of the extra passages in the Amidah, page 241) the prayer: *Reign thou in thy glory over the whole universe* merges with a specifically Jewish aspiration: *Sanctify us by thy commandments...purify our hearts to serve thee in truth... Blessed art thou, O Lord, King over all the earth, who sanctifiest Israel and the Day of Memorial.*

Though the term "New Year" (רֵאשׁ הַשָּׁנָה) is not a Biblical title for the festival observed on the first of the seventh month (Tishri), it was well known to the Mishnah, and became the regular Rabbinic title for the feast. The New Year, in the economic or agricultural sense, began of old in the autumn. In the Bible the feast is named "*Day of sounding the shophar*" or ram's horn (Numbers xxix. 1) and "*Memorial of the sounding of the shophar*" (Leviticus xxiii. 24). Hence the title "*Day of Memorial*" which appears in the benediction just cited. The Jubilee (Leviticus xxv. 9), like the New Year, was ushered in by the solemn sound of the shophar, and it has been held that the texts (cited above) referring to the New Year enjoined this rite as a permanent feature of the observances of the day. Besides this idea of a *signal*, the shophar was associated with other memories, some of which are detailed in the Musaph Amidah (P.B. p. 252). The name "*Day of Memorial*" is also used in the sense that God remembers all his creatures in mercy and in judgment; hence the day is also called "*Day of Judgment*" in the liturgy (the association of *judgment* with the New Year is first found in the Mishnah, Rosh Hashanah, i. 2).

The Amidah occurs as in our P.B. text in the oldest rites (Amram, p. 44; Vitry, p. 283; Maimonides); but, in large part, it must be much older than the Gaonic age.

The same remark applies to the Amidah for Musaph (P.B. p. 245 seq.). But whereas all the other Sabbath and Festival Amidahs have, between the first three and last three benedictions, only one central section, the New Year Musaph has three sections, named *Malchuyoth*, *Zichronoth* and *Shopharoth*. Each of these three extra sections has an introduction and each has a sequel ending in a benediction. Prefixed to the first of these sections is the *Alenu* prayer (עָלֵינוּ לְשֹׁמֵר), on which see above note to P.B. p. 76. It belongs originally to the New Year Musaph, but because of its importance, as an assertion of the divine Kingship throughout the universe, it became the accepted conclusion of every Jewish service. *Alenu* is followed by three sections already called in the older literature (Mishnah, Rosh Hashanah, iv. 5; Siphre on Numbers x. 10; T. B. Rosh Hashanah, 32) by the names they now bear: *Malchuyoth* (מַלְכוּתִים, pl. of מַלְכוּת, lit. invocations of *Kingship*), *Zichronoth* (זִכְרוֹנוֹת, pl. of זִכְרוֹן, lit. *remembrances*) and *Shopharoth* (שׁוֹפָרוֹת, pl. of שׁוֹפָר, lit. trumpets, especially texts referring to the shophar, as at the Revelation on Mount Sinai). These sections of the Musaph "chiefly refer to the three fundamental principles of our religion: (1) Existence of God, a Being that is King of the universe; (2) Divine Justice; and (3) Revelation" (Friedländer, *Jewish Religion*, p. 404). There is also a frequent Messianic note in these passages.

Ten passages from the Bible are cited in illustration of each of these principles. The texts are as follows:

Malchuyoth (P.B. p. 248). The arrangement of the texts follows the general prescription of the Mishnah (Rosh Hashanah, iv. 6). Three are taken from the Pentateuch, then three from the Hagiographa, then three from the Prophets; and finally another from the Pentateuch either as a separate citation or imbedded in the conclusion. The *Alenu* prayer is the introduction to the proclamations of the divine Kingship: Exod. xv. 18; Num. xxiii. 21; Deut. xxxiii. 5; Ps. xxii. 29; Ps. cxiii. 1;

Ps. xxiv. 7-10; Is. xlv. 6; Obad. 21; Zech. xiv. 9; Deut. vi. 5.

Zichronoth (P.B. p. 250), Gen. viii. 1; Exod. ii. 24; Levit. xxvi. 42 (or Exod. vi. 5); Ps. cxi. 4; *ibid.* 5; Ps. cvi. 45; Jer. ii. 2; Ezek. xvi. 60; Jer. xxxi. 20; Levit. xxvi. 45.

Shopharoth (P.B. p. 252), Exod. xix. 16; *ibid.* 19; Exod. xx. 15; Ps. xlvii. 6; Ps. xcvi. 6; Ps. lxxxi. 4; Ps. cl. 3; Is. xviii. 3; Zech. ix. 14; *ibid.* 15.

Certain allusions in the Musaph are based on the traditional association of the first of Tishri with the Creation, and of this date with the *binding of Isaac* on the altar (T. B. Rosh Hashanah, 10 b).

On page 244 reference is made to the eating of apples dipped in honey or other sweet dishes on the New Year's eve. It is symbolical of the hope for a pleasant year. The custom has some support in the direction given on the first of Tishri: *Go your way, eat the fat and drink the sweet* (Nehemiah viii. 10). Tur (O. H. § 583) and Maharil refer to the custom of taking apples with honey.

Tashlich.

Page 254. On the New Year it is customary with some to go to the banks of a river, or any other piece of water, and to say such texts as the last three verses of the Book of Micah, which include the phrase: *And thou wilt cast all their sins into the depths of the sea.* (In our P.B. p. 255 a sentence is interpolated: *O mayest thou cast off all the sins of thy people* וְכָל-חַטָּאת. This is not a Scriptural text.) As Baer (p. 407) points out, there is no reference to this custom in the Talmud or in the Responses of the Gaonim. It is mentioned however by Maharil. The ceremony is a symbolical act, similar to rites described by anthropologists, but it has sometimes received its explanation from the Midrash (Tanḥuma, section Vayera). Abraham on his way to Moriah is obstructed by a deep stream of water, in which he

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and his son are nearly drowned. But the Patriarch escaped the snare, having prayed (Ps. lxix. 2): *Save me, O God, for the waters are come in unto my soul.* The metaphor is that of a drowning man, in danger of his life. This verse, taken in conjunction with that of Micah, is sufficient explanation of the adoption of the custom, which is termed *Tashlich* (תִּשְׁלִיךְ), lit. *Thou wilt cast*, from the text Micah vii. 19 cited above. (See Abrahams, *Festival Studies*, ch. xiii.)

Service for the Day of Atonement.

Pages 256–269. Our P.B. includes the forms of Amidah for the Day of Atonement. These forms agree in the main with the versions found in the oldest rites (e.g. Vitry, p. 389 seq.).

The passage (P.B. p. 257) beginning *O God, pardon our iniquities* (מִחֻל) is referred to by Rashi (on Yoma, 68 b) as part of the High Priest's confession. (The texts cited are Isaiah xliii. 25, xliv. 22, Levit. xvi. 30.) The concluding benediction (P.B. p. 258) of this passage: *Blessed art thou, O Lord, thou King, who pardonest* (בְּרַכְּךָ מֶלֶךְ מוֹחֵל) is mentioned in Sopherim xix. 8.

The Amidah having been completed, certain confessions and penitential prayers are appended. There are two confessions each of which is arranged alphabetically. First comes the shorter alphabetical *Viddui* or Confession of sins, beginning Ashamnu (אֲשָׁמְנוּ)—*We have trespassed.* The age of this passage is uncertain, but the sentence introducing this confession: *Verily we have sinned* (וְאֵלֵינוּ חַטָּאוּנוּ) is declared in the Talmud (Yoma 87 b) to be the essential phrase of the confession. It is probable that the other alphabetical *Viddui* (P.B. p. 259): *For the sin which we have committed* (עַל חַטָּא) is older than the *Ashamnu*, though it was not originally so long as in the version of our P.B. (Amram, p. 48 a, has a much shorter version). Parts of it point to a period

during which sacrificial rites were still performed in the Temple, or shortly after their cessation. That, however, alphabetical confessions were in use much more anciently than we have them liturgically recorded is clear from the *Didache*, a work which belongs to the first century and bears distinct traces of such a confession, as Rendel Harris has shown. The forms in our liturgy, though in one sense dating from the Gaonic age, may go back to a very much earlier date.

The beautiful form of confession (P.B. p. 259) *Thou knowest the secrets of eternity* (אַתָּה יוֹדֵעַ כָּל עוֹלָם) is quoted in the name of Rab (Abba Arika, died in 247). Its opening phrase is cited in the Talmud (Yoma 87 b) as an alternative form of confession before the liturgical forms had become fixed. Its brevity is characteristic of the oldest strata of the Synagogue prayers. Another fine prayer occurs in our P.B. p. 263. This begins: *O my God, before I was formed I was nothing worth* (עַד שֶׁלֹּא נִוצַרְתִּי); the same Talmudic reference ascribes this to R. Hamnuna (fourth century). These prayers were not, however, necessarily *composed* by the authorities in whose name they are cited, they may in each case have been older, and the record may only refer to their liturgical adoption. According to another Talmudic record (Berachoth 17 a) this same confession of R. Hamnuna was habitually recited by Raba son of R. Joseph b. Hama (died at Maḥuza in Babylonia in 352) as a concluding prayer to his daily devotions.

On the Day of Atonement there is an extra service known as *Neilah* (נִעִילָה). The word literally signifies *closing, shutting*, and is abbreviated from the fuller phrase *closing of the gates* (נִעִילַת שַׁעֲרִים). At the time of closing the Temple gates, near sunset, the priests anciently pronounced their Benediction not only on the Day of Atonement, but on public fasts and in the prayers in connection with the *maamadoth*—lay delegacies corresponding to the particular locality from which the ministrants at the Temple were drawn (Mishnah Taanith iv. 1). Already in the Talmud

the term Neilah was used of the final service on the Day of Atonement. In tractate Yoma (87 b), where the term is so used, indications are given that portions at least of our present neilah service were already known, though the exact forms were still unfixed. Vitry (p. 395) presents the neilah service practically as in our P.B. (The Scriptural quotations in P.B. pp. 267-8 are: Isaiah lv. 6, 7; Neh. ix. 17; Ezek. xxxiii. 11; Ezek. xviii. 23, 32.) Parts of P.B. p. 267 have been incorporated in the daily service (see P.B. p. 7 and the notes at that place).

A distinguishing mark of the neilah liturgy is the substitution of the verb "*Seal us*" in the Book of Life, in place of the usual verb "*Inscribe us*." The metaphor of the book is thus carried out: the entry is made on New Year and is sealed on the Day of Atonement (T. B. Rosh Hashanah 16 b). But this must not be interpreted too literally; that the gate of repentance is always open is a truth inculcated by the Rabbis in scores of passages. (Cf. note above on P.B. p. 51.)

The neilah service concluded in the Gaonic rite (Vitry, p. 395) with the sevenfold citation of the phrase uttered by Israel on Mount Carmel: *The Lord, he is God* (1 Kings xviii. 39). The lines *Hear, O Israel* (שְׁמַע) and *Blessed be his name* (בְּרוּךְ שֵׁם) were a later addition (as is evident also from their omission in the text of the Shulhan Aruch, i. 623, § 6). The addition may be due to its character as a profession of faith, and it is so used in the customary confession of the dying. See note below, P.B. p. 317. Moreover, from a remark by Abraham ben David of Posquières (in his תמיים דעים ed. Lemberg, 44 a), we learn that in his time (twelfth century) it was customary to say the three lines (שְׁמַע, בְּרוּךְ שֵׁם, and ייִ הוּא הָאֱלֹהִים) in the Selihoth on the early mornings of Fast-days, lest the proper hour for saying the morning shema (9 a.m.) should be overpassed.

The Shophar is sounded (P.B. p. 269) to mark the close of the solemn fast day. This custom may be a memorial of the Jubilee which began on the tenth of Tishri

and was announced by the Shophar (Leviticus xxv. 9). But the termination of the Sabbath was in Temple times signalled by the same means (Josephus, *War*, iv. ix. 12, cf. Mishnah Succah, v. 5), and the neilah custom may be a survival of this.

Counting the Omer.

Pages 270-273. *Omer* means "sheaf." The prescription of Leviticus xxiii. 10, 11, was traditionally interpreted to mean that an Omer or sheaf of barley was solemnly cut in the field, and that the yield of this sheaf (one-tenth of an ephah) of barley was to be presented as a wave-offering on the sixteenth of Nisan, and until this had been done no Israelite was allowed to partake of the new harvest. On the fiftieth day from the bringing of the Omer was celebrated the Feast of Weeks. The text (Leviticus xxiii. 15) goes on to enjoin: "And ye shall *count* unto you...from the day that ye brought the sheaf of the wave offering, seven Sabbaths shall be complete." This *counting* is still continued. The custom to do this at *night* is prescribed in the early Rabbinic period (Menaḥoth 86 a).

The meditation *Lo, I am about to fulfil the affirmative precept of the counting of the Omer* (P.B. p. 270) is of late introduction, but the method of counting by days and weeks is ancient (see Talmud, loc. cit.). The exact wording of the enumeration varies somewhat in the different rites (Vitry, p. 301, omits the last word: לְעֹמֶר. The same is the case with the Siddur Rashi § 437). The passage, P.B. p. 273, *May the All-merciful restore the service* (הִרְחִימוּ) is found in substance in the old rites.

At the end there is (P.B. p. 273) a supplication for the restoration of the Temple (partly found in Vitry) and a short piyyut or poem beginning: *We beseech thee, release thy captive nation* (אֶנָּה בְּכַחַּ). This piyyut has been erroneously attributed by Kabbalist writers to the Tannaite Nehunya b. Hakanah, but it is clearly of very much

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later date, though its author is unknown (Berliner, *Randbemerkungen*, p. 59). The same piyyut appears in the daily service of several rites, after the passages about the sacrifices. It is found in Baer (p. 49—corresponding to p. 11 of our P.B.) and in the Sephardic rite (ed. Gaster, p. 11). The Kabbalists are particularly fond of this poem, the forty-two words of which (corresponding to the forty-two days between the Passover week and the Feast of Weeks) have, they hold, a hidden reference to the “Name of the forty-two letters”—an ancient combination of phrases used to designate the Deity (Kiddushin 71 a. See Maimonides, *Guide*, I. ch. lxii.).

Service for Hanuccah.

Page 274. The Feast of Dedication was initiated in the year 165 B.C.E., in commemoration of the re-dedication of the Temple after the successful Maccabean revolt against Antiochus Epiphanes. The story is fully told in the two Books of the Maccabees, contained in the Apocrypha; some extracts from these books will be found in the Appendix to these notes. The chief ceremonial feature of the festival is the kindling of lights for eight days (beginning on the 25th of Cisleu). It is possible that there was an older custom, not confined to Israel, to celebrate with illuminations the period of the Winter Solstice. But the custom received a new meaning. As the rubric states: “On the first evening a light is kindled, the number of lights being increased by one on each consecutive evening.” This is explained by the legend that when the priests re-entered the Temple they found only one small flask of consecrated oil, and this lasted for eight days until new oil could be provided for the Menorah or Candelabrum, the seven lights of which were kept perpetually burning. As the miracle increased day by day, it became customary to kindle the Hanuccah lights in a progressive number (T. B. Sabbath 21 b). An extra light (called *Shammash*) is kindled

every night, partly for use in lighting the Hanuccah lights and partly to serve as a light for secular use. It was held objectionable to use one of the lights to kindle the rest (this was the view of Rab, Sabbath 22 a). It was also considered unlawful to employ the Hanuccah lights for ordinary work (Talmud, *ibid.*). Compare the words in the benediction, P.B. p. 274: *During all the eight days of Hanuccah these lights are sacred, neither is it permitted to make any profane use of them.* (The name נֶשֶׁמֶת, given to the extra light, may be connected with this verb לְהַשְׁתַּמֵּשׁ.) A pretty German poem makes use of this idea of Israel as the *shammash*, the serviceable light-kindler of the world.

Although Hanuccah is not a Biblical feast, the Jewish view of tradition permitted it to be regarded as divinely ordained. Hence the benediction before kindling the light runs: "Blessed art thou, O Lord our God, King of the universe, *who hast sanctified us by thy commandments and commanded us to kindle the light of Hanuccah*" (T. B. Sabbath 23 a). The second benediction, *Blessed art thou...who wroughtest miracles* (נִשְׁעָנִיחָה נִפְסִים), is also alluded to in the Talmud and, together with the passage beginning *We kindle these lights because of the miracles* (הַמִּירֹת הַלֵּל), the whole service as given in our P.B. is displayed in Sopherim (xx. 6).

The antiquity of the custom to recite Psalm xxx. after kindling the Hanuccah lights is attested by the fact that the Psalm is the text of the second discourse in the Pesikta Rabbathi (cf. Sopherim xviii. 2). The heading of the Psalm: "A Psalm, a Song at the Dedication of the House," is appropriate to the occasion, and so are the concluding verses: "Thou hast turned for me my mourning into dancing, thou hast loosed my sackcloth and girded me with gladness: to the end that my glory [i.e. my soul] may sing praises unto thee, and not be silent. O Lord my God, I will give thanks unto thee for ever."

The hymn *O Fortress, Rock of my salvation* (מָצְאוֹ צוּר), P.B. p. 275, is appointed in the rubric for chanting *in the home*. It is now often sung also in the synagogue. The

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author's name—shown in the initial acrostic—is Mordecai; according to Zunz (*Literaturgeschichte*, p. 580) the author may belong to the thirteenth century. The present well-known melody is said to be an adaptation from an old German folk-song (F. L. Cohen, *Jewish Encyclopedia*, viii. 316).

A lesson from the Pentateuch is read every day of Hanuccah, from Numbers vii. (Mishnah Megillah iv. 5).

Service for Purim.

Page 276. The three benedictions recited *before* reading the Scroll (מגילה) of Esther on Purim (Adar 14th) are alluded to in the Talmud (Megillah 21 b). The benediction *after* the reading: *Blessed art thou...who dost plead our cause* (הַרְבֵּ אֶת רִיבֵנוּ) is given in full with slight verbal variations on the same Talmudic page.

A piyyut which follows, opening: *Who broughtest the counsel of the heathen to nought* (אֵיפֶךְ הִלִּיִּיא) is included in Vitry (p. 214). It is an old composition, of the age of the Gaonim, being cited as known to Rashi (in the Tanya R. § 40. It is also referred to in Hag. Maim. Hilchoth Megillah i. 6). The invocation ending: *And may Harbonah also be mentioned for good* (P.B. p. 277) is indicated as old by the reminiscences of such phrases in the Jerusalem Talmud (Megillah iii. 7; cf. Sopherim xiv. 6).

A lesson from the Pentateuch is read, Exodus xvii. 8-16, Mishnah Megillah iv. 5. It became customary to repeat the last verse to bring the total up to ten verses. Ten verses formed the minimum of a Pentateuchal reading (T. B. Megillah 21 b).

Grace before Meals.

Page 278. Washing the hands before prayer as well as before meals, in each case accompanied by a benediction, is at once an elementary act of cleanliness as well as a rite of consecration. "Cleanliness is next

to Godliness," says the proverb, the origin of which is veiled in obscurity. But the maxim is a summary of a whole range of Rabbinic ideas (such as are found in the Mishnah Soṭa ix. 15).

The terms of the benediction *Blessed art thou...who... hast given us command concerning the washing of the hands* (עַל נְטִילַת יָדַיִם) are Talmudic (Ber. 60 b). The verb used (נָטַל) means to *raise*, and was perhaps used because the hands were raised in the act of pouring water over them (Soṭa 4 b). Some (on the basis of such passages as Ḥullin 107 a) explain the verb from the similar Greek form *antlion*, a bucket, from which the water would be poured. It may, however, be derived ultimately, as K. Kohler suggests, from the Aramaic version of Ps. cxxxiv. 2. This phrase—"Lift up your hands to the sanctuary and bless the Lord"—may well have been used as an invocation to prayer during the ablution (the Targum renders the verse טוֹלוּ יְדֵיכֶם קוֹדֶשׁ). On the whole subject of hand-washing as a religious rite see A. Büchler, *Der galiläische Am-haareṣ*, pp. 96 seq.

Similarly, there is a Psalmic source for the benediction over bread: *Blessed art thou...who bringest forth bread from the earth* (הַמּוֹצִיא). The benediction is cited in the Mishnah (Ber. vi. 1) and it goes back to Psalm civ. 14: "He causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth" (לְהוֹצִיא לֶחֶם מִן הָאָרֶץ).

Grace after Meals.

The Patriarch Abraham was a type of generous hospitality. The Talmud (Soṭa 10 a) has the following passage: "*And Abraham planted a tamarisk in Beersheba* (Genesis xxi. 33). Resh Lakish said, We understand that Abraham made a garden and planted therein all manner of precious things (for the entertainment of wayfarers)... *And he called there on the name of the Lord.* Read not he

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called (vayikra) but *he caused to call* (vayakri). Abraham our father had the name of God proclaimed at the mouth of all passers-by. How? After they had eaten and drunk, they rose to thank him. Abraham asked of them: Was the food that ye have eaten mine? Ye have partaken of the bounty of the God of the Universe. Now praise, glorify, and bless Him who spake and the world was."

In the same spirit was understood the text (Deut. viii. 10): "When thou hast eaten and art full, then thou shalt bless the Lord thy God"; the verse continuing "for the good land which he hath given thee." Moreover, as "the earth is the Lord's and the fulness thereof" (Psalm xxiv. 1), the Rabbi forcibly commenting on this last-cited text declared (Ber. 35 a-b) "Whoever enjoys any worldly pleasure without benediction commits a theft against God." (Comp. also the comment on Psalm cxvi. 16 in T. B. Berachoth 34 b.) The antiquity of thanksgiving after meals is attested by several ancient writers (e.g. Josephus, *War*, II. viii. 5).

The custom of one of the company taking the lead in calling upon the rest to offer thanks is, according to the Palestinian Talmud (Ber. vii. 2), as old as Simon ben Shetah, who belongs to the reigns of Jannæus and Salome (104-69 B.C.E.). The introductory formulæ in our P.B. are essentially the same as those given in the Mishnah (Ber. vii. 3) and in further detail in the Talmud (Ber. 45, 49 b-50 a). The final words of the opening invocation: *Blessed be he and blessed be his name*, are a later interpolation, but were already known to thirteenth century authorities (Rokeah, § 283, Tur, I. cxcii.). On the other hand, the recitation of Psalm cxxvi. on Sabbaths and Festivals as a memorial of Zion even during the enjoyment of earthly delights, was a still later rite. It was adopted on the basis of a passage in the Zohar (section Terumah) and first appeared in print in 1603 (Berliner, *Randbemerkungen*, p. 27). The custom has attained well-deserved vogue. On the Zemiroth or table hymns see Appendix below.

The main body of the grace after meals consists of

four parts, all of which are mentioned in the Talmud (Ber. 48 b). The various rites (ancient and modern) differ considerably in the precise wording of the paragraphs, but the general sense is identical.

(i) **Page 280.** *Thanksgiving for food* (תְּהַלֵּל). *Thou givest food to all flesh* is from Ps. cxxxvi. 25; compare also Ps. cxlv. 15-16.

(ii) **Pages 280-1.** *Thanksgiving for the land of Israel* (נִזְכָּר). This blessing for the *land* is already suggested in the text, Deut. viii. 10, cited at the end of the benediction. The contents of the paragraph follow the prescription of the Talmud (Ber. 48 b). The phrases *a desirable, good, and ample land* are founded on Jeremiah iii. 12 and Exod. iii. 8.

(iii) **Page 281.** *Prayer for the Temple* (תְּפִלָּה). Here, again, the Talmudic prescriptions are followed (Ber. 49). The addition of passages, in this benediction, on Sabbaths (שַׁבָּת) and festivals (יְמֵי חַג) is often referred to in the Talmud (Pes. 105, see Baer, p. 537). The extra passage for mourners (אֲנִי חָרֵם) is found in Amram and Vitry (p. 52).

(iv) **Page 283.** *General Praise and Petition* (הַפְּטִיב וְהַמְּטִיב). This benediction, according to the Talmud (Taanith 31, Ber. 48 b, T. J. Taanith iv. 5), was added in the reign of Hadrian. After the fall of Bethar and the defeat of Bar-Cochba's gallant attempt to throw off the Roman yoke, Hadrian, it is said, forbade the interment of the slain, who were left lying in the open field. When this prohibition was removed, a benediction was newly introduced at Jabneh into the grace after meals, as a thanksgiving for the escape from so signal a calamity. This happened in the year 135 of the current era.

Page 283. The many lines beginning "The All Merciful" (הַרְחֵם) are of still later introduction. The sentences vary much in number; Maimonides gives 3, the French Maḥzor (Camb. ms. Add. 667, p. 41 a) gives 6, our P.B. has 9 (with an additional sentence for Sabbaths and Festivals), Vitry has 12, the late Sephardic rite 18, the Roman 22. Abudarham does not specify any

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sentences at all, but regards them as private and personal petitions to be added at the need or fancy of each individual (cf. *Tur* i. clxxx. 9).

Page 284. The prayer by guest for host is mentioned in the Talmud (*Ber.* 46), but the addition for Sabbaths and festivals at this point in the grace is late, first appearing in editions of the eighteenth century (Berliner, *Randbemerkungen*, p. 68).

As our fathers Abraham, Isaac and Jacob were blessed each with his own comprehensive blessing: the Hebrew *with all, from all, all* (בֵּל, מִבֵּל, בֵּל) is a Talmudic collocation of words (*Baba Bathra* 17 a). It was suggested by three texts in Genesis (xxiv. 1, xxvii. 33 and xxxiii. 11).

The idea that Angelic hosts on high (בְּמָרוֹם) advocate the cause of Israel is found in the Talmud (*Hullin* 92). After a reminiscence of Psalm xxiv. 5, the passage goes on to quote Proverbs iii. 4: "so shalt thou find grace and good understanding in the sight of God and man."

Page 285. There are two identical verses in Ps. xviii. 51 and 2 Sam. xxii. 51; one however begins *magdil* (מַגְדִּיל) and the other *migdol* (מִגְדֹּל). In order to use *both* verses, one was assigned for weekdays, the other for Sabbaths (Abudarham).

The passage *O fear the Lord* (יִרְאַי) was said silently at least as early as the Vitry, which however only has the first two sentences, Ps. xxxiv. 10, 11 (p. 53. Cf. *Camb. ms. Add.* 667, 41 a). The silent utterance was due to regard for the feelings of poor guests, who in olden times were always invited to the table. Such verses as "they that seek the Lord shall not want any good" (Ps. xxxiv. 11) and "I have not seen the righteous forsaken" (Ps. xxxvii. 25) account for this sensitive etiquette. The other quotations are: Ps. cxviii. 1, cxlv. 16, and xxix. 10.

Shorter form of Grace.

Page 286. The shorter form of Grace after meals is a reversion to the older type. The ordinary form of

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Grace in Maimonides, for instance, is far shorter than the long versions now in use ; it contains only 194 words. But with regard to deliberate shortenings of the longer forms, the Talmud mentions one for recitation by working men (Ber. 16 a, Tosephta v. 25). In the Prayer Book of Amram (55 a) there is a short form of Grace for the use of mourners. A shortened form for general use is given in the *Col-bo* (compare also Aaron of Lunel's *Orhoth Hayyim*, i. 36 d), but it found little acceptance. Its rhymes jingle, and it is not a good summarisation of the longer Grace. But there appeared in Venice in 1603 a little book (entitled *ברכת המזון*) which provided a far better version. So good was it that it found favour from the first with many Italian scholars, and it was also approved by R. Joel Sirkes in 1631 (Bayit Hadash to Tur i. § 192), by Judah Ashcenazi in 1753 (*Be'ér hêṭêb* on O. Hayyim 192), and by S. Baer (in his Prayer Book, p. 562). Its author was R. Naphtali (son of David Zechariah Mendel), editor of the Venice book referred to above. In the form given by R. Naphtali, the lines are rhymed. This feature is partially removed in the modified version printed by Baer. The form in our P.B. departs still further in details, but substantially it is the same as R. Naphtali's. The latter prefixed the remark that his short Grace was intended for children, and for adults when closely occupied with their daily work. It is a very clever summary of the longer Grace, and was composed in terms designed by the author to meet all the specific prescriptions of the Talmud.

Blessings on Various Occasions.

"To God belongs the earth and its fulness, according to Ps. xxiv. 1, but when consecrated by a benediction it becomes man's privilege to enjoy it" says R. Levi (Ber. 36 a). Most of the benedictions now in general use (a large collection of which is given in our P.B. on pages 287 seq.) are ancient. Each opens with the formula: *Blessed art thou, O Lord our God, King of the Universe ;*

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no formula which omitted to call on the name of God and proclaim his Kingship was considered an adequate blessing (Ber. 40 b). The formula is not a Biblical verse, yet it is made up of Biblical phrases: *Blessed art thou, O Lord* (Ps. cxix. 12), *O Lord our God* (Deut. vi. 4), *King of the Universe* (Jer. x. 10). The additional phrases added when a religious duty is being performed are similarly derived: *who has sanctified us with his commandments* (Deut. xxviii. 9, xxvi. 19) *and commanded us* (Deut. xxxiii. 4).

The Rabbinic sources of the benedictions in our P.B. are as follows:

Pages 287-9. *Wine*, Mishnah Ber. vi. 1 and T. B. Ber. 44; *Food* (other than bread), Ber. 36 b; *after certain fruits*, Ber. 40 a (the benediction בְּרַכָּהּ is a summarised version of the long Grace after meals).

Page 290. On eating various *fruits*, Mishnah Ber. vi.; on partaking of certain *aliments* comes (substantially) from T. B. 37 and 44, and T. J. Ber. vi. 1; for *fragrant woods*, Ber. 43 a; *odorous plants*, 43 b; *odorous fruits*, *ibid.*; *fragrant spices*, 43 a.

Page 291. For *fragrant oils*, Ber. 43 a; on witnessing *lightning*, Mishnah Ber. ix. 2; *thunder*, *ibid.*; at sight of the *sea*, *ibid.*; on seeing *beautiful trees or animals*, Ber. 58 b; the *rainbow*, Ber. 59; on seeing *trees blossoming*, Ber. 43 b; on seeing a *sage* learned in the Torah, Ber. 58; on seeing a *scholar* distinguished for other than sacred knowledge, *ibid.*

Page 292. On seeing a *King*, Ber. 58; on seeing *giants or dwarfs*, Ber. 58 b; on fixing a mezuzah, T. J. Ber. ix. 3; on certain enjoyments for the *first time* in the season, Mishnah Ber. ix. 3; on hearing *good tidings*, Mishnah Ber. ix. 2; on hearing *evil tidings*, *ibid.*; on the appearance of the *New Moon*, Sanhedrin 42, Sopherim xx. and the oldest rites.

Prayers before retiring to rest at night.

Pages 293-7. Besides the recitation of the Shema at the public evening prayer it was held incumbent to repeat the Shema (at least the first paragraph of it) before retiring to bed (T. B. Berachoth 4 b). This duty responds to a deep psychological truth. The text on which the Talmud founds the duty is Psalm iv. 4 "Stand in awe and sin not: commune with your heart upon your bed, and be still." To fill one's mind with high and noble thoughts is a wise preparation for the hours of silent night. The presence of the pure excludes the impure, and the meditation over the good drives out the suggestions of evil. *Let not my thoughts trouble me, nor evil dreams, nor evil fancies*—so runs the phrase in the night prayer (P.B. p. 293), and man takes the best means to ensure a *rest perfect before God* by ending the day with thoughts of God. It is not so much the extent of the prayer as the fact of praying that would produce this salutary effect. Hence Abaye held (Ber. 5 a) that for a man whose occupation was the Torah one simple supplicatory text would suffice, such as Ps. xxxi. 5 "Into thine hand I commend my spirit, thou hast redeemed me, O Lord, thou God of truth." These words, it will be remembered, are cited in the last couplet of *Adon Olam*, a night hymn perhaps suggested by the Talmudic passage just referred to. That the Torah safeguards Israel from evil is derived by the Talmud also from Exodus xv. 26: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all his statutes, I will put none of the sickness upon thee which I have put upon the Egyptians, for I am the Lord that healeth thee." The Law is a prophylactic, and the night was the time when this divine protection seemed most necessary.

All the texts referred to in the previous Talmudic passages are included in the night prayers. The extent of these prayers varies: Amram (i. p. 19 a, cf. Siddur Rashi § 429) has much the same as our P.B., except that

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the latter shows some Kabbalistic influence. In another Talmudic passage (Ber. 60 b) the *first* paragraph of the Shema is specifically enjoined, and also the paragraph beginning *Blessed art thou...who makest the bands of sleep to fall upon mine eyes* (הַמִּפִּיל). This phrase may be a metaphorical picture of sleep being let down with loosened cords as the eyelids fall over the sleeper's eyes. Or the idea may be that the bands of sleep fall on the whole body, which lies fettered in slumber; most noticeably the bands fall on the eyes, and these are referred to as part for the whole. The ninety-first and third Psalms are appropriate additions, on account of the verses: "Thou shalt not be afraid of the terror by night" (Ps. xci. 5) and "I laid me down and slept, I have awaked, for the Lord sustaineth me" (Ps. iii. 6). (In the case of the third Psalm it will be observed that the *heading*, with its reference to the history of David, is omitted as inappropriate.) *The terror by night* may be the sudden assault of enemies by night, or the personified dangers which, in an older stratum of Jewish thought (Shebuoth 15 b), were regarded as demoniac powers besetting human life. But the Psalms chosen do not need the intrusion of such ideas to fit them for the occasion. Obviously there is propriety in the feeling that man realises God's watchfulness and protection by night even more than by day. The care which a wakeful man can take of himself is impossible during his sleep, when the approach of danger cannot be detected by his senses.

Page 295. The rest of the passages included in the night prayer were added in the mediæval period, being known in substance to the Gaonim and the early codifiers. *Cause us to lie down in peace* (הַשְׁכִּיבֵנוּ) is taken from the evening service (P.B. p. 99), but without the concluding benediction. Similarly the passage *Blessed be the Lord by Day* comes from the same source (P.B. p. 100), and here, too, the closing benediction is omitted.

Page 296. The section beginning *The angel who hath redeemed me* (הַמַּלְאָךְ הַגֹּאֵל) is made up of Genesis xlviii.

16; Exod. xv. 26; Zech. iii. 2; Song of Songs iii. 7, 8; Numbers vi. 14; Ps. cxxi. 4; Genesis xlix. 18. The threefold repetition of this last verse is Kabbalistic and optional, and so is the angelic invocation which follows.

Page 297. On the angels Michael, Gabriel, Uriel and Raphael see note on Angelology in an earlier part of this volume. This particular passage is found in the *Col-bo* and is paralleled in the Midrash, Numbers Rabba ii. and Pirke de R. Eleazar iv. Though Amram does not include any such invocation in his version of the night prayer, he cites a similar angelological formula to be said by one going abroad by night (54 a). Ps. cxxviii. is added very appropriately: its praise of work (compare the addition of the last verse of Ps. xc. before Ps. xci. on P.B. p. 294), its lyric joy in domestic happiness, its touching reference to Zion, culminate in the ideal note of contentment and confidence in its concluding phrase *Peace be upon Israel.*

Marriage Service.

Page 298. Originally the ceremonies of betrothal (*אירוסין*) and marriage (*קידושין*) were distinct; the former being a ceremony performed in the home of the bride, the latter, the actual marriage, celebrated in the home of the groom. The custom of our P.B. to celebrate both ceremonies together in one place was already known to Rashi (Vitry, p. 587).

The benedictions themselves are ancient, being cited (with a few verbal differences) in the Talmud (Kethuboth 7-8). The *canopy* (*חֲפָה*) is now a symbolic reminiscence of the marriage chamber. The word rendered *sacred covenant of wedlock* (*קדושין*) literally means *sanctification*. The formula in connection with the wedding ring is only partly Talmudic (Kiddushin 5), for the wedding ring was not used in Talmudic times. (Cf. also Shulhan Aruch, Eben Ha-ezer, xxvii. 1.) There is still no mention of the ring in the Yemenite service, which so

often reflects the usages of the Gaon Saadiah. On the other hand, the ring is named in the formula in the Manhig, Abudarham and *Col-bo*. The ring, says the rubric of our P.B., is placed on the forefinger of the right hand of the bride—this was the “index” and most prominent finger. In modern times the bride removes the ring after the ceremony and places it on the usual wedding finger of the left hand. The use of the ring in marriages was well established in Gaonic times (Harkavy, *Responsa of Gaonim*, § 65; cf. I. Abrahams, *Jewish Life in the Middle Ages*, p. 183).

The reading of the *Kethubah* or wedding contract is prescribed in later authorities (e.g. R. Meshullam, cited in Tosaphoth to Pesahim 102 b). The Yemenite (modern) custom is to read it *before* the betrothal ceremony.

Page 299. The Seven Benedictions, as already indicated, are already quoted in the Talmud (Kethuboth 8). First comes the benediction over the *Wine*, in accordance with the usual ceremonial custom, especially on occasions of joy. Then follows the benediction of God *who has created all things to his glory*. After this praise of the Creator of all, we have the eulogy of him *who formed man*. Next the benedictions pass to the creation of her who was prepared *out of his very self, a perpetual fabric*—with reference to the creation of Eve, the mother of all living. These three benedictions indeed are all based on the opening sections of Genesis. (Some difficulty in the third benediction might be removed by transferring the conjunction ו from וְהִתְקַיֵּן to בְּצֵלָם reading וּבְצֵלָם דְּמִוִּת תְּבַנִּיתוּ הִתְקַיֵּן. In that case the phrase תְּבַנִּיתוּ—difficult to apply to God even metaphorically—would refer to Adam. This suggestion is made by Dr Berliner in his *Randbemerkungen*, ii. 20, basing it on a citation from Saadiah in the סמ"ג ed. 1488.) And just as the bridal couple joy in one another, so will be the joy of Jerusalem in time to come, as it is written in Isaiah lxii. 5: “As the bridegroom rejoices over the bride, so shall thy God rejoice over thee (Jerusalem).” Moreover, in a poignant text

(Ps. cxxxviii. 6) the memory of Jerusalem is raised to a position surpassing all human joy. Hence the fifth benediction. Again this leads to thoughts of Paradisiacal bliss, and so the sixth benediction prays for a happiness comparable to that of the first couple in Eden. All these thoughts, the divine ordering of the joys of man and wife, and the memory of Jerusalem, are combined in that wonderful benediction which comes seventh in the series, culminating in a reminiscence of the lyric outburst of Jeremiah (xxxiii. 10-11) "Yet again there shall be heard... in the city of Judah and in the streets of Jerusalem...the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride."

According to the custom mentioned in the rubric (page 299) *a glass is broken by the bridegroom*. The most acceptable theory is that the custom arose from a twofold thought, on the one hand from a desire to keep even men's joys tempered by more serious thoughts, and on the other hand from the never-forgotten memory of the mourning for Zion. The latter thought predominates also in the wedding hymns often sung at Jewish weddings, the former thought in the incident in Berachoth 30 b: "When the son of Rabina was married, the father saw that the Rabbis present at the marriage feast were in an uproarious mood, so he took a costly vase of white crystal worth 400 zuzim and broke it before them to curb their spirits." On which the Tosaphoth (top of 31 a) simply remarks: "Hence we break a glass at weddings." (On the subject of wedding customs see I. Abrahams, op. cit. chs. ix. and x.)

The three texts with which the choral part of the marriage service opens (P.B. p. 298) are taken from the Psalms: cxviii. 26; xcv. 6; and c. 2. The short invocation

He who is mighty above all things (מִי אֲדִיר עַל הַכֹּל) is part of a poetical composition of unknown authorship and date. On the other hand, the four-lined poem prefixed to the Grace after a wedding feast: *Banish...grief* (P.B. p. 300, בַּנִּיחַ הַכֹּחַ) was written by Dunash, as the acrostic initials show. Dunash ben Labrat was a poet and

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grammarian of the tenth century. The benediction which follows : *Blessed be our God in whose abode is joy*, is taken from the Talmud (Kethuboth 8 a). It is possible as Ibn Yarhi (quoted by Baer, p. 563) suggests, that the choice of the word *abode* (יְבוּדָה) was due to the mystic belief that in the heavenly region so named, the fifth of the seven firmaments, the angelic hosts pour forth by night their lyric ecstasies (Hagigah 12 b). The phrase, *in whose abode is joy*, is certainly very striking. May God, the Psalmist prays (Ps. civ. 31), ever *rejoice* in his works, just as he rejoiced when he declared all things to be very good (Gen. i. 31, Proverbs viii. 22-31). The thought goes deeper, however. In the passage just cited from Proverbs, Personified Wisdom describes her primeval life with God, and the picture closes with her characterisation of that life as a continuous joy in the presence of God. "I was Joy" cries Wisdom. Joy is thus the personified equivalent to a contemplation of perfection, and God himself *rejoices* in the sense of his own creative perfection, which is itself the source of man's similar though less perfect, less inherent, happiness (cf. Albo's *Ikkarim*, ii. 15). Man's participation in this joy will attain to its consummation when his soul finds ultimate dwelling with God. *In Thy presence is fulness of joy* says the Psalmist (xvi. end).

Consecration of a house.

Page 300. The Altar (Numbers vii.), the Temple (1 Kings viii.) and the Gates of the City (Neh. iii. 1) were "dedicated." It is possible that private houses when newly built were also "dedicated" (Deut. xx. 5) in Bible times. Public proclamation was made to the army that those who had entered into domestic engagements should return home. Among those thus freed from military service was "the man who hath built a new house, and hath not *dedicated* it." The meaning, however, may simply be ; "hath not entered into occupation of it"; at all events there are no Hebrew survivals of

such foundation sacrifices as have been revealed under the Canaanite houses excavated at Gezer. Nor does the Talmud record any form of service for the dedication of a house. The Mishnah (Ber. ix. 3) merely enjoins that one who has built a new house shall recite the formula (שהחינו, see P.B. p. 231) prescribed for use on the enjoyment of a new possession or pleasure for the first time. The fixing of the mezuzah on the doorposts, to the accompaniment of the fitting benediction, was the nearest approach to a dedication. But such arrangements as that given in our P.B., with the Psalms and prayers, are obviously appropriate. The prayer on page 303 is not ancient; it is one of those specially compiled for use in England. Dr Hirschel composed such a prayer; that in our P.B. was drawn up by Dr Adler.

Ps. xv. sets forth the demands made of one who would sojourn with God, *abide in his tent, dwell in his holy mountain*—metaphors suggested by the Temple and the Hill on which it stood. The demands are moral; the claimant for the divine fellowship must show his worthiness by outward acts (*he that worketh righteousness*) and inward disposition (*he speaketh truth in his heart*). So, negatively, he neither slanders nor doeth evil, and refrains from adding to his neighbour's troubles by reproaching him in his hour of trial. Yet he has the firmness to discriminate in the proper season. The *reprobate*, be his wealth and station never so great, *is despised* by him; while *he honoureth them that fear the Lord*, though the multitude may esteem them lightly because of their low estate. Though *he sweareth*—i.e. enters into obligations—which turn out to be *to his own hurt*, yet *he changeth not*. The Psalmist then particularises concerning two of the worst lapses of honourable and just dealing—bribery and usury. The Pentateuch severely condemns the judge who accepts a bribe (Exod. xxiii. 7, 8; Deut. xxvii. 25)—the offence is perhaps more flagrantly an Oriental than a Western vice, but is known the whole world over. Usury (condemned by the Psalmist more generally than in the Law) carries with it the idea of oppression, and though

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the word so translated (נִשְׁתָּה) may also mean the taking of interest, nevertheless, the Psalmist's stern condemnation points to the abuse of the power of capital. Possessed of the qualifications enumerated in this beautiful Psalm (with which the opening stanzas of Ps. xxiv. may be compared), a man will not only be admitted to fellowship with God, but *he will never be moved*—his place in the divine tent is permanently assured.

Page 301. Psalm ci., on the other hand, expresses the desire of a king or ruler to so prepare a house that God may come to dwell in it. *O when wilt thou come unto me?* (Several Jewish commentators prefer the rendering *O when will it*—the way of integrity—*come unto me?*) The Psalmist promises to banish base things from his eyes, to associate only with him that *walketh in the way of integrity*. He will not admit into his house him that *worketh deceit*. The end of the Psalm, *Morning by morning will I destroy all the wicked of the land*, points to a warrior king who has enemies without as well as within, and this accounts for the martial tone of some of the phrases.

Following a favourite method of acrostic compilation, our P.B. then selects also those four sections of the long alphabetical Psalm (cxix.) whose initials form the word *Blessing* (בִּרְכָּה). The whole Psalm is so noble an expression of devotion to the divine word, that any selections from it cannot fail to be beautiful and impressive. Such devotion, interpreted, moreover, in the terms of the previous Psalms, will, it is implied, bring *blessing* material and spiritual on the home newly consecrated.

The Milah Service.

Page 304. The child, about to be initiated into the Covenant of Abraham, is received with the greeting: *Blessed be he that cometh* (a custom already mentioned by Ibn Yarḥi, the Tanya, and Abudarham). The latter notes that the three letters of the Hebrew word for *he that cometh* (בָּרַךְ) amount numerically to *eight*, the child being

usually eight days old when circumcised. Some interpret the word as an invitation to Elijah.

This is the throne of Elijah. Elijah was the "angel of the Covenant" (Malachi iii. 1), and in particular was the guardian of the child at the Covenant of circumcision (see Pirke R. Eliezer, end of ch. xxix. with reference to 1 Kings xix. 10). "Elijah's chair" has often been an artistic structure, for some pictures see *Jewish Encyclopedia* v. 128-9. The Scriptural texts in the passage are: Gen. xlix. 18; Ps. cxix. 166; *ibid.* verse 162 (referred to the *milah* rite in T. B. Sabbath 130); Ps. cxix. 165; *ibid.* verse 65 (prescribed for the occasion by the Zohar).

In the rubric the *Sandek* is rendered *godfather*; it is probably a Greek word = σύντεκνος, which may mean: *Companion to the child* (others identify it with σύνδικος = representative, advocate). The function of the *sandek* is simply to hold the child on his knees during the rite, and as such the office is ancient (see references in *J. E.* vi. 16-17). The benedictions on pages 304-5 are referred to in the Tosephta Berachoth vi. (vii.) 12, 13, and in a baraita in T. B. Sabbath 137 b (the commentaries on the last passage and on Menaḥoth 53 explain some phrases of the benedictions, on which see Baer, p. 582). The rest of the order of service is found substantially in the old rites. The texts cited (P.B. p. 305) include Prov. xxiii. 25; Ezekiel xvi. 6; Psalm cv. 8, 9, 10; Genesis xxi. 4; Psalm cxviii. 1. The poetical introduction to the Grace after the meal following the ceremony (P.B. p. 306) is by an anonymous French author of the period 1160-1240 (Zunz, *Zur Geschichte*, p. 682). The extra passages inserted towards the end of the Grace (P.B. p. 307), consisting of six paragraphs, each beginning *May the All-merciful* (יְיָ רַחוּם), are by Abraham b. Isaac Hacoen, who wrote about the period of the first Crusade (Zunz, op. cit., p. 153).

Redemption of the first-born.

Pages 308-9. In accordance with the texts quoted in the father's declaration on page 308, the first-born son (of the mother) was to be sanctified to the Lord (Exodus xiii. 2), but the child was to be *redeemed* on payment of five shekels to the priest (Numbers xviii. 16). The ceremonies in our P.B. are described by Abudarham (towards the end of his commentary on the liturgy) and are Gaonic in age.

The Cohen's question: *Which wouldst thou rather?* is in Aramaic in our P.B.; in some rites it is in Hebrew (it is so in Abudarham); "it may be said in any language" (Baer, p. 584). The sum given to the Cohen varies in different countries: in England it is (as the rubric states) usually fifteen shillings, calculating the shekel at three shillings.

Page 309. The two benedictions recited by the father are cited in the Talmud (Pesachim 121 b, last lines of tractate). The phrase *redemption of the son* (פְּדוּת בְּנוֹ) is Mishnaic (Bechoroth ii. 1, cf. *ibid.* ch. viii.). The benediction pronounced by the Cohen quotes Gen. xlviii. 20; Numb. vi. 24; Ps. cxxi. 5; Prov. iii. 2; Ps. cxxi. 6.

Prayer for Travellers.

Page 310. The prayer to be said when going on a journey is taken (with some verbal variations) from the Talmud (Berachoth 29b). Several of the additional phrases are found in Derech Ereš Rabbah (xi. end). The form in our P.B. has been affected somewhat by the *Shaare Zion* of Nathan Hannover (first published in 1662). But the older authorities (such as Ibn Yarḥi) have similar forms.

The texts cited are: Gen. xxxii. 2; Exod. xxiii. 20; Numb. vi. 24; Ps. xxxii. 7; Is. xxvi. 4; Ps. xxix. 10; Pss. xlv. 8, lxxxiv. 13, xx. 10.

Service at Hospital Collections. ccxxiii

Service at Hospital Collections.

Pages 311-12. This form was especially composed for use in England by Dr Adler. It opens with citations from Ps. xli. 1-3 and Is. lviii. 7, 8. The invocation of blessing (בְּרָכָה) on the donors follows and Ps. cxii. concludes the service.

Page 312. Ps. cxii. is an alphabetical acrostic. The man that fears God catches a reflection of God's character: *he is gracious and full of compassion*, epithets elsewhere (Ps. cxlv. 8) applied to God himself. In a later verse this compassion is particularised in one of its aspects: *He hath dispersed, he hath given to the needy*. It is in his tenderness for the suffering, in his aid to those who are in want, that man showeth himself likest God. (The word *hallelujah* at the end is the first word of the following Psalm cxiii., but it was held a laudable practice to begin and end Psalms with the word *hallelujah* whenever possible. T. B. Pesahim, 117.)

Thanksgiving after child-birth.

Page 312. In Temple times, the mother offered a sacrifice after the birth of her child (Leviticus xii. 6-8). Hannah (1 Sam. i. 24) took Samuel to the Temple after he was weaned, and the Law prescribed offerings by the mother (Levit. xii. 6). We first find clear references to the visit of the mother to the *synagogue* in the second half of the fifteenth century (Löw, *Lebensalter*, p. 80), and the custom spread from Germany to other lands. On that occasion, the name is sometimes given in the case of girls (op. cit. 104, 105). Girls are, however, more usually *named* on the Sabbath after the child's birth, when the father is "called up" to the Law. Boys are named at the Milah ceremony.

The prayer in our P.B. consists of the following texts from the book of Psalms: v. 8 (which is prescribed in Amram i. p. 53, for recitation on entering the synagogue

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at any time); cxvi. 1-9, 12, 17-19. Thereupon follows the benediction (הַגּוֹמֵל), on which see notes above on P.B. p. 148. (That women also uttered this benediction before a congregation or *minyan* is attested in A. Dantzig's *Hayye Adam* i. lxv. 6.) After a prayer by the mother (P.B. p. 313), the Minister pronounces the benediction (Numbers vi. 24-26) over the child, if it is brought into the synagogue.

Prayer for the Sick.

To visit the sick, whether the sufferer were Jew or Gentile (Giṭṭin 61 a), was a duty incumbent on all Jews (Soṭa 14 a, cf. note on the passage from Mishnah Peah above, P.B. p. 5). Among the tokens of sympathy to be shown was the offering of prayer on the patient's behalf (Nedarim 39 b). A short prayer of this kind is introduced in the Amidah (P.B. p. 47 foot); this (based on the Talmud Sabbath 12) was originally private, but was transferred to the Synagogue in France towards the close of the fourteenth century (Joseph Ḥabiba in Nimmuke Yoseph).

Page 314. Here, however, the prayer is by, not for, the sufferer, who recites appropriate Psalms and prayers, including a short confession of sin. Psalm xxiii. (*The Lord is my shepherd*) stands first among the Psalms which come to one's lips in a time of sickness. The "Shepherd" is a constant figure for God in his attribute of loving watchfulness over every individual in his flock. But the sentence which above all fits the Psalm for the purpose before us is that immortal line: *Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me.* The metaphors throughout the Psalm are pastoral: here reference is made to the narrow mountain glen in which lurks a wild beast, while the shepherd's crook, poetically described by two names, is the club with which he protects his flock and the staff on which he leans.

Confession on a death-bed. ccxxv

Psalm ciii. is another beautiful Psalm; almost every one of its phrases has been utilised in other parts of the liturgy. Perhaps for the man lying on a bed of sickness the phrases: *God healeth all thy diseases* and *thy youth is renewed like the eagle's* are the fullest of immediate comfort. In the last phrase some have found an allusion to the popular fable that "the eagle periodically renewed its strength by soaring sunwards and then plunging into the sea." But the reference simply is to the strength and longevity of the eagle, which seems to be gifted with perpetual youth.

Page 315. Psalm cxxxix. again presents us with some of the most magnificent passages in Hebrew literature, notably the passage beginning: *Whither can I go from thy spirit, or whither can I flee from thy presence?* Perhaps the phrase which suggested the use of the Psalm in case of sickness is the verse: *Thou hast beset me behind and before, and laid thine hand upon me*, with the final aspiration *lead me in the way everlasting.*

Confession on a death-bed.

Page 317. "When a man is sick and near to death, they say unto him: Make Confession" (Sabbath 32 a). The moral efficacy of confession is affirmed in the Scriptures: "He who confesses and forsakes his sins will obtain mercy" (Proverbs xxviii. 13). Achan, before his death, was called upon to confess his sin (Joshua vii. 19), and though *he* had committed a proven offence, yet as "there is not a righteous man upon earth that doeth good and sinneth not" (Eccles. vii. 20), everyone was admonished on his death-bed to consider himself in especial need of following Achan's example. The Talmud does not prescribe a form of death-bed confession, but Nahmanides (in his *Torath Ha-adam*) records a form which he tells us had been long in vogue. The form so recorded substantially agrees with that in our P.B. (cf. also *Yoreh Deah*, ch. 338, § 2). The petition: *May my death be an atonement for all the sins...of which*

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I have been guilty toward thee is Mishnaic (Sanhedrin vi. 2, cf. Berachoth 60a). So, too, the Siphre (33 a) holds: "All who die expiate their offences by death" (cf. on this idea S. Singer, *Lectures and Addresses*, pp. 65-6).

The dying man passes away with expressions testifying to his belief in the divine Kingship, and with the proclamation of the Unity on his lips. So Akiba died a martyr's death about the year 132; his soul departed as he pronounced the word *One* (Berachoth 61 b).

The Burial Service.

Page 318. The essential idea of the Jewish burial service is the declaration of the justice of the Judgment (צְדִיק הָרִין, whence the title for burial service). This idea is derived from such texts as: "The Rock, his work is perfect, for all his ways are judgment, a God of truth and without iniquity, just and right is he" (Deut. xxxii. 4) and "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord" (Job i. 21). The form in our P.B. (p. 318) is in common use, dating from the Gaonic period (Zunz, *Literaturgeschichte*, p. 21). Some portions of it are already cited in the Talmud (Aboda Zara 18 a, cf. Siphre on Deut. xxxii., and Numbers Rabbah, ch. viii.). The rhymed verses are, however, later.

Page 319. Psalm xvi. is described in the heading as *Michtam*, a title applied to five other Psalms (lvi.-lx.). *Michtam* may be derived from the word *cethem* (מִתָּם) = *gold*; hence *Michtam* would be a golden ornament. (Cf. Longfellow's phrase "ornament of rhyme.") The Psalms so characterised are indeed artistic in form and precious in contents. Psalm xvi. is a poem of joyous faith; it expresses "a happy serenity of peace, a glad and restful confidence" in the bliss of communion and fellowship with God. The words: *I say unto the Lord... I have no good beyond thee* may express the Psalmist's entire dependence on God, the source of all his good; he can have no prosperity but by the divine favour. But the phrase, especially in the translation adopted

in our P.B., seems to convey a more complex idea. "Not merely is God the source of all his weal, but everything which he recognises as a true-good, God actually contains within himself" (Robertson Smith). [The first Hebrew word (אֲמַרְתָּ), the *second person feminine*, is corrected by some writers into the *first person*. The older Jewish commentators, including the Targum, arrived at the same result by supposing the Psalmist to be addressing his soul: *Thou, O my soul, hast said*, which is equivalent to *I have said*, or *I say*.] From God in heaven the Psalmist turns to the saints on earth, *they* (they, not those great in the world's esteem) *are the noble ones in whom is all my delight*. [The word אֲדִירִי is the construct: *nobles of*, perhaps we may supply *the earth*, from the first part of the verse.] These saints are the *nobles* of the earth for whose companionship he aspires, in that they are nearer God than their less saintly fellows. Their happiness he contrasts with the multitudinous sorrow of the apostates *who have gotten unto themselves another god* [מִהָרַי the verb מָהַר, lit. to obtain by paying the purchase money, hence to acquire]. I will not join them, he protests, in their *drink offerings of blood*, offerings brought perhaps with hands stained with the blood of the innocent, whom the apostates have slain. Nor will I *take their names upon my lips* (their names may be the names of the idolaters, or the names of the idols; cf. the prohibition in Exod. xxiii. 13: "Make no mention of the name of other gods"). The Psalmist had above spoken of the saints (קְדוֹשִׁים), those who have realised Israel's calling to be a *holy nation* and a *Kingdom of Priests* (Exod. xix. 6). This leads the poet to another sacerdotal metaphor: "I am thy portion and thine inheritance" said God to Aaron, whose tribe received no share in the distribution of the land of Israel (Numb. xviii. 20). So, here, the Psalmist declares: *The Lord is the portion of mine inheritance*, he is my *cup*—all sustenance that I need comes from him. So *the lines are fallen unto me in pleasant places*—the land was divided by lines and apportioned by lot—and the Psalmist's portion,

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comradeship with the saints on earth and communion with God in heaven, is a *delightsome heritage* in his eyes. *I will bless the Lord who hath given me counsel*, who has inspired me to make this choice of him as my lot. God has put this ideal into my heart: *my reins admonish me*, the “reins” (=the kidneys) are the seat of emotion and affection, and are often regarded as involving the man’s inner character (e.g. Jer. xi. 20). Silent meditation at night has confirmed him in his resolve: *I have set the Lord always before me*,—one of the noblest texts in the Hebrew Scriptures, fitly inscribed over the Ark in many synagogues. The corollary of this setting God always before him, the Psalmist finds in God’s responsive nearness: *He is at my right hand*,—the position naturally assumed by a protector, *I shall not be moved*. Then, in three glorious verses the poet rounds off his description of the happy consequences of his fellowship with God. His heart, his glory (=his soul) are glad, and his flesh (=life) will dwell in safety—his entire being is secure. Even in the *grave*—rather *Sheol*, the abode of the dead—God will not abandon him, he will not suffer his loving one to see the pit, i.e. to be cast away in some cavern of Sheol. [Our P.B. prints the *keri*; the *kethib* is plural, כִּסְיֹתֶיךָ thy loving ones: this would make the Psalm refer to the whole Israelite community.] So far from thus abandoning me, concludes the Psalmist, *Thou wilt make known unto me the path of life*, Thou wilt lead me on to thy presence where is fulness of joy for ever. Some have doubted whether these words refer to the immortality of the soul, but there can be no question but that the Psalmist, filled with a sense of close communion with God, conceives of his life with God as enduring for evermore. “The Psalmist’s joy in God was in truth one of the pathways whereby men climbed up to the conception of immortality. And it was the purest of all the pathways—if I may use so mingled a metaphor. For a belief in immortality is not the mere postulate of God’s righteousness; it is not the supposed necessary reward of human merit; but it is the result and the corollary of communion

with God. It is the conviction that the spirit which has found its source and home in God has also found a bond and a union which even death is powerless to sever." (Cf. C. G. Montefiore, *The Bible for Home Reading*, ii. p. 504.)

Page 319. The benediction, *Blessed be the Lord... who formed you in judgment*, is cited in the Tosephta (Berachoth vi. 9, cf. the baraita T. B. Ber. 58 b—the various versions differ verbally, see Pesikta Rabbathi xii. and Friedmann's notes at the beginning of that section).

Page 320. The declaration of belief in the Resurrection (אֵתָהּ גְבוּרָה) is taken from the daily Amidah (see note above on P.B. p. 44). As the coffin is lowered into the grave, these words are said: *May he come to his place in peace.* This is a quotation from Exodus xviii. 23: "All this people shall go to their place in peace." Jethro's meaning was that if Moses followed his advice and appointed assistant judges, the people would not need to stand all day before Moses, but could quickly return home satisfied. The phrase is aptly transferred to man's eternal place, the Rabbis explaining several expressions in the passage (especially verse 20) as references to visiting the sick and burying the dead (see Mechilta and Targum on Exod. xviii. 20). Similar phrases are cited in the Talmud (Moed Katon 29 a).

The custom of plucking grass on leaving the burial ground is noted in the *Col-bo*. Similar ideas will be found in Vitry, p. 247. Two texts are cited: *And they of the city shall flourish like the grass of the earth* (Isaiah xxvi. 19) and *He remembereth that we are dust* (Psalm ciii. 14). Both are emblematic at once of the frailty of life, and the certain hope of the resurrection. (Cf. Maabar Jabbok, ii. 30.) The last text: *He will destroy death for ever* is taken from Isaiah xxv. 8.

The Burial Kaddish.

Page 321. This form of the Kaddish, like the simpler version, originally represented the "words of praise and

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consolation" which were spoken after a popular (Aggadic) discourse. It was at the close of such study that the comforting hopes of the Messianic age were invoked, just as nowadays many preachers round off their sermons with the words "And may the Redeemer come unto Zion." This amplified Kaddish may have been specially composed for this purpose when the ordinary Kaddish had passed from the lecture room to the synagogue (cf. D. Pool, *The Kaddish*, p. 80). Its reference to the rebuilding of the Temple shows that it cannot be older than the destruction by Titus (70 C.E.) and its citation in Sopherim xix., written in the seventh or eighth century, proves that it must be earlier than that date. "It is hardly earlier than the third or later than the seventh century" (op. cit.). This form of the Kaddish would easily be transferred to the burial rite because of its insistence on the resurrection, the approaching restoration of the Temple—two ideas very often connected on the basis of Isaiah lxvi. 13 "As one whom his mother comforteth, so will I comfort you; and in Jerusalem shall ye be comforted." The same combination of individual with communal hopes and experiences may be noted in the Marriage service.

Prayer in the House of Mourning.

Page 322. Such forms of prayer are found in great variety in Jewish devotional books. Psalms xvi. and xlix. are usually included, because of the obvious appropriateness of their contents. On Psalm xvi. see note above on P.B. p. 319.

The forty-ninth Psalm is, the poet tells us (verse 5), a *parable* (i.e. a didactic meditation) and a *dark saying* (i.e. the exposition of an enigmatic moral problem). The prosperity of the wicked was one of the great "enigmas of life" and was solved by the belief in immortality. In Ps. xvi. this hope is the natural outcome of man's communion with God on earth; that communion cannot be interrupted by death, but progresses in eternity towards

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perfect realisation : going ever from strength to strength. In Ps. xlix. the same conclusion is arrived at by another line of thought. The injustices of earth, the inequalities of human life, are corrected in a life hereafter ; what seems to mortal eyes permanent is evanescent, *man in his glory* (in the imposing pomp of his earthly magnificence) *abideth not*. This pomp (in the repetition of the refrain at the end of the Psalm) is folly, it likens man to the beasts that perish. *But God will redeem my soul from the grave*—from Sheol ; this is the hopeful message for those who, even though they have failed in attaining a righteous ideal, nevertheless take a serious view of life, and estimate values in their true proportions. Not what a man *has* but what he *is* counts. Yet all these thoughts are tempered by the belief in the immeasurable mercy and love of God. And so from the Psalmist's solemn warning we pass to the gracious hope which softens and transfigures it.

Page 323. Psalm xxxix. is termed by Ewald "indisputably the most beautiful of all the elegies in the Psalter." The restraint which the mourner puts upon himself : *I was dumb, I opened not my mouth, because thou didst it* : fits the Psalm (as indeed do its whole contents), for use in the house of mourning. (The Jeduthun of the title was one of the leaders of the Temple music. He is named several times in the Books of Chronicles, I. xvi. 41 etc.)

The prayer in our P.B. (pages 323-4) is a recent composition, but it is similar to older forms and enshrines the chief ideas which have become organic parts of the Jewish conception of life and death, the mercy of God tempering his justice, the hope of eternal bliss for all men in the near presence of God. The prayer ends (page 324) with the citation of Isaiah lxvi. 13, lx. 20 and xxv. 8 ; with the announcement of the Messianic hope in its most touchingly human expression, *He will destroy death for ever*.

That the assembly offers prayers for the soul of the dead accords with the Rabbinic view that such prayers

avail (Tanḥuma, beginning of Ha-azinu, on Deut. xxi. 8), just as the prayers of the departed succour their descendants (Taanith 16 a). The generations were bound together in filial piety; death did not end or break this bond. The virtues of the fathers worked forwards to mitigate some of the faults of the children, and the virtues of the children worked backwards to remove some of the imperfections of the fathers. Moreover, to pray for the dead is a not unjustifiable corollary of the belief in God's boundless mercy. "Unless we are prepared to maintain that at his death the fate of man is fixed irretrievably and for ever; that therefore the sinner who rejected much of God's love during a brief lifetime has lost all of it eternally; prayer for the peace and salvation of the departed soul commends itself as one of the highest religious obligations" (S. Singer, *Lectures and Addresses*, p. 72).

While, however, praying for the dead is in no sense alien to Jewish traditional theology, it is not easy to assign the date when *forms* for such prayers were introduced. It is certain that they were known in the eleventh century—for they occur in the oldest martyrologies (cf. Salfeld, *Das Martyrologium des Nürnburger Memorbuches*, p. ix., and I. Levi, *La Commémoration des Âmes dans le Judaïsme*, in *Revue des Études Juives*, xxix. 44). Similar forms of *Yizcor* (so called from the opening word *May he remember* יִזְכֹּר) are also found in Vitry, pp. 345, 392, and in Rokeaḥ, § 218 (cf. for this and other forms Zunz, *Zur Geschichte und Literatur*, p. 318; *Literaturgeschichte der synagogalen Poesie*, pp. 617 seq.). The offering up of the prayers was accompanied by almsgiving (cf. Pesikta xx.); for the association of word and deed is characteristic of the Jewish philosophy of life in all its aspects.

Service at the Setting of a Tombstone.

Page 325. The Mishnah (Moed Kaṭon, i. 6) uses the phrase "dedicate" with regard to family sepulchres, but this (see Jerusalem Talmud ad loc.) only referred to the proper construction of the graves, in order to prepare

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them for their purpose. The service in our P.B. is one of several which have been arranged in recent times.

The first chapter of the Psalter—*Happy is the man that walketh not in the counsel of the wicked*—is a confident assertion that of the two ways a man may choose, righteousness is the path to life. Yet the selection of this Psalm for the purpose before us fits in with a common feature of the Jewish commemorative services. No man is righteous in life, yet there is an undercurrent of belief in the righteousness of the one whose death is the occasion of the service. It is well with the righteous, exclaims the Psalmist; it is well with our departed friend, exclaim those who repeat the Psalmist's words.

Psalms xv., xvi. and xc. appropriately follow. Besides these, we have a further passage which, while proclaiming man as evanescent as the flower of the field, yet affirms the everlasting love of God towards them that fear him. Again the implication is that the one, over whose remains a tombstone is being raised, belongs to the category of God-fearers. It is a humane and ennobling suggestion. For if no man is wholly righteous, still less is any man wholly wicked. In our best moments every one of us tries to live for the best, and though no one may say it of himself, each may say of all other men that they belong to the category of the innocent and upright, whose latter end is peace. This thought is the sublimest charity as well as the supremest optimism of which our nature is capable.

As for man, his days are as grass; this passage is composed of the texts: Ps. ciii. 15-17; Deut. xxxii. 29; Ps. xlix. 18; Ps. xxxvii. 37; Ps. xxxiv. 23; Ps. xxxvi. 8, 9; Isaiah lvii. 2.

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PAGES 326-7. *Lord, what is man, that thou regard-est him?*—the passage so beginning consists of the texts: Ps. cxliv. 3, 4; Ps. xc. 12; Ps. xxxvii. 37; Ps. xlix. 16; Ps. lxxiii. 26; Eccles. xii. 7; Ps. xvii. 15.

For the form *May God remember* (יִזְכֹּר) see note above on P.B. p. 323. On occasions varying in the different rites from every Sabbath to once a year on the Day of Atonement (Pesikta 174 b), it has for several centuries been customary to commemorate the dead in synagogues, especially by the promise to assist in charitable undertakings. (Cf. the references at the close of the note just referred to, and Tur, Oraḥ Ḥayyim, ch. 621, § 6.) Such *in memoriam* services have become an important rite in many modern congregations (cf. *Jewish Encyclopedia*, viii. 463; vi. 283).

Prayers for Young Children.

Pages 328-9. The Talmud tells us (Succah 42 a) that among the first texts taught to children were Deut. xxxiii. 4 (*Moses commanded us the Law as an inheritance of the congregation of Jacob*) and the Shema (Deut. vi. 4). These form the nucleus of the prayers for young children which appear on the last pages of our Prayer Book. The rest consists of Scriptural verses and excerpts from other parts of the liturgy.

Many of the books which have been published in recent times for the use of Jewish school-children contain forms of prayer. In addition to these, and owing to the increased vogue of Children's Services, various compilations of prayers and hymns in Hebrew and the vernacular have been produced. Already in the year 1866, S. D. Luzzatto, in his Hebrew and Italian Prayer Book (*Formulario delle Orazioni*, Mantua), introduced for the use of children an abbreviated form (p. 324). One of the benedictions which he prints, runs:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשִׂנוּ יְהוּדִי וְקִדְּשָׁנוּ בְּמִצְוֹת
 "Blessed art thou O Lord our God, King of the Universe, who hast made me a Jew and sanctified me with the commandments."

II. EXTRACTS FROM THE "BOOKS OF THE MACCABEES."

Introduction.

The historical accounts of the heroic exploits of Judas Maccabeus and his brethren are contained in the Apocrypha, a collection of various Jewish books which are not included in the Biblical canon, but which are of great value and importance. The word Apocrypha is Greek (pl. of ἀπόκρυφος, literally *hidden away*). Apart from the Rabbinic literature, it is to these Books of the Maccabees that we owe our first-hand knowledge of the incidents which led up to the institution of the festival of Hanuccah, and such passages as summarise the main course of events are here cited in abbreviated form.

The dates are given in these extracts by the *Seleucidæan era*, which began with the year 312-11 B.C.E. Thus the years referred to: the 143rd, the 145th, the 146th, and the 148th year, correspond approximately to the years 170, 168, 167 and 165 B.C.E.

The first Book of the Maccabees was originally composed in Hebrew or Aramaic, though now it is only preserved in Greek. The second Book was written in Greek. Both books were composed in the latter part of the second century B.C.E.

As to the title Maccabeus applied to Judas, the favourite derivation is reading מַכַּבִּי from *Makkebeth* (מַקְבֶּת) *mallet* or *hammer*; the title being interpreted as due to his military prowess. Others (reading מְכַבֵּי) render the *Extinguisher* (from כָּבַה to be extinguished); others again see in the title the initials of the text (Exod. xv. 11) *Who is like unto thee, O Lord, amongst the mighty ones?* (מִי כְמוֹתָהּ בְּאַלִּים יי). For other derivations see J. E. viii. 239.

Antiochus Epiphanes and Jerusalem. (1 Macc. i.)

Antiochus after that he had smitten Egypt, returned in the hundred and forty-third year, and went up against Israel and Jerusalem with a great multitude, and entered presumptuously into the sanctuary, and took the golden altar, and the candlestick of the light and all that pertained thereto,...and he made a great slaughter. And there came great mourning upon Israel, in every place where they were ; and the rulers and elders groaned, the maidens and youths were made feeble, and the beauty of the women was changed....And the land was moved for its inhabitants, and the house of Jacob was clothed with shame.

And after two years the king sent a chief collector of tributes unto the cities of Judah, and he came unto Jerusalem with a vast array. And he spake words of peace unto them in treachery, and they gave him credence : and he fell upon the city suddenly, and smote it sore and destroyed much people out of Israel. And they shed innocent blood on every side of the sanctuary and defiled it. And the inhabitants fled and Jerusalem became a habitation of strangers, and her high estate was turned into mourning.

And King Antiochus wrote to his whole kingdom, that all should be one people, and that each should forsake his own laws. And all the nations agreed according to the word of the king....And on the fifteenth day of Cisleu, in the hundred and forty-fifth year, they built an abomination of desolation upon the altar, and in the cities of Judah on every side they erected idol altars. And at the doors of the houses and in the streets they burnt incense. And they rent in pieces the books of the Law which they found and set them on fire. And wheresoever with any was found a book of the covenant, or if any remained faithful to the Law, the king's sentence delivered him to death. And on the five and twentieth

day of the month they sacrificed upon the idol altar.... But many chose rather to die that they might not profane the holy covenant: and they died.

The Mother and her Seven Sons. (2 Macc. vii.)

And it came to pass that seven brethren also with their mother were at the king's command taken and shamefully handled with scourges and cords....

But one of them made himself the spokesman and said, What wouldest thou ask and learn of us? for we are ready to die rather than transgress the laws of our fathers. And the king fell into a rage, and commanded pans and caldrons to be heated: and when these forthwith were heated he commanded to cut out the tongue of him that had been their spokesman, and to scalp him, and to cut off his extremities, the rest of his brethren and his mother looking on. And when he was utterly maimed, the king commanded to bring him to the fire, being yet alive.

And when the first had died after this manner, they brought the second to the mocking;...he also underwent the next torture in succession, as the first had done. And when he was at the last gasp, he said, Thou, miscreant, dost dispatch us out of this present life, but the King of the world shall raise up us, who have died for his laws, unto an eternal renewal of life.

And after him was the third made a mocking-stock. And he quickly stretched forth his hands courageously, and nobly said, From heaven I possess these; and for his laws' sake I count them naught; and from him I hope to receive these back again: insomuch that the king himself and they that were with him were astonished at the young man's spirit, for that he nothing regarded the pains.

And when he too was dead they shamefully handled and tortured the fourth in like manner. And being come near unto death he said thus: It is good to die at the

hands of men and look for the hopes which are given by God, that we shall be raised up again by him.

And next after him they brought the fifth, and shamefully handled him. But he looked toward the king and said, Because thou hast authority among men, though thou art thyself corruptible, thou doest what thou wilt; yet think not that our race hath been forsaken of God.

And after him they brought the sixth. And when he was at the point to die he said, Be not vainly deceived, for we suffer these things for our own doings, as sinning against our own God: marvellous things are come to pass; but think not thou that thou shalt be unpunished, having assayed to fight against God.

But above all was the mother marvellous and worthy of honourable memory; for when she looked on seven sons perishing within the space of one day, she bare the sight with a good courage for the hopes that she had set on the Lord. And she exhorted each one of them in the language of their fathers, filled with a noble temper and stirring up her womanish thought with manly passion, saying unto them, It was not I that bestowed on you your spirit and your life, and it was not I that brought into order the first elements of each one of you. It was the Creator of the world, who fashioneth the generation of man and deviseth the first origin of all things; and he in mercy will give back to you again both your spirit and your life, as ye now condemn your own selves for his laws' sake. But Antiochus, thinking himself to be despised, yet overlooking her reproachful voice, whilst the youngest was yet alive did not only make his appeal to him by words, but also at the same time promised with oaths that he would enrich him and raise him to high estate, if he would turn from the customs of his fathers, and that he would take him for his Friend and intrust him with affairs. But when the young man would in no wise give heed, the king called unto him the mother, and exhorted her that she would counsel the lad to save himself. And when

he had exhorted her with many words, she undertook to persuade her son. But bending toward him, laughing the cruel tyrant to scorn, she spake thus in the language of her fathers : My son, have pity upon me that bare thee, and gave thee suck three years, and nourished and brought thee up unto this age, and sustained thee. Fear not this butcher, but, proving thyself worthy of thy brethren, accept thy death, that in the mercy of God I may receive thee again with thy brethren.

But before she had yet ended speaking, the lad said, Whom wait ye for ? I obey not the commandment of the king, but I hearken to the commandment of the law that was given to our fathers through Moses. But thou, that hast devised all manner of evil against the Hebrews, shalt in no wise escape the hands of God. For we are suffering because of our own sins ; and if for rebuke and chastening our living Lord hath been angered a little while, yet shall he again be reconciled with his own servants. But thou, O unholy man and of all most vile, be not vainly lifted up in thy wild pride with uncertain hopes, raising thy hand against the heavenly children ; for not yet hast thou escaped the judgment of the Almighty God that seeth all things. For these our brethren, having endured a short pain that bringeth everlasting life, have now died under God's covenant ; but thou, through the judgment of God, shalt receive in just measure the penalties of thine arrogancy. I, as my brethren, give up both body and soul for the laws of our fathers, calling upon God that he may speedily become gracious to our nation ; and that thou amidst trials and plagues mayest confess that he alone is God ; and that in me and my brethren may end the wrath of the Almighty, which hath been justly brought upon our whole race. But the king, falling into a rage, handled him worse than all the rest, being exasperated at his mocking. So he also died pure, putting his whole trust in the Lord.

And last of all after her sons the mother died.

The Revolt. (1 Macc. ii.-iii.)

In those days rose up Mattathias a priest from Jerusalem, and he dwelt at Modin....And the king's officers, that were enforcing the apostasy, came into the city of Modin to sacrifice. And there came a Jew in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment. And Mattathias saw it, and his zeal was kindled, and he ran and slew him, and he killed the king's officer, and pulled down the altar. And Mattathias cried out in the city with a loud voice, saying, Whosoever is zealous for the Law, and maintaineth the covenant, let him come forth after me. And he and his sons fled into the mountains, and forsook all that they had in the city. Then many that sought after justice went down into the wilderness, to dwell there, they and their sons and their wives, because evils were multiplied upon them....

And Mattathias died in the hundred and forty-sixth year. And his son Judas, who was called Maccabeus, rose up in his stead. And all his brethren helped him, and so did all they that clave unto his father, and they fought with gladness the battle of Israel. And he won for his people great glory, and put on a breastplate as a giant, and girt his warlike harness about him, and set battles in array, protecting the army with his sword. And he was like a lion in his deeds, salvation prospered in his hands, and his memory is blessed for ever.

And Seron, the commander of the host of Syria, heard say that Judas had gathered a band of faithful men, and with a mighty army he came near unto the going up of Beth-horon. Then Judas went forth to meet him with a small company. And Judas said: With heaven it is all one to save by many or by few: for victory standeth not in the multitude of a host, but strength is from heaven. They come unto us in insolence and lawlessness, to destroy us and our wives and our children, but we fight for our lives and our laws. Now he leapt suddenly

upon them, and Seron and his army were discomfited... and the fear of Judas and his brethren began to fall upon the peoples round about them.

But when Antiochus heard these things he was full of indignation: and he sent and gathered together all the forces of his realm, an exceeding strong army....And Ptolemy, and Nicanor, and Gorgias, and with them forty thousand footmen and seven thousand horse, came and pitched near unto Emmaus. And the merchants of the country took silver and fetters and came into the Syrian camp to take the children of Israel for slaves....And Judas and his brethren saw that evils were multiplied, and he said: Gird yourselves and be valiant men, for it is better to die in battle than to look upon the evils of our nation and the holy place. And Gorgias took five thousand men and a thousand chosen horse and marched by night, to fall upon the army of the Jews suddenly. But Judas heard thereof, and with three thousand men fell upon the [main] Syrian camp. And the Syrians were discomfited and fled....And Judas and his host returned from pursuing after them, and he said unto the people, Be not greedy of the spoils, inasmuch as there is yet a battle before us, for Gorgias and his men are nigh unto us in the mountain. While Judas was yet speaking, there appeared a part of Gorgias' men looking out from the mountain, and they saw that their host had been put to flight, and that the Jews were burning their camp; and they fled all of them...and Israel had a great deliverance that day.

In the next year Lysias gathered together threescore thousand chosen footmen and five thousand horse, and they came unto Idumea and encamped at Bethzur. And Judas met them with ten thousand men. Then they joined battle, and there fell of the army of Lysias about five thousand men. Now when Lysias saw that his array was put to flight, and the boldness that had come upon them that were with Judas, and how they were ready either to live or to die nobly, he removed to Antioch [the Syrian capital].

The Re-dedication. (1 Macc. iv.)

But Judas and his brethren said, Behold, our enemies are discomfited : let us go up to cleanse the holy place, and to dedicate it afresh. And all the army was gathered together, and they went up unto mount Zion. And they saw the sanctuary laid desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest or as on one of the mountains, and the priests' chambers pulled down ; and they rent their clothes, and made great lamentation, and put ashes upon their heads, and fell on their faces to the ground, and blew with the solemn trumpets, and cried toward heaven. Then Judas appointed certain men to fight against those that were in the citadel, until he should have cleansed the holy place.

And he chose blameless priests, such as had pleasure in the law : and they cleansed the holy place, and bare out the stones of defilement into an unclean place. And they took counsel concerning the altar of burnt offerings, which had been profaned, what they should do with it : and there came into their mind a good counsel, that they should pull it down, lest it should be a reproach to them, because the Syrians had defiled it : and they pulled down the altar, and laid up the stones in the mountain of the house in a convenient place, until there should come a prophet to give an answer concerning them. And they took whole stones according to the law, and built a new altar after the fashion of the former ; and they built the holy place, and the inner parts of the house ; and they hallowed the courts. And they made the holy vessels new, and they brought the candlestick, and the altar of burnt offerings and of incense, and the table, into the temple. And they burned incense upon the altar, and they lighted the lamps that were upon the candlestick, and they gave light in the temple. And they set loaves upon the table, and spread out the veils, and finished all the works which they made.

And they rose up early in the morning, on the five and twentieth day of the ninth month, which is the month Cislev, in the hundred and forty and eighth year (i.e. of the Seleucidæan era = the year 165-4 before the now current era), and offered sacrifice according to the law upon the new altar of burnt offerings which they had made. At what time and on what day the Syrians had profaned it, even on that day was it dedicated afresh, with songs and harps and lutes, and with cymbals. And all the people fell upon their faces, and worshipped, and gave praise unto heaven, which had given them good success. And they kept the dedication of the altar eight days, and offered burnt offerings with gladness, and sacrificed a sacrifice of deliverance and praise. And they decked the forefront of the temple with crowns of gold and small shields, and dedicated afresh the gates and the priests' chambers, and made doors for them. And there was exceeding great gladness among the people, and the reproach of the Gentiles was turned away. And Judas and his brethren and the whole congregation of Israel ordained, that the days of the dedication of the altar should be kept in their seasons from year to year for the space of eight days, from the five and twentieth day of the month Cislev, with gladness and joy.

III. PRAYERS FOR VARIOUS OCCASIONS.

Introduction.

Some meditations and hymns, which occur in various forms of the Hebrew Prayer Book, are here included :

(a) The invocation : *At the Dawn I seek thee*, was written by Solomon Ibn Gabirol, who lived in Spain in the eleventh century. As is shown by the last words of this poem, it was intended immediately to precede that early passage in the morning prayer which begins *O my God, the soul which thou gavest me is pure* (P. B. p. 5). It will be noted that the initial letters of the poem form an acrostic on the author's name, Solomon (שלמה). The English version here printed is by Mrs R. N. Salaman.

(b) The meditation : *Lord ! unto thee are ever manifest my inmost heart's desires*, was written by Jehudah Halevi, who was born in Toledo about 1085 and died in Palestine about the year 1140. This meditation, one of the sublimest of this poet's prayers, appears in several liturgies for various occasions, among them the Day of Atonement. Some prayer books include it for daily use. The phrase with which the poem opens and so effectively ends is taken from Psalm xxxviii. 10. The translation is by Mrs H. Lucas.

(c) The hymn : *For we are thy people*, is used in the Ashcenazic liturgy for the New Year and Day of Atonement, but its terms are applicable to other occasions. It is (as the notes on the translation indicate) built up from Scriptural phrases describing the relationship between God and Israel ; it is a more elaborate specimen of the same kind of composition as is exhibited in the

hymn *There is none like our God* (P. B. p. 167). The order of the lines and the details of the words differ considerably in the various editions. The one here adopted is that given in the *Service of the Synagogue* edited by H. M. Adler and the late Arthur Davis (London, Routledge). Some other material has been derived, with permission, from the same source.

(d) The spirited poem: *All the world shall come to serve thee*, belongs to the period before Kalir (Zunz, *Literaturgeschichte der synagogalen Poesie*, p. 21). Rapoport and Sachs (*Beiträge zur Sprach- und Alterthumsforschung*, p. 78) suggest that the hymn may be dated in the eighth century. Its reference to the overthrow of images is thought by them to point to the Byzantine campaign of the Iconoclasts, led by Leo the Isaurian (717—741). The hymn, however, may merely be a poetical version of the second part of the *Aleinu* prayer. The hymn is alphabetical, the acrostic appearing in the first radical letter of the first verb in each clause. (For this reason, in order to retain a *vav* line, the mss. read—after the analogy of Psalm cxxxix. 20—וְיִמְרוּ for וְיִאמְרוּ in the *sixth* clause, and their spelling is also adopted in the Rödelheim Maḥzor. On the other hand there are two *zayin* lines in the version here printed, the first of these—וְיִבְחֶהוּ—is omitted in some texts.) The translation here given is by Mr I. Zangwill.

(e) The collection of texts beginning *Unto thee it was shown* is already referred to in the Prayer Book of Rashi (§ 308) as being said on the Rejoicing of the Law; in the same authority mention is also made of the alphabetical hymn beginning *God of Spirits*. The same form (with additions and variations) occurs in Vitry p. 456. See also note above on P. B. p. 143.

שָׁחַר אֲבִקְשֶׁךָ • צוּרִי וּמִשְׁגָּבִי אֶעֱרֹךְ לְפָנֶיךָ שָׁחַרִי
וְגַם-עֶרְבִי :

לְפָנֶי גִדְלָתְךָ אֶעֱמֵד וְאֶבְהִיל • בִּי-עֵינֶךָ תִּרְאֶה כָּל-
מַחְשְׁבוֹת לְבִי :

מִהֲזֶה אֲשֶׁר יוֹכַל הַלֵּב וְהַלְשׁוֹן לַעֲשׂוֹת • וּמִה־כָּחִי
רוּחִי בְּתוֹךְ קִרְבִּי :

הִנֵּה לְךָ תֵּיטֵב זְמַרְתִּי אֲנֹשׁ • עַל-כֵּן אֹרְךָ בְּעוֹד
תַּהֲיֶה נִשְׁמַת אֱלֹהִים בִּי :

At the dawn I seek thee,
Refuge, rock sublime ;
Set my prayer before thee in the morning,
And my prayer at eventime.

I before thy greatness
Stand and am afraid :
All my secret thoughts thine eye beholdeth
Deep within my bosom laid.

And withal what is it
Heart and tongue can do ?
What is this my strength, and what is even
This the spirit in me too ?

But indeed man's singing
May seem good to thee ;
So I praise thee, singing, while there dwelleth
Yet the breath of God in me.

יְיָ נִגְדֶדְךָ כָּל-תַּאֲוֹתַי . וְאִם לֹא אֶעֱלָנָה עַל-שִׁפְתַּי :
רְצוֹנְךָ אֲשַׁאלָה רַגַע . וְאֶגּוּעַ . וּמִי יִתֵּן וְתִבֹּא שְׁאֵלָתִי :
וְאֶפְקִיד אֶת-שָׂאֵר רוּחִי בִידְךָ . וְיִשְׁנָתִי וְעַרְבֵה-לִי
שְׁנָתִי : בְּרַחֲקֵי מִמֶּךָ מוֹתִי בְחַיִּי . וְאִם אֲדַבֵּק בְּךָ
חַיִּי בְּמוֹתִי :

אֲבָל לֹא אֲדַעָה בְּמָה אֶקְדֵּם . וּמַה-תִּהְיֶה עֲבוֹדָתִי
וְדָתִי : דִּרְכֶיךָ יְיָ לְמַדְנִי . וְשׁוּב מִמַּאֲסֵר סְכָלוֹת
שְׁבוּתִי : וְהוֹרְנִי בְּעוֹד יֵשׁ-בִּי יִכָּלֵת לְהַתְעַנּוֹת . וְאַל-
תִּבְזֶה עֲנוּתִי . בְּטָרֶם יוֹם אֲהִי עָלִי לְמִשְׁאֵ . וְיוֹם
יִכְבַּד קִצְתִּי עַל-קִצְתִּי . וְאֶפְנֶעַ בְּעַר כְּרָחִי . וְיֹאכֵל
עֲצָמֵי עֵשׂ . וְנִלְאוּ מִשְׁאֵתִי . וְאֶסַּע אֶל-מְקוֹם נָסְעוֹ
אֲבוֹתַי . וּבְמָקוֹם תַּחֲנוּתָם תַּחֲנוּתִי :

כִּגְר תּוֹשָׁב אֲנִי עַל-גֹּב אֲדָמָה . וְאוֹלָם כִּי בְּבִטְנָה
נִחַלְתִּי : נְעוּרֵי עַד-הַלּוּם עָשׂוּ לְנַפְשָׁם . וּמָתִי גַם-אֲנִי
אֶעֱשֶׂה לְנַפְשִׁי ? וְהָעוֹלָם אֲשֶׁר נָתַן בְּלִבִּי מִנְעֵנִי לְבִקֵּשׁ
אֲחֵרִיתִי :

וְאִיכָּה אֶעֱבֹד יוֹצְרִי . בְּעוֹדִי אֲסִיר יוֹצְרִי . וְעֹבֵד
תַּאֲוֹתִי ? וְאִיכָּה מַעֲלָה רָמָה אֲבַקֵּשׁ . וּמַחֵר תִּהְיֶה
רָמָה אֲחוּתִי ? וְאִיךָ יֵיטֵב בְּיוֹם טוֹבָה לְבָבִי . וְלֹא

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אֲדַע הַיֵּטֵב מִחֲרָתִי ? וְהַיָּמִים וְהַלֵּילוֹת עֲרָבִים לְכָלוֹת
אֶת־שְׁאָרִי עַד־כָּלוֹתִי • וְלָרוּחַ יִזְרוֹן מִחֲצִיתִי • וְלַעֲפָר
יִשְׁיבֹן מִחֲצִיתִי :

וְמָה אֶמַּר • וְיִצְרִי יִרְדְּפֵנִי בְּאוֹיֵב מִנְּעוּרִי עַד־
כָּלוֹתִי • וְמָה־לִּי בְּזֶמֶן אִם־לֹא רְצוֹנְךָ • וְאִם אֵינְךָ
מִנְּתִי • מִה־מִּנְּתִי ? אֲנִי מִמַּעֲשִׂים שׁוֹלָל וְעָרוֹם •
וְצִדְקָתְךָ לְבִדָּה הִיא כְּסוּתִי :
וְעוֹד מָה אֶצְרִיךְ לְשׁוֹן וְאַשְׁאֵל ? יי נִגְדֶּךָ כָּל־
תַּאֲוָתִי !

Lord! unto thee are ever manifest
My inmost heart's desires, though unexpress'd
In spoken words. Thy mercy I implore
Even for a moment—then to die were bless'd.

O! if I might but win that grace divine,
Into thy hand, O Lord, I would resign
My spirit then, and lay me down in peace
To my repose, and sweetest sleep were mine.

Afar from thee in midst of life I die,
And life in death I find, when thou art nigh.
Alas! I know not how to seek thy face,
Nor how to serve and worship thee, most High.

O lead me in thy path, and turn again
My heart's captivity, and break in twain
The yoke of folly: teach me to afflict
My soul, the while I yet life's strength retain.

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Despise not thou my lowly penitence :
Ere comes the day, when deadened every sense,
My limbs too feeble grown to bear my weight,
A burden to myself, I journey hence ;

When to the all-consuming moth a prey,
My wasted form sinks slowly to decay,
And I shall seek the place my fathers sought,
And find my rest there where at rest are they.

I am on earth a sojourner, a guest,
And my inheritance is in her breast,
My youth has sought as yet its own desires,
When will my soul's true welfare be my quest ?

The world is too much with me, and its din
Prevents my search eternal peace to win.
How can I serve my Maker when my heart
Is passion's captive, is a slave to sin ?

But should I strive to scale ambition's height,
Who with the worm may sleep ere fall of night ?
Or can I joy in happiness to-day
Who know not what may chance by morning's light ?

My days and nights will soon, with restless speed,
Consume life's remnant yet to me decreed :
Then half my body shall the winds disperse,
Half will return to dust, as dust indeed.

What more can I allege ? From youth to age
Passion pursues me still at every stage.
If thou art not my portion, what is mine ?
Lacking thy favour, what my heritage ?

Bare of good deeds, scorched by temptation's fire,
Yet to thy mercy dares my hope aspire :
But wherefore speech prolong, since unto thee,
O Lord, is manifest my heart's desire ?

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כִּי אָנוּ עַמֶּךָ וְאַתָּה אֱלֹהֵינוּ • אָנוּ בְנֶיךָ וְאַתָּה אָבִינוּ :
 אָנוּ עַבְדֶּיךָ וְאַתָּה אֲדֹנָנוּ • אָנוּ קְהִלָּתְךָ וְאַתָּה חֻלְקֵנוּ :
 אָנוּ נַחֲלָתְךָ וְאַתָּה גִּזְרֵנוּ • אָנוּ צֹאנְךָ וְאַתָּה רוֹעֵנוּ :
 אָנוּ כְרֶמֶךָ וְאַתָּה נוֹמְרָנוּ • אָנוּ פְּעֻלָּתְךָ וְאַתָּה יוֹצְרָנוּ :
 אָנוּ רְעִיתְךָ וְאַתָּה דוֹרְנוּ • אָנוּ סִגְלָתְךָ וְאַתָּה קְרֹבָנוּ :
 אָנוּ עַמֶּךָ וְאַתָּה מְלַכְנוּ • אָנוּ מַאֲמִירְךָ וְאַתָּה מַאֲמִירָנוּ :

We are thy people¹, and thou art our God²; we are thy children³, and thou art our father⁴.

We are thy servants⁵, and thou art our master⁶; we are thy congregation⁷, and thou art our portion⁸.

We are thine inheritance⁹, and thou art our lot¹⁰; we are thy flock¹¹, and thou art our shepherd¹².

We are thy vineyard¹³, and thou art our guardian¹⁴; we are thy work, and thou art our maker¹⁵.

We are thy beloved, and thou art our friend¹⁶; we are thy chosen¹⁷, thou art our nearest¹⁸.

We are thy subjects, thou art our King; we are thine acknowledged people, thou art our acknowledged Lord¹⁹.

¹ Exod. xxxiii. 12.

² Exod. xx. 2.

³ Deut. xiv. 1.

⁴ Jeremiah xxxi. 9.

⁵ Leviticus xxv. 55.

⁶ Mal. i. 6;

Ps. cxxiii. 2.

⁷ 1 Chr. xxviii. 8.

⁸ Zech. ii. 16.

⁹ Deut. ix. 29.

¹⁰ Cf. Ps. xvi. 5, 6.

¹¹ Ezek. xxxiv. 31,

Ps. c. 3.

¹² Ps. xxiii. 1, lxxx. 2.

¹³ Isaiah v. 7.

¹⁴ Ps. cxxi. 4.

¹⁵ Is. xlv. 9, 11.

¹⁶ From several passages in the Song of Songs—according to the allegorical interpretation of the book.

¹⁷ Exod. xix. 5.

¹⁸ Deut. iv. 7.

¹⁹ Cf. Deut. xxvi. 17, 18.

וַיֵּאתִיו כָּל לְעִבְדֶּךָ • וַיְבָרְכוּ שֵׁם כְּבוֹדֶךָ • וַיְגִידוּ
בְּאֵיִם צִדְקָתְךָ • וַיְדַרְשׁוּךָ עַמִּים לֹא יִדְעוּךָ • וַיְהַלְלוּךָ
כָּל אֲפִסֵּי אֲרֶץ • וַיֹּאמְרוּ תָמִיד יִגְדֵּל יי : וַיִּזְבְּחוּ לְךָ
אֶת זִבְחֵיהֶם • וַיִּזְנְחוּ אֶת עֲצִיבֵיהֶם • וַיַּחֲפְרוּ עִם
פְּסִילֵיהֶם : וַיֵּטּוּ שֶׁכֶם אֶחָד לְעִבְדֶּךָ • וַיִּירָאוּךָ עִם
שֶׁמֶשׁ מִבִּקְשֵׁי פָנֶיךָ • וַיִּפְּרוּ כַּח מַלְכוּתְךָ • וַיִּלְמְדוּ
תוֹעִים בִּינָה : וַיִּמְלְלוּ אֶת גְּבוּרַתְךָ • וַיִּנְשְׂאוּךָ מִתַּנְשֵׂא
לְכָל לְרֹאשׁ • וַיִּסְלְדוּ בַּחֲלִילָה פָנֶיךָ • וַעֲטָרוּךָ גֹּזֶר
תִּפְאָרָה : וַיַּפְּצוּהוּ הָרִים רָנָה • וַיִּצְהְלוּ אֵיִם בְּמִלְכָּךָ •
וַיִּקְבְּלוּ עַל מַלְכוּתְךָ עֲלֵיהֶם • וַיְרוֹמְמוּךָ בְּקֹהֵל עִם :
וַיִּשְׁמְעוּ רְחוּקִים וַיָּבֹאוּ • וַיִּתְּנוּ לְךָ כֶּתֶר מְלוּכָה :

All the world shall come to serve thee
And bless thy glorious Name,
And thy righteousness triumphant
The islands shall acclaim.
And the peoples shall go seeking
Who knew thee not before,
And the ends of earth shall praise thee,
And tell thy greatness o'er.
They shall build for thee their altars,
Their idols overthrown,
And their graven gods shall shame them,
As they turn to thee alone.
They shall worship thee at sunrise,
And feel thy Kingdom's might,
And impart their understanding
To those astray in night.

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They shall testify thy greatness,
 And of thy power speak,
 And extol thee, shrined, uplifted,
 Beyond man's highest peak.
 And with reverential homage,
 Of love and wonder born,
 With the ruler's crown of beauty
 Thy head they shall adorn.

With the coming of thy Kingdom
 The hills shall break into song,
 And the islands laugh exultant
 That they to God belong.
 And all their congregations
 So loud thy praise shall sing,
 That the uttermost peoples, hearing,
 Shall hail thee crownèd King.

The main Scriptural references or reminiscences are : line 1, Isaiah xli. 1-5 ; line 4, the *islands* Isaiah xlii. 12 and often, referring in the first instance to the islands and coast towns of the Mediterranean and thence more generally to remote habitable lands ; line 6, Isaiah lv. 5 ; line 9, Malachi i. 11 ; line 12 (in Heb. אֲחֵרִים) Zephaniah iii. 9 ; line 13, Ps. lxxii. 5 ; line 15, Isaiah xxix. 24 (the translation follows the reading וְיִלְמְדוּ as in the Rödelheim Maḥzor) ; l. 17, Ps. cvi. 2 ; line 20, 1 Chr. xxix. 11 ; line 21, Job vi. 10 ; lines 24-25, Isaiah xxviii. 5 ; line 26, Isaiah xlv. 23 and often ; line 31, Isaiah lxvi. 19.

אַתָּה הָרִאָתָּ לְדַעַת כִּי יי הוּא הָאֱלֹהִים אֵין עוֹד
מִלְבָּדוֹ: לַעֲשֵׂה נִפְלְאוֹת גְּדִלוֹת לְבָדוֹ כִּי לְעוֹלָם
חֲסִדוֹ: אֵין כָּמוֹךָ בָּאֱלֹהִים אֲדָנִי וְאֵין כַּמַּעֲשִׂיךָ:
יְהִי כְבוֹד יי לְעוֹלָם יִשְׁמַח יי בַּמַּעֲשָׂיו: יְהִי שֵׁם
יי מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם: יְהִי יי אֱלֹהֵינוּ עֲמָנוּ
כַּאֲשֶׁר הָיָה עִם אֲבוֹתֵינוּ אֵל יַעֲזֹבֵנוּ וְאֵל יִשְׁעֵנוּ:
וְאָמְרוּ הוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׂרָאֵל וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן
הַגּוֹיִם לְהוֹדוֹת לְשֵׁם קְדוֹשְׁךָ לְהַשְׁתַּבֵּחַ בְּתִהְלָתְךָ:
יי מִלְךָ יי מִלְךָ יי יְמִלֶךְ לְעוֹלָם וָעֶד:
יי עוֹ לַעֲמּוֹ יִתֵּן יי יְבָרֶךְ אֶת עַמּוֹ בְּשָׁלוֹם:
וַיְהִי נָא אֲמָרֵינוּ לְרָצוֹן לִפְנֵי אֲדוֹן כָּל:

Unto thee it was shown, that thou mightest know that
the Lord he is God, there is none else beside him¹.
(O give thanks) to him who alone doeth great marvels,
for his loving-kindness endureth for ever².
There is none like unto thee among the gods, O Lord;
and there are no works like unto thine³.
Let the glory of the Lord endure for ever; let the Lord
rejoice in his works⁴.
Let the name of the Lord be blessed from this time forth
and for evermore⁵.

¹ Deut. iv. 35.

² Ps. cxxxvi. 4.

³ Ps. lxxxvi. 8.

⁴ Ps. civ. 31.

⁵ Ps. cxiii. 2.

ccliv *Prayers for Various Occasions.*

The Lord our God be with us, as he was with our fathers :
let him not leave us nor forsake us¹.

And say ye, Save us, O God of our salvation, and gather
us and deliver us from the nations, to give thanks
unto thy holy name, and to triumph in thy praise².

The Lord reigneth, the Lord hath reigned, the Lord
shall reign for ever and ever³.

The Lord will give strength unto his people, the Lord
will bless his people with peace⁴.

And may our words, we pray, be acceptable before the
Lord of all⁵.

¹ 1 Kings viii. 57.

² 1 Chr. xvi. 35.

³ See note P.B. p. 111.

⁴ Ps. xxix. 11.

⁵ Adapted from Ps. xix. 15.

וַיְהִי בְנִסְעֵי הָאָרֶץ וַיֹּאמֶר מֹשֶׁה קוּמָה יְיָ וַיִּפָּצוּ אֵיבֶיךָ
וַיִּנָּסוּ מִשְׁנֵאֵיךָ מִפָּנֶיךָ : קוּמָה יְיָ לִמְנוּחָתְךָ אֶתָּה
וְאֶרְוֹן עֶזְךָ : בְּהִנֵּךְ יִלְבָּשׁוּ צַדִּיק וְחֹסִידֶיךָ יִרְגְּנוּ :
בְּעֶבֶר דָּוִד עֲבָדְךָ אֵל תָּשֵׁב פָּנָי מִשִּׁיחָךָ : וַאֲמַר
בַּיּוֹם הַזֶּה הִנֵּה אֱלֹהֵינוּ זֶה קוֹיֵנוּ לוֹ וַיִּשְׁעֵנוּ זֶה
יְיָ קוֹיֵנוּ לוֹ נִגִּילָה וְנִשְׂמָחָה בִּישׁוּעָתוֹ : מַלְכוּתְךָ
מַלְכוּת כָּל עֲלָמִים וּמִמְשִׁלְתְּךָ בְּכָל דּוֹר וָדוֹר :

And it came to pass when the ark set forward, that Moses said, Rise up, O Lord, and thine enemies shall be scattered, and they that hate thee shall flee before thee¹.

Arise, O Lord, unto thy resting place, thou and the ark of thy strength².

Let thy priests be clothed with righteousness, and let thy loving ones exult³.

For the sake of David thy servant, turn not away the face of thine anointed⁴.

And it shall be said in that day, Lo, this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation⁵.

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations⁶.

בִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וְדָבָר יְיָ מִירוּשָׁלַם :

אֲב הַרְחָמִים הִטִּיבָה בְּרִצּוֹנְךָ אֶת צִיּוֹן תִּבְנֶה חוֹמוֹת

יְרוּשָׁלַם : בִּי בָךְ לְבַד בְּטַחָנוּ מֶלֶךְ אֵל רַם וְנִשְׂא

אֲדוֹן עוֹלָמִים :

For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem⁷.

Father of mercies, do good in thy favour unto Zion ; build thou the walls of Jerusalem. For in thee alone do we trust, O King, high and exalted God, Lord of worlds⁸.

¹ Numbers x. 35.

⁴ Ps. cxxxii. 10.

⁷ Isaiah ii. 3.

² Ps. cxxxii. 8.

⁵ Isaiah xxv. 9.

⁸ See note on P.B. page 143.

³ *ib.* 9.

⁶ Ps. cxlv. 13.

אָנָא יי הוֹשִׁיעָה נָא : אָנָא יי הַצְלִיחָה נָא :

אָנָא יי עֲנֵנוּ בְיוֹם קִרְאָנוּ :

אֱלֹהֵי הַרוּחוֹת הַוְשִׁיעָה נָא : בּוֹחֵן לְבָבוֹת הַצְלִיחָה נָא :

גּוֹאֵל חָזַק עֲנֵנוּ בְיוֹם קִרְאָנוּ :

דּוֹבֵר צְדָקוֹת הַוְשִׁיעָה נָא : הַדּוֹר בְּלִבוֹשׁוֹ הַצְלִיחָה נָא :

וְתִיק וְחֹסִיד עֲנֵנוּ בְיוֹם קִרְאָנוּ :

יָד וְיִשָּׁר הַוְשִׁיעָה נָא : חוֹמֵל דְּלִים הַצְלִיחָה נָא :

טוֹב וּמַטִּיב עֲנֵנוּ בְיוֹם קִרְאָנוּ :

יֹדֵעַ מַחֲשָׁבוֹת הַוְשִׁיעָה נָא : כְּבִיר וְנָאוֹר הַצְלִיחָה נָא :

לּוֹבֵשׁ צְדָקוֹת עֲנֵנוּ בְיוֹם קִרְאָנוּ :

מְלַךְ עוֹלָמִים הַוְשִׁיעָה נָא : נָאוֹר וְאֲדִיר הַצְלִיחָה נָא :

סוֹמֵךְ נוֹפְלִים עֲנֵנוּ בְיוֹם קִרְאָנוּ :

עוֹזֵר דְּלִים הַוְשִׁיעָה נָא : פּוֹדֶה וּמַצִּיל הַצְלִיחָה נָא :

צוֹר עוֹלָמִים עֲנֵנוּ בְיוֹם קִרְאָנוּ :

קְדוֹשׁ וְנוֹרָא הַוְשִׁיעָה נָא : רַחוּם וְחַנּוּן הַצְלִיחָה נָא :

שׁוֹמֵר הַבְּרִית עֲנֵנוּ בְיוֹם קִרְאָנוּ :

תּוֹמֵךְ תְּמִימִים הַוְשִׁיעָה נָא : תִּקְיָף לְעַד הַצְלִיחָה נָא :

תְּמִים בְּמַעֲשָׂיו עֲנֵנוּ בְיוֹם קִרְאָנוּ :

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Save, O Lord ! O Lord, send prosperity¹.

Answer us, O Lord, on the day when we call² !

God of spirits³, save ! Prover of hearts⁴, send prosperity !
Mighty Redeemer⁵, answer us in the day when we
call !

Speaker of Righteousness⁶, save ! Apparellled in glory⁷,
send prosperity ! Firm and Merciful⁸, answer us
on the day when we call !

Pure and Upright⁹, save ! Pitier of the poor¹⁰, send
prosperity ! Good and Beneficent¹¹, answer us on
the day when we call !

Knower of thoughts¹², save ! Strong and Radiant¹³, send
prosperity ! Clad in Righteousness¹⁴, answer us on
the day when we call !

King of Worlds¹⁵, save ! Resplendent, Majestic¹⁶, send
prosperity ! Upholder of the falling¹⁷, answer us on
the day when we call !

Helper of the needy¹⁸, save ! Redeemer and Deliverer¹⁹,
send prosperity ! Rock everlasting²⁰, answer us on
the day when we call !

Holy and Revered²¹, save ! Merciful and Gracious²²,
send prosperity ! Keeper of the Covenant²³, answer
us on the day when we call !

Sustainer of the single-hearted²⁴, save ! Omnipotent for
ever²⁵, send prosperity ! Perfect in thy doings²⁶,
answer us on the day when we call !

¹ Ps. cxviii. 25.

² Adapted from Ps. xx. 10.

³ Num. xvi. 22 ; in closer accord with the text, this hymn in
Mahzor Vitry, p. 457, begins אֵל אֱלֹהֵי הַרוּחֹת.

⁴ Adap. from Ps. vii. 10, etc.

⁵ Adap. from Prov. xxiii. 11, Jeremiah l. 34 ; comp. use of
phrase in Amidah, P.B. p. 47.

⁶ Adap. from Is. xlv. 19.

⁷ Is. lxiii. 1.

⁸ The word נְחִיץ is not Biblical, but it is found in the Hebrew
text of Ecclus. xxxvi. 25. It signifies enduring, faithful.

⁹ Job viii. 6 ; Prov. xxi. 8.

¹⁰ Adap. from several texts.

¹¹ Ps. cxix. 68. See T. B. Berachoth, 46 b. Compare use in
P.B. p. 283 and p. 292.

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¹² Adap. from Ps. xciv. 11.

¹³ Job xxxvi. 5 and Ps. lxxvi. 5.

¹⁴ Adap. from Ps. civ. 1, Is. lix. 17.

¹⁵ Adap. from Ps. cxlv. 13.

¹⁶ Adap. from Ps. lxxvi. 5.

¹⁷ Adap. from Ps. cxlv. 14 ; comp. use in Amidah, P.B. p. 45.

¹⁸ Adap. from Is. xxv. 4. ¹⁹ Ps. xxxiv. 23 and xxxv. 10.

²⁰ Is. xxvi. 4. ²¹ Ps. cxi. 9.

²² Exod. xxxiv. 6. ²³ Deut. vii. 9.

²⁴ Adap. from Ps. xli. 13.

²⁵ The word כִּי־יָדָה (powerful) is Biblical (Eccles. vi. 10), but it is more common in Aramaic.

²⁶ Adap. from Ps. xviii. 31, Deut. xxxii. 4.

IV. TABLE HYMNS.

Introduction.

The Jewish Table Song was a bridge between the sacred and the secular. It was at once a hymn and a glee. Musical and vocal accompaniments to meals were common in ancient, as they are not unusual in modern, times. The Rabbinic sources record specific instances of the singing of Psalms and Acrostics at table (Midrash Rabba, Ruth vi., T. J. Hagigah ii. § 1). Philo, too, in his account of the Jewish Therapeutae, lovingly insists on their habit of singing table hymns. The Mishnah refers to the practice of holding religious conversations at table (Aboth iii. 4, P. B. p. 191). In the mediæval Jewish consciousness, moreover, the separation between secular and sacred was scarcely admitted. The inter-penetration of ordinary life with divine thoughts was nowhere more manifest than in the conception of the table as an altar (Menaḥoth 97 a). Geniality and reverence, warmth and earnestness, are combined into a harmony in the Table Songs which began to abound in the tenth century. Several are included in the Maḥzor Vitry (§§ 158, 194, 203). These songs or *zemiroth* were chiefly written for the Sabbath and festivals. The ideas associated with the Sabbath (see above, notes on the Inauguration of the Sabbath) give a mystical touch to some of these Zemiroth. An excellent collection of these, with metrical German renderings and notes will be found in L. Hirschfeld's *Die häuslichen Sabbathgesänge*.

Here, a few of the most popular of these hymns are included:

(a) The hymn *Rock from whose store we have eaten* is of unknown authorship. It is based on the paragraphs of the Grace after Meals, and the refrain is made up from the first phrase of the Grace and the verse (2 Kings iv. 44) which comes towards the close of the Grace in the Sephardic version. As Baer (p. 205) points out there is no reference to the Sabbath in this hymn, which is, he adds, appropriate for any occasion. The translation is by Mrs R. N. Salaman (some phrases and the metre being taken from a rendering by Mr I. Zangwill).

(b) The Aramaic hymn *God of the World* was composed by Israel Najara (the initial letters of the verses from the name Israel). He lived in Palestine in the second part of the sixteenth century.

(c) Abraham Ibn Ezra was the author of the poem *If we the Sabbath keep with faithful hearts*. Ibn Ezra (twelfth century), a writer in several branches of literature, enriched the liturgy with many hymns. The author's name is given in acrostic simply as Abraham, but all authorities agree in assigning it to Ibn Ezra (cf. Vitry, p. 178).

(d) This poem, *This day is for Israel light and rejoicing*, is remarkable for the lyric pathos of its second verse. It introduces the idea of the *over-soul*, which resides in man during the Sabbath (T. B. Beṣa 16, Taanith 27)—the Sabbath quietude and delight raise the soul as it were to a higher spiritual sphere. The author of the poem is named in the acrostic "Isaac," and Zunz includes this author among the writers of the thirteenth century (*Literaturgeschichte* 555). Hirschfeld attributes the hymn to Isaac Luria (sixteenth century). He detects the name Luria in the fourth verse. He also suggests the reading חַיִּים for חַיִּים at the beginning of the fifth verse, thus completing the acrostic signature to יצחק לוריא חזק. The translation is by Mrs R. N. Salaman.

צור מִשְׁלוֹ אֶכְלָנוּ • בָּרְכוּ אֱמוּנֵי • שְׁבַעֲנוּ וְהוֹתַרְנוּ •
בְּדָבָר יי :

הֵזֵן אֶת־עוֹלָמוֹ • רוֹעֵנוּ אֲבִינוּ • אֶכְלָנוּ אֶת־לֶחֶמוֹ •
וַיִּינוּ שְׁתִּינוּ • עַל־כֵּן נֹדֶה לְשִׁמוֹ • וְנִהְלָלוּ בְּפִינוּ •
אֲמַרְנוּ וְעָנִינוּ אִין־קְדוֹשׁ בִּי :

צור מִשְׁלוֹ אֶכְלָנוּ • בָּרְכוּ אֱמוּנֵי • שְׁבַעֲנוּ וְהוֹתַרְנוּ •
בְּדָבָר יי :

בְּשִׁיר וְקוֹל תּוֹדָה • נִבְרַךְ אֱלֹהֵינוּ • עַל אֶרֶץ חֲמֻדָּה •
שֶׁהִנְחִיל לְאֲבוֹתֵינוּ • מִזֶּן וְצִידָה • הַשְׁבִּיעַ לְנַפְשֵׁנוּ •
חֲסִדוֹ גָּבַר עָלֵינוּ • וְאַמֶּת יי :

צור מִשְׁלוֹ אֶכְלָנוּ • בָּרְכוּ אֱמוּנֵי • שְׁבַעֲנוּ וְהוֹתַרְנוּ •
בְּדָבָר יי :

רַחֵם בְּחֶסֶדְךָ • עַל עַמְּךָ צוּרְנוּ • עַל צִיּוֹן מִשְׁכַּן •
בְּבוֹרְךָ • וְבֹל בֵּית תְּפִאֲרָתְנוּ • בְּנִדְוֹר עֲבֹדְךָ • יְבֹא •
וַיִּגְאֲלָנוּ • רוּחַ אֶפְרָיִם • מִשִּׁיחַ יי :

צור מִשְׁלוֹ אֶכְלָנוּ • בָּרְכוּ אֱמוּנֵי • שְׁבַעֲנוּ וְהוֹתַרְנוּ •
בְּדָבָר יי :

יִבְנֶה הַמְּקֹדֶשׁ • עִיר צִיּוֹן תְּמִלָּא • וְשֵׁם נָשִׁיר נָשִׁיר

חֲדָשׁ • וּבִרְנָנָה נִעְלָה • הֶרְחֵמֶן הַנִּקְדָּשׁ • יִתְפַּרֵּךְ
 וַיִּתְעַלָּה • עַל כּוֹס יַיִן מֵלֵא • בְּבִרְכַּת יי :
 צוּר מִשְׁלוֹ אֶבְלָנוּ • בָּרְכוּ אֱמוּנֵי • שְׁבַעְנוּ וְהוֹתֵרְנוּ •
 בְּדָבָר יי :

Rock from whose store we have eaten—

Bless him, my faithful companions.

Eaten have we and left over—

This was the word of the Lord.

Feeding his world like a shepherd—

Father whose bread we have eaten,

Father whose wine we have drunken.

Now to his name we are singing,

Praising him loud with our voices,

Saying and singing for ever :

Holy is none like the Lord.

Rock from whose store we have eaten, etc.

Singing with sound of thanksgiving,

Bless we our God for the good land

Given of old to our fathers ;

Bless we him now who has given

Food for our hunger of spirit ;

Strong over us is his mercy,

Mighty the truth of the Lord.

Rock from whose store we have eaten, etc.

Mercy, O Rock, for thy people !

Pity the place of thy glory,

Zion, the house of our beauty.

Soon shall he come to redeem us—

Offspring of David, thy servant,

He that is breath of our spirit—

Send thine anointed, O Lord !

Rock from whose store we have eaten, etc.

O that the Temple were builded,
 Filled again Zion our city—
 There a new song shall we sing him,
 Merciful, holy and blessed,—
 Bless we him now and for ever,
 Over the full brimming wine-cup,
 Blest as we are of the Lord.

*Rock from whose store we have eaten,
 Bless him, my faithful companions—
 Eaten have we and left over—
 This was the word of the Lord.*

The main scriptural references are : Refrain, see introduction; *my faithful companions*, cf. 2 Sam. xx. 19. *There is none holy as the Lord*, 1 Sam. ii. 2. *The good land* (Heb. הַטֶּמֶד הַטוֹבָה) Jeremiah iii. 19 etc. *Strong over us is his mercy*, Ps. cxvii. 2. *Zion the house of our beauty*, Isaiah lxiii. 15. *Offspring of David, thy servant*, a Messianic reference, cf. Jer. xxxiii. 15. *The breath of our spirit etc.* (lit. *the breath of our nostrils*) Lamentations iv. 20. *Filled again Zion*, i.e. either repopulated or filled with righteousness, Isaiah xxxiii. 5. *Over the full brimming wine-cup* refers to the cup of wine (called *cup of blessing*) taken after the grace (Pesahim 103 a).

יְהִי רַבּוֹן עָלֶם וְעֹלָמָיָא • אַנְתָּ הוּא מַלְכָּא מְלָךְ
מַלְכֵיָא : עוֹבֵד גְּבוּרַתְךָ וְתַמְהֵיָא • שְׁפִיר קִדְמָךְ
לְהַחְיֶיהָ :

יְהִי רַבּוֹן עָלֶם וְעֹלָמָיָא • אַנְתָּ הוּא מַלְכָּא מְלָךְ
מַלְכֵיָא :

שְׁבַחְחִין אֲסֹדֶר צִפְרָא וְרַמְשָׁא • לָךְ אֱלֹהָא קִדְיֵשָׁא דִּי
בְרָא כָל־נַפְשָׁא • עִירִין קִדְיֵשִׁין וּבְנֵי אֲנָשָׁא • חַיּוֹת
בְּרָא וְעוֹפֵי שָׁמַיָא :

יְהִי רַבּוֹן עָלֶם וְעֹלָמָיָא • אַנְתָּ הוּא מַלְכָּא מְלָךְ
מַלְכֵיָא :

רַבְרַבִּין עוֹבְדִיךָ וְתַקִּיפִין • מַכְךָ רַמְיָא זָקַף בְּפִיפִין •
לוֹ יֵחַא גְּבַר שְׁנִין אֲלָפִין • לָא יַעַל גְּבוּרַתְךָ בְּחַשְׁבָּנֵיָא :
יְהִי רַבּוֹן עָלֶם וְעֹלָמָיָא • אַנְתָּ הוּא מַלְכָּא מְלָךְ
מַלְכֵיָא :

אֱלֹהָא דִּי לֵיהּ יָקָר וּרְבוּתָא יִנְפָּרַק יְת־עָנְךָ מִפֶּם
אֲרִיּוֹתָא • וְאַפֵּק יְת־עַמְךָ מִגּוֹא גְלוּתָא • עַמְךָ דִּי
בְּחִרְתָּ מִכָּל־אַמֵּיָא :

יְהִי רַבּוֹן עָלֶם וְעֹלָמָיָא • אַנְתָּ הוּא מַלְכָּא מְלָךְ
מַלְכֵיָא :

לְמִקְדָּשְׁךָ תֹּב וּלְקִדְשׁ קִדְשֵׁינוּ אֶתֶר דִּי בֵּה יַחֲדוּן
 רוֹחִין וְנַפְשֵׁין וְיוֹמְרוֹן שִׁירֵין וְרַחֲשֵׁין בִּירוּשָׁלַם
 קִרְתָּא דִּישְׁפָּרִיא :

יְה רַבּוֹן עָלַם וְעַלְמֵיָא אַנְתָּ הוּא מַלְכָּא מְלָךְ
 מַלְכֵּיָא :

God of the World, eternity's sole Lord!

King over kings, be now thy Name adored!

Blessed are we to whom thou dost accord

This gladsome time thy wondrous ways to scan!

God of the World, etc.

Early and late to thee our praises ring,

Giver of life to every living thing!

Beasts of the field, and birds that heavenward wing,

Angelic hosts and all the sons of man!

God of the World, etc.

Though we on earth a thousand years should dwell,

Too brief the space, thy marvels forth to tell!

Pride thou didst lower, all the weak who fell

Thy hand raised up e'er since the world began!

God of the World, etc.

Thine is the power, thine the glory be!

When lions rage, O deign thy flock to free!

Thine exiled sons O take once more to thee,

Choose them again as in thine ancient plan!

God of the World, etc.

Turn to thy city, Zion's sacred shrine!

On yon fair mount again let beauty shine!

There, happy throngs their voices shall combine,

There, present joy all former ill shall ban!

God of the World, eternity's sole Lord!

King over kings, be now thy Name adored!

The Scriptural terms in this hymn are chiefly taken from the Book of Daniel.

כִּי אֲשַׁמְרָה שַׁבָּת אֵל יִשְׁמְרֵנִי • אֹת הִיא לְעוֹלָמִי
עַד בֵּינוּ וּבֵינִי :

אָסוּר מִצֵּא חֶפֶץ מַעֲשׂוֹת דְּרָכִים • גַּם מִלְדָּבָר בּוֹ
דְּבָרֵי צָרִים • דְּבָרֵי סְחוּרָה אַף דְּבָרֵי מְלָכִים •
אֶהְיֶה בְּתוֹרַת אֵל וּתְחַכְמֵנִי :

כִּי אֲשַׁמְרָה שַׁבָּת אֵל יִשְׁמְרֵנִי • אֹת הִיא לְעוֹלָמִי
עַד בֵּינוּ וּבֵינִי :

בּוֹ אֶמְצָא תְּמִיד נֶפֶשׁ לְנֶפֶשׁ • הִנֵּה לְדוֹר רִאשׁוֹן
נָתַן קְדוּשָׁה מוֹפֵת • בָּתֵּת לָחֶם מִשְׁנֶה בְּשֵׁשִׁי • כָּכָה
בְּכָל-שָׁשִׁי יִכְפִּיל מְזוֹנִי :

כִּי אֲשַׁמְרָה שַׁבָּת אֵל יִשְׁמְרֵנִי • אֹת הִיא לְעוֹלָמִי
עַד בֵּינוּ וּבֵינִי :

רָשָׁם בְּדַת הָאֵל חוֹק אֶל-סִגְנוֹ • בּוֹ לַעְרוֹךְ לָחֶם
פָּנִים לְפָנָיו • גַּם בּוֹ לְהִתְעַנּוֹת עַל פִּי גְבוּנָיו, אָסוּר •
לְבַד מִיּוֹם בְּפֹר עֲוֹנִי :

כִּי אֲשַׁמְרָה שַׁבָּת אֵל יִשְׁמְרֵנִי • אֹת הִיא לְעוֹלָמִי
עַד בֵּינוּ וּבֵינִי :

הוא יום מְכַבֵּד הוא יום תַּעֲנוּגִים • לֶחֶם וַיֵּין טוֹב
 בָּשָׂר וְדָגִים • מִתְאַבְּלִים בּוֹ הֵם אַחֲרֵי נְסוּגִים • כִּי
 יוֹם שְׂמֵחוֹת הוּא וַיִּשְׂמְחֵנִי :

כִּי אֲשַׁמְרָה שַׁבָּת אֵל יִשְׁמְרֵנִי • אוֹת הִיא לְעוֹלָמִי
 עַד בֵּינוּ וּבֵינִי :

מִחַל מְלֶאכָה בּוֹ סוּפוֹ לַהֲבֵרִית • עַל כֵּן אֶכְפֵּס בּוֹ
 לְבִי כְּבֵרִית • אֶתְפַּלֵּל אֶל-אֵל עֲרֵבִית וְשַׁחֲרִית •
 מוֹסֵף וְגַם מְנַחָה הוּא יַעֲנֵנִי :

כִּי אֲשַׁמְרָה שַׁבָּת אֵל יִשְׁמְרֵנִי • אוֹת הִיא לְעוֹלָמִי
 עַד בֵּינוּ וּבֵינִי :

*If we the Sabbath keep with faithful heart,
 The Lord will Israel keep with love divine;
 Of his good grace and our true loyalty
 O let this day for ever prove the sign !*

The daily round its restless turmoil ends,
 Our ears are closed to wordly battle-cries;
 From toil set free, the hour we dedicate
 To ponder on the Law that maketh wise.

If we the Sabbath keep etc.

Then wondrous memories refresh our soul,
 Of manna, on our sires conferred of yore;
 For us, as for our fathers, Heaven provides
 A double portion for the Sabbath store.

If we the Sabbath keep etc.

The shew-bread every week the Priests arrayed
Anew upon the Table, 'twas God's word;
So we nor grieve nor fast on Sabbath days,
But feast around the Table of the Lord.

If we the Sabbath keep etc.

O honoured day, that sets our heart aglow!
O day of joy, ordained to make us glad!
With bread and wine we greet thee and good cheer,
A traitor he, whose Sabbath heart is sad!

If we the Sabbath keep etc.

At eve and morn and noon our prayers ascend,
A loving answer God on us bestows;
Our heart with Sabbath balsam let us lave,
And find a solace for all earthly woes!

*If we the Sabbath keep with faithful heart,
The Lord will Israel keep with love divine;
Of his good grace and our true loyalty
O let this day for ever prove the sign!*

The Sabbath as a *sign* between God and Israel is taken from Exod. xxxi. 13, 17. For some of the ideas in the hymn see T. B. Sabbath 113 *b*, 150 *b*, Shulhan Aruch, O. Hayyim § 307. For the allusion to the manna see Exod. xvi. 5.

יום זה לישראל אורה ושמחה • שבת מנוחה :
 צוית פקודים במעמד סיני • שבת ומועדים לשמור
 בכל-שני • לערוך לפני משאת וארוחה • שבת
 מנוחה :

יום זה לישראל אורה ושמחה • שבת מנוחה :
 חמדת הלבבות לאמה שבורה • לנפשות נכאבות
 נשמה יתרה • לנפש מצרה יסיר אנחה • שבת
 מנוחה :

יום זה לישראל אורה ושמחה • שבת מנוחה :
 קדשת ברכת אותו מפל-ימים • בשששת כלית מלאכת
 עולמים • בו מצאו עגומים השקט ובטחה • שבת
 מנוחה :

יום זה לישראל אורה ושמחה • שבת מנוחה :
 לאסור מלאכה צויתנו נורא • אזהה הוד מלוכה
 אם שבת אשמורה • אקריב שי למורא • מנחה
 מרקחה • שבת מנוחה :

יום זה לישראל אורה ושמחה • שבת מנוחה :

חֲדָשׁ מִקֳדְשָׁנוּ • זָכָרָה נִחְרָבֶת • טוֹבָד מוֹשִׁיעֵנוּ תָנָה
 לְנַעֲצָבֶת • בְּשַׁבָּת יוֹשָׁבֶת בְּזִמְרֵי וְשִׁבְחָה • שַׁבָּת
 מְנוּחָה :

יוֹם זֶה לְיִשְׂרָאֵל אוֹרָה וְשִׂמְחָה • שַׁבָּת מְנוּחָה :

*This day is for Israel light and rejoicing,
 A Sabbath of rest.*

Thou badest us standing assembled at Sinai
 That all the years through we should keep thy
 behest—

To set out a table full-laden, to honour
 The Sabbath of rest.

*This day is for Israel light and rejoicing,
 A Sabbath of rest.*

Treasure of heart for the broken people,
 Gift of new soul for the souls distrest,
 Soother of sighs for the prisoned spirit—
 The Sabbath of rest.

*This day is for Israel light and rejoicing,
 A Sabbath of rest.*

When the work of the worlds in their wonder was
 finished,

Thou madest this day to be holy and blest,
 And those heavy-laden found safety and stillness,
 A Sabbath of rest.

*This day is for Israel light and rejoicing,
 A Sabbath of rest.*

If I keep Thy command I inherit a kingdom,
 If I treasure the Sabbath I bring Thee the best—
 The noblest of offerings, the sweetest of incense—
 A Sabbath of rest.

*This day is for Israel light and rejoicing,
 A Sabbath of rest.*

Restore us our shrine—O remember our ruin
And save now and comfort the sorely opprest
Now sitting at Sabbath, all singing and praising
The Sabbath of rest.

*This day is for Israel light and rejoicing,
A Sabbath of rest.*

For the Talmudic references see Introduction. Among the Scriptural references are Esther viii. 16, Psalm lxxvi. 12, cxix. 4, Genesis ii. 2, xliii. 34, Exod. xx. 10, Jeremiah xl. 5, xlviii. 41.

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THE AUTHORISED
DAILY PRAYER BOOK
OF THE
UNITED HEBREW CONGREGATIONS
OF THE BRITISH EMPIRE.

THE AUTHORISED
DAILY PRAYER BOOK

OF THE

UNITED HEBREW CONGREGATIONS OF
THE BRITISH EMPIRE,

WITH A NEW TRANSLATION BY THE

REV. S. SINGER.

PUBLISHED UNDER THE SANCTION OF THE LATE CHIEF RABBI

DR. NATHAN MARCUS ADLER.

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סדר תפלות כל השנה

כמנהג פולין

מוגה ומדויק היטב ומתורגם ללשון אנגליש

על ידי

הק' שמעון בן ר' יהודה סינגער

בהסכמת הרב הגאון אב"ד

מוהר"ר נתן אדלר הכהן זצלה"ה

הוצאה תשישית

לונדון

שנת תורה וזמרה לפ"ק

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PREVIOUS EDITIONS.

FIRST EDITION,	1890	3,000 COPIES.
SECOND	„	1891	5,000 „
THIRD	„	1892	10,000 „
FOURTH	„	1894	...	...	10,000 „
FIFTH	„	1897	...	...	10,000 „
SIXTH	„	1900	...	...	20,000 „
SEVENTH	„	1904	...	...	25,000 „
EIGHTH	„	1907	...	...	25,000 „

108,000 „

PREFACE.

THE present volume is designed to place within reach of the community at large a complete DAILY PRAYER BOOK, in Hebrew and English, equally suitable for use in Synagogues, families, and schools. It owes its origin to the generosity and public spirit of MRS. NATHANIEL MONTEFIORE, by whom the entire cost of production has been defrayed. It is, therefore, now possible for all who can afford the outlay of ONE SHILLING to obtain a book which could not otherwise have been offered to the public except at a far higher price.

No pains have been spared to render the work of permanent value, and worthy of its place as the Authorised Prayer Book of the United Hebrew Congregations of the British Empire. As it was practically complete before the death of the late Chief Rabbi, Dr. N. M. Adler, it was enabled to receive, and to be issued with the stamp of, his sanction and authorisation.

The main objects kept in view in the production of the book have been to furnish a correct text (founded for the greater part upon S. Baer's *Abodath Israel*) and a satisfactory translation, and to combine with these fundamental requirements the not insignificant advantages of good paper, clear type, and strong binding.

To render the volume still more suitable for general use, a number of prayers for special occasions have been introduced. Of these, the Prayers to be said at the Consecration of a House, and upon the Sick and Death Bed, were written or arranged by the Rev. Dr. Hermann Adler, Chief Rabbi; the Prayer in the House of Mourning, the Service on the occasion of making Collections for Hospitals, and the Thanksgiving to be offered up by Women after their Confinement are the same that have been in use for some years past, having been drawn up by the late Chief Rabbi. The Marriage Service and Morning and Evening Prayers for Children have also been introduced.

The English translation is entirely new. Its aim has been to unite accuracy and even literalness with due regard to English idiom, and to that simplicity of style and diction which befits the language of prayer. It should be noted that in the translation of the various Biblical passages the Revised Version (text or

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NOTE TO THE NINTH EDITION.

SINCE the Singer Prayer Book was first issued twenty-two years ago, 108,000 copies have been circulated, and the Eighth edition has now become exhausted. The stereotype plates hitherto used were found to be no longer in a condition to ensure accuracy of printing, and, in order to produce the Ninth edition, much work was found necessary in the correction of defects caused by wear. A committee of members of the Jewish Religious Education Board, under the general direction of the Rev. Michael Adler, have undertaken this duty, gladly availing themselves of the opportunity of thus showing their affection for the memory of the translator.

In the present edition, the Service for Friday Evenings has been printed in complete form, and the Prayer for the Royal Family has been brought up-to-date.

Besides the thick paper and thin paper editions in which the Prayer Book has hitherto appeared, a large paper edition is being prepared which will be bound to suit special requirements. Arrangements have also been made with Mr. Israel Abrahams to issue an annotated edition, for which he has written comments and explanations incorporating materials prepared for the purpose by Mr. Singer.

ARTHUR E. FRANKLIN,

President of the Jewish Religious Education Board.

LONDON, Ab, 5672—July, 1912.

margin) has throughout been adopted as a basis. Several changes have, however, been made, chiefly in the direction of greater literalness. These are mainly the work of Mr. Claude G. Montefiore. For this service, as well as for much other help, I am greatly indebted to him.

My thanks are also due to the Chief Rabbi, to Dr. Friedländer, Mr. I. Abrahams, and the Rev. Dr. Berlin for the valuable assistance they have rendered me while the book was passing through the press.

The copyright of the book is vested in the Jewish Association for the Diffusion of Religious Knowledge.

S. SINGER.

LONDON, *Tammuz*, 5651—*July*, 1891.

NOTE TO THE EIGHTH EDITION.

SINCE the appearance of the last edition of the Authorised Daily Prayer-book, the Community has had to mourn an irreparable loss in the death of the Rev. Simeon Singer, ר"ע.

The Jewish Religious Education Board gratefully records the fact that to his initiative and untiring labours the publication of seven editions, numbering eighty-three thousand copies, is due. The Prayer-book has found a place in nearly every Jewish house in the British Empire, and in many homes in the United States. The translation, couched as it is in terse and prayerful language, is a splendid monument, not merely of his scholarship and mastery of English style, but of his absorbing love of his faith and of his devoted zeal as a Jewish Minister.

HENRY LUCAS,
President of the Jewish Religious Education Board.

LONDON, *Nissan*, 5668.—*April*, 1908.

THE AUTHORISED
DAILY PRAYER BOOK.

PRAYER ON ENTERING THE SYNAGOGUE.

On entering the Synagogue say the following:—

As for me, in the abundance of thy lovingkindness will I come into thy house: I will worship toward thy holy temple in the fear of thee.

Into the house of God we will walk with the throng.

How goodly are thy tents, O Jacob, thy dwelling places, O Israel! As for me, in the abundance of thy lovingkindness will I come into thy house: I will worship toward thy holy temple in the fear of thee. Lord, I love the habitation of thy house, and the place where thy glory dwelleth. As for me, I will worship and bow down: I will bend the knee before the Lord, my Maker. And as for me, may my prayer unto thee, O Lord, be in an acceptable time: O God, in the abundance of thy lovingkindness, answer me in the truth of thy salvation.

MORNING SERVICE.

1. Magnified and praised be the living God: he is, and there is no limit in time unto his being.

2. He is One, and there is no unity like unto his unity; inconceivable is he, and unending is his unity.

3. He hath neither bodily form nor substance: we can compare nought unto him in his holiness.

4. He was before anything that hath been created—even the first: but his existence had no beginning.

ת פ ל ה :

On entering the Synagogue say the following:—

וְאֲנִי בָּרַב חֲסִידֶיךָ אָבוֹא בֵּיתְךָ אֲשֶׁתְּחַוֶּה אֶל־הֵיכַל
קֹדֶשְׁךָ בִּירְאָתְךָ :

בְּבֵית אֱלֹהִים נִהְלַךְ בְּרָגֶשׁ :

מִה־טָבוֹ אֶהְלִיךָ יַעֲקֹב מִשְׁכַּנְתֶּיךָ יִשְׂרָאֵל : וְאֲנִי בָּרַב
חֲסִידֶיךָ אָבוֹא בֵּיתְךָ אֲשֶׁתְּחַוֶּה אֶל־הֵיכַל קֹדֶשְׁךָ בִּירְאָתְךָ :
יְיָ אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ : וְאֲנִי
אֲשֶׁתְּחַוֶּה וְאֶכְרַע אֶבְרָכָה לְפָנַי־יְיָ עֲשֵׂי : וְאֲנִי תַפְלִיתִי
לְךָ יְיָ עַת רְצוֹן אֱלֹהִים בָּרַב־חֲסִידֶיךָ עֲנֵנִי בְּאַמֶּת
יִשְׁעֶיךָ :

ת פ ל ת שחרית :

יְגַדֵּל אֱלֹהִים חַי וְיִשְׁתַּבַּח • נִמְצָא וְאֵין עַת אֶל־מְצִיאוֹתוֹ :
אֶחָד וְאֵין יְחִיד בְּיַחְדּוֹ • נֶעְלָם וְגַם אֵין סוּף לְאַחֲדוֹתוֹ :
אֵין לוֹ דְמוּת הַגּוֹף וְאֵינוֹ גּוֹף • לֹא נֶעְרוֹךְ אֵלָיו קֹדֶשְׁתּוֹ :
קִדְמוֹן לְכָל־דְּבָר אֲשֶׁר נִבְרָא • רִאשׁוֹן וְאֵין רֵאשִׁית
לְרֵאשִׁיתוֹ :

5. Behold he is the Lord of the universe: to every creature he teacheth his greatness and his sovereignty.

6. The rich gift of his prophecy he gave unto the men of his choice, in whom he gloried.

7. There hath never yet arisen in Israel a prophet like unto Moses, one who hath beheld his similitude.

8. The Law of truth God gave unto his people by the hand of his prophet, who was faithful in his house.

9. God will not alter nor change his Law to everlasting for any other.

10. He watcheth and knoweth our secret thoughts: he beholdeth the end of a thing before it existeth.

11. He bestoweth lovingkindness upon a man according to his work; he giveth to the wicked evil according to his wickedness.

12. He will send our anointed at the end of days, to redeem them that wait for the end—his salvation.

13. In the abundance of his lovingkindness God will quicken the dead. Blessed for evermore be his glorious name.

He is Lord of the universe, who reigned ere any creature yet was formed:

At the time when all things were made by his desire, then was his name proclaimed King.

And after all things shall have had an end, he alone, the dreaded one, shall reign;

Who was, who is, and who will be in glory.

And he is One, and there is no second to compare to him, to consort with him:

Without beginning, without end: to him belong strength and dominion.

And he is my God—my Redeemer liveth—and a rock in my travail in time of distress;

And he is my banner and my refuge, the portion of my cup on the day when I call.

Into his hand I commend my spirit, when I sleep and when I wake;

And with my spirit, my body also: the Lord is with me, and I will not fear.

הנו אֲדוֹן עוֹלָם • לְכָל-נוֹצֵר יוֹרָה גְדֹלָתוֹ וּמַלְכוּתוֹ :
 שִׁפְעַנְיָה נְבוֹאָתוֹ נָתַנוּ אֶל-אֲנָשֵׁי סִגְלָתוֹ וּתְפִאֲרָתוֹ :
 לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד נָבִיא • וּמִבֵּיט אֶת-תְּמוּנָתוֹ :
 תּוֹרַת אֱמֶת נָתַן לַעֲמּוּ אֵל • עַל יַד נְבִיאָיו נֶאֱמַן בֵּיתוֹ :
 לֹא יִחְלִיף הָאֵל וְלֹא יִמִּיר דָּתוֹ לְעוֹלָמִים לְזוּלָתוֹ :
 צוּפָה וַיּוֹדֶעַ סִתְּקִינוֹ • מִבֵּיט לְסוֹף דִּבֶּר בְּקִדְמָתוֹ :
 גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעָלוֹ • נוֹתֵן לְרֹשַׁע רַע כְּרִשְׁעָתוֹ :
 יִשְׁלַח לְקֶץ יָמִין מְשִׁיחֵנוּ • לְפִדּוֹת מַחְבֵּי קֶץ יִשׁוּעָתוֹ :
 מֵתִים יַחֲיֶה אֵל בְּרַב חֶסְדּוֹ • בְּרוּךְ עַדִּי עַד שֵׁם תִּהְלָתוֹ :

אֲדוֹן עוֹלָם • אֲשֶׁר מֶלֶךְ	בְּטָרֶם כָּל-יָצִיר נִבְרָא :
לַעֲתָ גַּעֲשֶׂה בְּחַפְצּוֹ כָּל	אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא :
וְאַחֲרֵי כָכָל הַכֹּל	לְבַדּוֹ יִמְלֹךְ נוֹרָא :
וְהוּא הָיָה • וְהוּא הָיָה •	וְהוּא יִהְיֶה בְּתִפְאָרָה :
וְהוּא אֶחָד • וְאֵין שְׁנֵי	לְהַמְשִׁיל לוֹ לְהַחֲבִירָה :
כְּלִי רֵאשִׁית כְּלִי תְּכֵלִית •	וְלוֹ הָעֵץ וְהַמִּשְׁרָה :
וְהוּא אֵלִי • וְחִי גּוֹאֲלִי •	וְצוֹר חֲבִלִי בַּעַת צָרָה :
וְהוּא נֶפֶס וּמְנוּס לִי •	מִנֶּת כּוֹסֵי בְּיוֹם אֶקְרָא :
בְּיָדוֹ אֶפְקִיד רוּחִי •	בַּעַת אֵישָׁן וְאַעִּירָה :
וְעַם-רוּחִי גּוֹיָתִי •	” לִי וְלֹא אֵירָא :

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and given us command concerning the washing of the hands.

Blessed art thou, O Lord our God, King of the universe, who hast formed man in wisdom, and created in him many orifices and vessels. It is revealed and known before the throne of thy glory, that if one of these be opened, or one of those be closed, it would be impossible to exist and to stand before thee. Blessed art thou, O Lord, who healest all flesh and doest wondrously.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and commanded us to occupy ourselves with the words of the Law.

Make pleasant, therefore, we beseech thee, O Lord our God, the words of thy Law in our mouth and in the mouth of thy people, the house of Israel, so that we with our offspring and the offspring of thy people, the house of Israel, may all know thy name and learn thy Law. Blessed art thou, O Lord, who teachest the Law to thy people Israel.

Blessed art thou, O Lord our God, King of the universe, who hast chosen us from all nations and given us thy Law. Blessed art thou, O Lord, who givest the Law.

The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל גְּטִילַת יָדַיִם :

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • אֲשֶׁר יָצַר אֶת-
הָאָדָם בְּחֶכְמָה וּבָרָא בּוֹ נְקָבִים נְקָבִים חֲלוּלִים חֲלוּלִים •
גָּלוּי וְיָדוּעַ לִפְנֵי כֹסֵא כְבוֹדְךָ שָׂאֵם יִפְתָּח אֶחָד מֵהֶם
אוֹ יִסְתֵּם אֶחָד מֵהֶם אִי אֶפְשָׁר לְהִתְקִים וּלְעֲמוֹד לִפְנֶיךָ :
בְּרוּךְ אַתָּה יי • רוֹפֵא כָּל-בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת :

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לַעֲסוֹק בְּדִבְרֵי תוֹרָה :

וְהֶעֱרַב-נָא יי אֱלֹהֵינוּ אֶת דִּבְרֵי תוֹרָתְךָ בְּפִינוּ וּבְפִי
עַמְּךָ בֵּית יִשְׂרָאֵל • וְנִתְּנָה אֲנַחְנוּ וְצִאֲצֵאֵינוּ וְצִאֲצֵאֵי
עַמְּךָ בֵּית יִשְׂרָאֵל בְּלִנּוּ יוֹדְעֵי שְׁמֶךָ וְלוֹמְדֵי תוֹרָתְךָ •
בְּרוּךְ אַתָּה יי • הַמְּלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל :

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • אֲשֶׁר בָּחַר-
בָּנוּ מִכָּל-הָעַמִּים וְנִתְּן-לָנוּ אֶת-תּוֹרָתוֹ • בְּרוּךְ אַתָּה יי •
נוֹתֵן הַתּוֹרָה :

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ : יָאֵר יי פָּנָיו אֵלֶיךָ וְיִחַנֶּךָ : יֵשֵׁא
יי פָּנָיו אֵלֶיךָ וְיִשֵּׁם לְךָ שָׁלוֹם :

Mishnah. Treatise Peah, ch. i.

These are the things which have no fixed measure (by enactment of the Law) : the corners of the field, the first fruits, the offerings brought on appearing before the Lord at the three festivals, the practice of charity and the study of the Law.—These are the things, the fruits of which a man enjoys in this world, while the stock remains for him for the world to come : viz., honouring father and mother, the practice of charity, timely attendance at the house of study morning and evening, hospitality to wayfarers, visiting the sick, dowering the bride, attending the dead to the grave, devotion in prayer, and making peace between man and his fellow ; but the study of the Law is equal to them all.

O my God, the soul which thou gavest me is pure ; thou didst create it, thou didst form it, thou didst breathe it into me ; thou preservest it within me ; and thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto thee, O Lord my God and God of my fathers, Sovereign of all works, Lord of all souls ! Blessed art thou, O Lord, who restorest souls unto dead bodies.

Blessed art thou, O Lord our God, King of the universe, who hast given to the cock intelligence to distinguish between day and night.

Blessed art thou, O Lord our God, King of the universe, who hast not made me a heathen.

Blessed art thou, O Lord our God, King of the universe, who hast not made me a bondman.

אלו דברים שאין להם שעור • הפאה והפכורים
והראיון וגמילות חסדים ותלמוד תורה: אלו דברים
שאדם אוכל פרותיהם בעולם הזה והקרן קיימת לו
לעולם הבא • ואלו הן • כבוד אב ואם וגמילות חסדים
והשכמת בית המדרש שחרית וערבית והכנסת
אורחים ובקור חולים והכנסת בלה ולוית הפת ועיון
תפלה והבאת שלום בין אדם לחברו • ותלמוד
תורה כנגד כלם:

אלהי • נשמה שנתת בי טהורה היא • אתה
בראתה אתה יצרתה אתה נפחתה בי • ואתה משמרה
בקרבי • ואתה עתיד לטלה ממני ולהחזירה בי לעתיד
לבא: כל-זמן שהנשמה בקרבי מודה אני לפניך יי
אלהי ואלהי אבותי רבון כל-המעשים ארון כל-
הנשמות: ברוך אתה יי • המחזיר נשמות לפגרים
מתים:

ברוך אתה יי אלהינו מלך העולם • אשר נתן
לשכוי בינה להבחין בין יום ובין לילה:
ברוך אתה יי אלהינו מלך העולם • שלא עשני נכרי:
ברוך אתה יי אלהינו מלך העולם • שלא עשני עבד:

Men say :—

Blessed art thou, O Lord our God, King of the universe,
who hast not made me a woman.

Women say :—

Blessed art thou, O Lord our God, King of the universe, who
hast made me according to thy will.

Blessed art thou, O Lord our God, King of the universe,
who openest the eyes of the blind.

Blessed art thou, O Lord our God, King of the universe,
who clothest the naked.

Blessed art thou, O Lord our God, King of the universe,
who loosest them that are bound.

Blessed art thou, O Lord our God, King of the universe,
who raisest up them that are bowed down.

Blessed art thou, O Lord our God, King of the universe,
who spreadest forth the earth above the waters.

Blessed art thou, O Lord our God, King of the universe,
who hast supplied my every want.

Blessed art thou, O Lord our God, King of the universe,
who hast made firm the steps of man.

Blessed art thou, O Lord our God, King of the universe,
who girdest Israel with might.

Blessed art thou, O Lord our God, King of the universe,
who crownest Israel with glory.

Blessed art thou, O Lord our God, King of the universe,
who givest strength to the weary.

Blessed art thou, O Lord our God, King of the universe,
who removest sleep from mine eyes and slumber from
mine eyelids.

Men say:—

ברוך אתה יי אלהינו מלך העולם • שלא עשני אשה :

Women say:—

ברוך אתה יי אלהינו מלך העולם • שעשני בְּרִצּוֹנוֹ :
 ברוך אתה יי אלהינו מלך העולם • פוקח עֵינַיִם :
 ברוך אתה יי אלהינו מלך העולם • מלביש עֲרֻמִּים :
 ברוך אתה יי אלהינו מלך העולם • מתיר אֲסוּרִים :
 ברוך אתה יי אלהינו מלך העולם • זוקק כְּפופִים :
 ברוך אתה יי אלהינו מלך העולם • רוקע הארץ על-
 המים :

ברוך אתה יי אלהינו מלך העולם • שעשה-לי כָּל-
 צָרָתִי :

ברוך אתה יי אלהינו מלך העולם • אשר הבין מצעדי-
 גְּבִיר :

ברוך אתה יי אלהינו מלך העולם • אוֹר יִשְׂרָאֵל
 בְּגִבּוֹרָה :

ברוך אתה יי אלהינו מלך העולם • עוֹשֵׁה יִשְׂרָאֵל
 בְּתַפְאֶרֶה :

ברוך אתה יי אלהינו מלך העולם • הנותן לַיָּעַף כָּח :
 ברוך אתה יי אלהינו מלך העולם • הַמַּעֲבִיר שָׁנָה
 מֵעֵינִי וּתְנוּמָה מֵעַפְעָפִי :

And may it be thy will, O Lord our God and God of our fathers, to make us familiar with thy Law, and to make us cleave to thy commandments. O lead us not into the power of sin, or of transgression or iniquity, or of temptation, or of scorn: let not the evil inclination have sway over us: keep us far from a bad man and a bad companion: make us cleave to the good inclination and to good works: subdue our inclination so that it may submit itself unto thee; and let us obtain this day, and every day, grace, favour and mercy in thine eyes, and in the eyes of all who behold us; and bestow lovingkindnesses upon us. Blessed art thou, O Lord, who bestowest lovingkindnesses upon thy people Israel.

May it be thy will, O Lord my God and God of my fathers, to deliver me this day, and every day, from arrogant men and from arrogance, from a bad man, from a bad companion and from a bad neighbour, and from any mishap, and from the adversary that destroyeth; from a hard judgment, and from a hard opponent, whether he be a son of the covenant or be not a son of the covenant.

At all times let a man fear God as well in private as in public, acknowledge the truth, and speak the truth in his heart; and let him rise early and say:

Sovereign of all worlds! Not because of our righteous acts do we lay our supplications before thee, but because of thine abundant mercies. What are we? What is our life? What is our piety? What our righteousness? What our helpfulness? What our strength? What our might?

ויהי רצון מלפניך יי אלהינו ואלהי אבותינו •
 שתרגילנו בתורתך ודבקנו במצותיך • ואל תביאנו לא
 לידי חטא ולא לידי עברה ועון ולא לידי נסיון ולא
 לידי בזיון • ואל תשלט בנו יצר הרע • והרחיקנו מאדם
 רע ומחבר רע • ודבקנו ביצר הטוב ובמעשים טובים •
 וכף את יצרנו להשתעבד לך • ותננו היום ובכל-יום
 לחן ולחסד ולרחמים בעיניך ובעיני כל-רואינו •
 ותגמלנו חסדים טובים: ברוך אתה יי • גומל חסדים
 טובים לעמו ישראל:

יהי רצון מלפניך יי אלהי ואלהי אבותי • שתצילני
 היום ובכל-יום מעי פנים ומעזות פנים • מאדם רע
 ומחבר רע ומשבן רע ומפגע רע ומשטן המושחית •
 מדין קשה ומבעל דין קשה בין שהוא בן-ברית ובין
 שאינו בן-ברית:

לעולם יהא אדם ירא שמים בסקר ובגלוי • ומודה על-
 האמת ודובר אמת בלבבו ונשפם ויאמר •

רבון כל-העולמים • לא על-צדקותינו אנחנו מפילים
 תחנונינו לפניך כי על רחמך הרבים • מה אנחנו מה
 חיינו מה חסדנו מה-צדקנו מה-ישועתנו מה-כחנו מה-

What shall we say before thee, O Lord our God and God of our fathers? Are not all the mighty men as nought before thee, the men of renown as though they had not been, the wise as if without knowledge, and the men of understanding as if without discernment? For most of their works are void, and the days of their lives are vanity before thee, and the pre-eminence of man over the beast is nought, for all is vanity.

Nevertheless we are thy people, the children of thy covenant, the children of Abraham, thy friend, to whom thou didst swear on Mount Moriah; the seed of Isaac, his only son, who was bound upon the altar; the congregation of Jacob, thy first born son, whose name thou didst call Israel and Jeshurun by reason of the love wherewith thou didst love him, and the joy wherewith thou didst rejoice in him.

It is, therefore, our duty to thank, praise and glorify thee, to bless, to sanctify and to offer praise and thanksgiving unto thy name. Happy are we! how goodly is our portion, and how pleasant is our lot, and how beautiful our heritage! Happy are we who, early and late, morning and evening, twice every day, declare:

Hear, O Israel: the Lord our God, the Lord is One. Blessed be His name, whose glorious kingdom is for ever and ever.

Thou wast the same ere the world was created; thou hast been the same since the world hath been created; thou art the same in this world, and thou wilt be the

גְּבוּרָתָנוּ • מִה־נֹּאמַר לְפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ •
הֲלֹא כָל־הַגְּבוּרִים כָּאֵין לְפָנֶיךָ וְאֲנָשֵׁי הַשָּׁם כֹּלֵא הָיוּ
וְחֻכְמִים כְּבִלִי מִדַּע וְנִבּוֹנִים כְּבִלִי הַשֹּׁפֵל • כִּי רַב
מַעֲשֵׂיהֶם תִּהְיוּ וַיְמִי תִּיְיָהֶם הֶבֶל לְפָנֶיךָ • וּמוֹתֵר הָאָדָם
מִן־הַהֶבֱהָמָה אֵין כִּי הַכֹּל הֶבֶל :

אֲבֵל אֲנַחְנוּ עֲמֹךְ בְּנֵי בְרִיתְךָ • בְּנֵי אֲבֵרָהִם אֲהֲבָךָ
שְׁנֵשְׁבַעְתָּ לוֹ בְּהַר הַמִּזְבֵּחַ • וְרַע יִצְחָק יַחֲדוּ שְׁנַעֲקֶךָ
עַל־גֹּב הַמִּזְבֵּחַ • עֲדַת יַעֲקֹב בְּנֶךָ בְּכוֹרְךָ שְׂמֵאֲהֲבָתְךָ
שְׂאֲהֲבַת אֹתוֹ וּמִשְׁמַחְתְּךָ נִשְׁמַחְתָּ־בּוֹ קִרְאָתָ אֶת־שְׁמוֹ
יִשְׂרָאֵל וַיִּשְׁרוּן :

לְפִיכָךְ אֲנַחְנוּ חַיִּים לְהוֹדוֹת לָךְ וּלְשַׁבַּחְךָ וּלְפָאֲרְךָ
וּלְבָרְךָ וּלְקַדְּשׁ וּלְתַת־שִׁבַּח וְהוֹדִיָּה לְשִׁמְךָ : אֲשֶׁרֵינוּ
מִה־טוֹב חֲלָקְנוּ וּמִה־נְּעִים גּוֹרְלָנוּ וּמִה־יָפָה יִרְשָׁתָנוּ •
אֲשֶׁרֵינוּ שְׂאֲנַחְנוּ מִשְׁכִּימִים וּמַעֲרִיבִים עָרֵב וּבֹקֵר
וְאוֹמְרִים פַּעַמִּים בְּכָל־יוֹם •

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד :
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד :

אַתָּה הוּא עַד שְׁלֹא נִבְרָא הָעוֹלָם • אַתָּה הוּא
מִשְׁנִבְרָא הָעוֹלָם • אַתָּה הוּא בְּעוֹלָם הָיָה • וְאַתָּה הוּא

same in the world to come. Sanctify thy name upon them that sanctify it, yea, sanctify thy name throughout thy world; and through thy salvation let our horn be exalted and raised on high. Blessed art thou, O Lord, who sanctifiest thy name amongst the many.

Thou art the Lord our God in heaven and on earth, and in the highest heaven of heavens. Verily thou art the first and thou art the last, and beside thee there is no God. O gather them that hope for thee from the four corners of the earth. Let all the inhabitants of the world perceive and know that thou art God, thou alone, over all the kingdoms of the earth. Thou hast made the heavens and the earth, the sea and all that is therein; and which among all the works of thy hands, whether among those above or among those beneath, can say unto thee, What doest thou? Our Father who art in heaven, deal kindly with us for the sake of thy great name by which we are called; and fulfil unto us, O Lord our God, that which is written, At that time will I bring you in, and at that time will I gather you; for I will make you a name and a praise among all the peoples of the earth, when I bring back your captivity before your eyes, saith the Lord.

Numbers xxviii. 1—8.

And the Lord spake unto Moses, saying, Command the children of Israel, and say unto them, My oblation, my food for my offerings made by fire, of a sweet savour unto me, shall ye observe to offer unto me in its due season. And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the Lord; he-lambs of the

לְעוֹלָם הָבֵא • קִדְּשׁ אֶת שְׁמֶךָ עַל מִקְדְּשֵׁי שְׁמֶךָ וְקִדְּשׁ
אֶת שְׁמֶךָ בְּעֹלָמְךָ • וּבִישׁוּעַתְךָ תָּרוּם וְתִגְבֶּה קִרְנֵנוּ •
בָּרוּךְ אַתָּה יי • מִקְדְּשׁ אֶת־שְׁמֶךָ בְּרַבִּים :

אַתָּה הוּא יי אֱלֹהֵינוּ בְּשָׁמַיִם וּבָאָרֶץ וּבְשָׁמַי הַשָּׁמַיִם
הַעֲלִיּוֹנִים • אָמֵת אַתָּה הוּא רִאשׁוֹן וְאַתָּה הוּא אַחֲרוֹן
וּמִבְּלָעָדֶיךָ אֵין אֱלֹהִים • קִבֵּץ קִנְיֶיךָ מֵאֲרֻבַּע כְּנָפוֹת
הָאָרֶץ • יִכִּירוּ וַיִּדְּעוּ כָּל־בָּאֵי עוֹלָם כִּי אַתָּה־הוּא
הָאֱלֹהִים לְבִדְּךָ לְכֹל מַמְלָכוֹת הָאָרֶץ • אַתָּה עֹשֶׂית
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת כָּל־אֲשֶׁר בָּם •
וְמִי בְּכָל־מַעֲשֶׂה יָדֶיךָ בְּעֲלִיּוֹנִים אוֹ בַתְּחִתּוֹנִים שִׁיאָמַר
לֵךְ מִה־תַּעֲשֶׂה : אֲבִינוּ שְׁבַשְׁמַיִם עֲשֵׂה עִמָּנוּ חֶסֶד
בְּעָבוֹר שְׁמֶךָ הַגָּדוֹל שֶׁנִּקְרָא עָלֵינוּ • וְקִים־לָנוּ יי אֱלֹהֵינוּ
מִה־שְׁכָתוֹב • בָּעֵת הַהִיא אָבִיא אֲתָכֶם וּבָעֵת קִבֵּצִי
אֲתָכֶם • כִּי־אֲתֵן אֲתָכֶם לְשֵׁם וּלְתִהְלֶה בְּכֹל עַמֵּי הָאָרֶץ
בְּשׁוּבִי אֶת־שְׁבוּתֵיכֶם לְעִיגֵיכֶם אָמַר יי :

במדבר כ"ח, א'ח'

וַיִּדְבֹּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר : צוּ אֶת־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם אֶת־קִרְבָּנִי לַחֲמִי לְאִשֵּׁי קִיחַ נִיחָחִי
תִּשְׁמְרוּ לְהִקְרִיב לִי בְּמוֹעֲדוֹ : וְאָמַרְתָּ לָהֶם זֶה הָאִשָּׁה

first year without blemish, two day by day, for a continual burnt offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even; and the tenth part of an ephah of fine flour for a meal offering, mingled with the fourth part of an hin of beaten oil. It is a continual burnt offering, which was ordained in mount Sinai for a sweet savour, an offering made by fire unto the Lord. And the drink offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou pour out a drink offering of strong drink unto the Lord. And the other lamb shalt thou offer at even: as the meal offering of the morning, and as the drink offering thereof, thou shalt offer it, an offering made by fire, of a sweet savour unto the Lord.

Leviticus i. 11.

And he shall slay it on the side of the altar northward before the Lord: and Aaron's sons, the priests, shall sprinkle its blood upon the altar round about.

On Sabbath the following is added:—

Numbers xxviii. 9, 10.

And on the sabbath day two he-lambs of the first year without blemish, and two tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof: this is the burnt offering of every sabbath, beside the continual burnt offering, and the drink offering thereof.

On New Moon the following is added:—

Numbers xxviii. 11-15.

And in the beginnings of your months ye shall offer a burnt offering unto the Lord; two young bullocks, and one ram, seven he-lambs of the first year without blemish; and

אֲשֶׁר תִּקְרְבוּ לַיהוָה בְּבָשִׁים בְּגִי-שָׁנָה תְּמִימִם שְׁנָיִם
 לַיּוֹם עֹלָה תָּמִיד : אֶת-הַקֶּבֶשׁ אֶחָד תַּעֲשֶׂה בַּבֶּקֶר וְאֶת
 הַקֶּבֶשׁ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבִים : וְעִשִּׂירִית הָאִיפָה
 סֵלֶת לַמִּנְחָה בְּלוּלָה בְּשֶׁמֶן כֹּתִית רְבִיעֵת הֶהָיִן : עֹלֹת
 תָּמִיד הַעֲשִׂיָה בַּהֵר סִינִי לְרִיחַ נִיחֹחַ אִשָּׁה לַיהוָה :
 וְנִסְכּוֹ רְבִיעֵת הֶהָיִן לַקֶּבֶשׁ הָאֶחָד בַּקֹּדֶשׁ הַסֶּךָ נִסְךְ
 שֶׁכֶר לַיהוָה : וְאֶת הַקֶּבֶשׁ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבִים
 בְּמִנְחַת הַבֶּקֶר וּבְנִסְכּוֹ תַעֲשֶׂה אִשָּׁה רִיחַ נִיחֹחַ לַיהוָה :

ויקרא א' , י"א

וַיִּשַׁח אֹתוֹ עַל יֶרֶךְ הַמִּזְבֵּחַ צִפְנָה לִפְנֵי יְהוָה
 וַיִּזְרְקוּ בְּגִי אֹהֶלֶן הַפִּהָגִים אֶת-דָּמֹו עַל-הַמִּזְבֵּחַ סָבִיב :

On Sabbath the following is added:—

במדבר כ"ח , ט' י'

וּבַיּוֹם הַשַּׁבָּת שְׁנֵי-כִבְשִׁים בְּגִי-שָׁנָה תְּמִימִם וּשְׁנֵי
 עֶשְׂרֹנִים סֵלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְכּוֹ : עֹלֹת שַׁבָּת
 בְּשַׁבָּתוֹ עַל-עֹלֹת הַתָּמִיד וְנִסְכָּה :

On New Moon the following is added:—

במדבר כ"ח , י"א-ט"ו

וּבְרֵאשֵׁי חֹדְשֵׁיכֶם תִּקְרְבוּ עֹלָה לַיהוָה פָּרִים בְּגִי-בֶקֶר
 שְׁנָיִם וְאַיִל אֶחָד בְּבָשִׁים בְּגִי-שָׁנָה שְׁבָעָה תְּמִימִם :

three tenth parts of an ephah of fine flour for a meal offering, mingled with oil, for each bullock ; and two tenth parts of fine flour for a meal offering, mingled with oil, for the one ram ; and a several tenth part of fine flour mingled with oil for a meal offering unto every lamb ; for a burnt offering of a sweet savour, an offering made by fire unto the Lord. And their drink offerings shall be half an hin of wine for a bullock, and the third part of an hin for the ram, and the fourth part of an hin for a lamb : this is the burnt offering of every month throughout the months of the year. And one he-goat for a sin offering unto the Lord ; it shall be offered beside the continual burnt offering, and the drink offering thereof.

Mishnah, Treatise Zebachim, ch. v.

1. Which are the places where the sacrifices were offered?—Those that were most holy were slain on the north side of the altar : the bull and the he-goat of the Day of Atonement were slain on the north side ; their blood was received in a vessel of ministry on the north side, and had to be sprinkled between the staves of the ark, and towards the veil, and upon the golden altar : one of these sprinklings omitted rendered the whole ceremony invalid. The remaining blood the priest poured out at the western base of the outer altar ; if, however, he did not do so, the omission did not render the ceremony invalid.

2. The bulls and he-goats which were to be wholly burnt were slain on the north side ; their blood was received in a vessel of ministry on the north side, and had to be sprinkled towards the veil and upon the golden altar : one of these sprinklings omitted rendered the whole ceremony invalid. The remaining blood the priest poured out at the western base of the outer altar ; if, however, he failed to do so, it did not render the ceremony invalid : both these and the preceding offerings were burnt in the repository of ashes.

3. The sin offerings of the congregation and of the individual.—These

וּשְׁלֹשָׁה עֶשְׂרֵנִים סֵלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן לִפְרֵי הָאֶחָד
וּשְׁנֵי עֶשְׂרֵנִים סֵלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן לְאֵיל הָאֶחָד :
וְעֶשְׂרֹן עֶשְׂרֹן סֵלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן לִכְבֹּשׁ הָאֶחָד
עָלָה רֵיחַ נִיחַח אִשָּׁה לַיהוָה : וְנִסְכֵּיהֶם חֲצִי הַחֵין יִהְיֶה
לִפְרֵי וּשְׁלִישֶׁת הַחֵין לְאֵיל וּרְבִיעֵת הַחֵין לִכְבֹּשׁ יֵין זֹאת
עֹלֶת חֹדֶשׁ בְּחֹדֶשׁוֹ לְחֹדְשֵׁי הַשָּׁנָה : וּשְׁעִיר עֲזִים אֶחָד
לְחֹטָאת לַיהוָה עַל-עֹלֶת הַתָּמִיד יַעֲשֶׂה וְנִסְכּוֹ :

משנה זבחים פ"ה

א איזוהו מקומן של-זבחים קדשי קדשים שחיטתן בצפון
פר ושעיר של-יום הכפורים שחיטתן בצפון וקבול דמן בכלי
שרת בצפון ודמן טעון הניח על-גין הכדים ועל הכרֶכֶת
ועל-מזבח הניחב מתנה אחת מהן מעקבת שגרי הדם הניח
שופך על יסוד מערבי שלמזבח החיצון אם-לא נתן לא
עֶבֶב :

ב פרים הנשרפים ושעירים הנשרפים שחיטתן בצפון
וקבול דמן בכלי שרת בצפון ודמן טעון הניח על-הכרֶכֶת
ועל-מזבח הניחב מתנה אחת מהן מעקבת שגרי הדם הניח
שופך על יסוד מערבי שלמזבח החיצון אם-לא נתן לא
עֶבֶב אֱלֹהֵי וְאֱלֹהֵי נְשָׂרְפִין בְּבֵית הַדָּשָׁן :

ג חטאת הצבור וחיחיד אלו הן חטאת הצבור שעירי

are the sin offerings of the congregation: the he-goats offered on the new moon and on the festivals. They were slain on the north side; their blood was received in a vessel of ministry on the north side, and of this blood four sprinklings had to be made, one upon each of the four corners of the altar. How was this done? The priest went up the ascent, passed on to the middle terrace that surrounded the altar, and came successively to the south-east, the north-east, the north-west and the south-west corners. The remaining blood he poured out at the southern base of the altar. These sacrifices might be eaten, dressed after any manner, by the males of the priesthood, within the hangings of the court, the same day and evening until midnight. 4. The burnt offering belonged to the class of the most holy. It was slain on the north side; its blood was received in a vessel of ministry on the north side; and of its blood two sprinklings had to be made (at opposite angles of the altar) so as to constitute four, (a portion of the blood thus reaching each of the four sides of the altar). This offering had also to be flayed, dismembered and totally consumed by fire. 5. The peace offerings of the congregation and the trespass offerings.—These are the trespass offerings: the trespass offerings for robbery, for profane appropriation of sanctified objects, for carnally knowing a handmaid already promised in marriage; the trespass offering of a Nazirite who has become defiled by a dead body; the trespass offering of a leper at his cleansing; the trespass offering of one who is in doubt whether he has committed an act that has to be atoned for by a sin offering. All these were slain on the north side; their blood was received in a vessel of ministry on the north side; and of their blood two sprinklings had to be made at the altar in such a manner as to constitute four. These sacrifices might be eaten, dressed after any manner, by the males of the priesthood, within the hangings of the court, the same day and evening until midnight. 6. The thank offering and the ram of the Nazirite were holy in a minor degree. They might be slain in any part of the court; of their blood two sprinklings had to be made at the altar in such a manner as to constitute four; and they might be eaten, dressed after any manner, by any person, in any part of the city, the same day and until midnight. To the portions thereof belonging to the priests the same rule applied as to the rest, except that the former might only be eaten by the priests,

רֵאשֵׁי קִדְשִׁים וְשֵׁל-מוֹעֲדוֹת שְׁחִיטָתוֹ בַּצֶּפֶן וְקִבּוּל דָּמֹן בְּכָלִי
 שָׁרֵת בַּצֶּפֶן וְדָמֹן טָעוֹן אַרְבַּע מִתְּנוֹת עַל אַרְבַּע קַרְנוֹת:
 פִּיזָד • עֲלֶה בִּבְקָשׁ וּפְקֹדָה לִפְּנֵי וּבִא-לוֹ לְהִקְרֹן דְּרוֹמִית
 מִזְרָחִית • מִזְרָחִית צְפוֹנִית • צְפוֹנִית מַעֲרָבִית • מַעֲרָבִית
 דְּרוֹמִית • שְׁנֵי הָדָם הָיָה שֹׁפֵךְ עַל יְסוֹד דְּרוֹמִי • וְנֹאכְלִין
 לִפְנֵים מִן-חֻקְלָעִים לְזִכְרֵי כְּהֻנָּה בְּכָל-מֵאֵכֶל לְיוֹם וּלְלֵילָה
 עַד-חֲצוֹת :

ד הַעוֹלָה קִדְשׁ קִדְשִׁים שְׁחִיטָתָהּ בַּצֶּפֶן וְקִבּוּל דָּמָהּ
 בְּכָלִי שָׁרֵת בַּצֶּפֶן וְדָמָהּ טָעוֹן שְׁתֵּי מִתְּנוֹת שֶׁהֵן אַרְבַּע
 וּמִעוֹבָה חֲפָשֵׁט וְנִתְּנוּחַ וְכָלִיל לְאִשִּׁים :

ה זִבְחֵי שְׁלָמִי צָבוּר וְאַשְׁמוֹת • אֱלֹהֵי הֵן אֲשָׁמוֹת אֲשֶׁם גְּזֵלוֹת
 אֲשֶׁם מְעִילוֹת אֲשֶׁם שִׁפְחָה חֲרוּפָה אֲשֶׁם נָזִיר אֲשֶׁם מְצוֹרַע
 אֲשֶׁם תָּלוּי • שְׁחִיטָתוֹ בַּצֶּפֶן וְקִבּוּל דָּמֹן בְּכָלִי שָׁרֵת בַּצֶּפֶן
 וְדָמֹן טָעוֹן שְׁתֵּי מִתְּנוֹת שֶׁהֵן אַרְבַּע • וְנֹאכְלִין לִפְנֵים מִן
 חֻקְלָעִים לְזִכְרֵי כְּהֻנָּה בְּכָל-מֵאֵכֶל לְיוֹם וּלְלֵילָה עַד חֲצוֹת :

ו חֲתוּדָה וְאֵיל נָזִיר קִדְשִׁים קָלִים שְׁחִיטָתוֹ בְּכָל-מְקוֹם
 בַּעֲזָרָה וְדָמֹן טָעוֹן שְׁתֵּי מִתְּנוֹת שֶׁהֵן אַרְבַּע • וְנֹאכְלִין בְּכָל
 תְּעִיר לְכָל אָדָם בְּכָל-מֵאֵכֶל לְיוֹם וּלְלֵילָה עַד חֲצוֹת : הַמּוֹרֵם
 מִהֵם בִּיזָא בָּהֶם אֵלֹא שֶׁהַמּוֹרֵם נֹאכֵל לִפְנֵימֵי לְנִשְׁחִיתָם
 וְלִבְגִיתָם וּלְעִבְדֵיהֶם :

their wives, their children and their slaves. 7. The peace offerings were also holy in a minor degree. They might be slain in any part of the court; of their blood two sprinklings had to be made at the altar in such a manner as to constitute four, and they might be eaten, dressed after any manner, by any person, in any part of the city, during two days and one night. To the portions thereof belonging to the priests the same rule applied as to the rest, except that the former might only be eaten by the priests, their wives, their children and their slaves. 8. The first-born, the tithe of cattle and the paschal lamb were likewise holy in a minor degree. They might be slain in any part of the court; only one sprinkling of their blood had to be made; this, however, had to be done towards the base of the altar. In respect to their consumption the following differences prevailed: the first-born might be eaten only by the priests, while the tithe might be eaten by any person: both might be eaten, dressed after any manner, in any part of the city, during two days and one night. The paschal lamb might only be eaten the same evening until midnight; it might be partaken of by none but the previously appointed number of persons, and it might only be eaten roasted.

Boraita d'R. Ishmael.

Rabbi Ishmael says: There are thirteen exegetical principles by which the Law is expounded:—1. The inference from minor to major. 2. The inference from a similarity of phrases. 3. A general law may be derived by induction from different cases which, occurring in the same or in different verses, have yet some feature in common. 4. A general proposition followed by the enumeration of particulars already comprehended in the general proposition, (in which case the scope of the proposition is limited by the things specified). 5. An enumeration of particulars followed by a general proposition in which they are also comprehended, (in which case the scope of the proposition extends also to the things not specified). 6. Two general propositions, separated from each other by an enumeration of particulars, include only such things as are similar to those specified. 7. An inference drawn from a general proposition complemented by a particular term, and an inference drawn from a particular term complemented by a general proposition. 8. If anything is included in a general proposition and is then made the subject of a special statement, that which is predicated of it is not to be understood as limited to itself alone, but is to be

ז שלמים קדשים קלים שחיטתן בכל-מקום בעזרה ודמן
טעון שתי מתנות ושהן ארבע ונאכלין בכל-העיר לכל-אדם
בכל-מאכל לשגי ימים ולילה אחד : המורם מהם פיוצא
בהם אלא שהמורם נאכל לפתנים לנשיהם ולבניהם
ולעבדיהם :

ח הבכור והמעשר והתוספת קדשים קלים שחיטתן בכל-
מקום בעזרה ודמן טעון מתנה אחת * ובלבד שיתן פנגד
היסוד : שנה באכילתן הבכור נאכל לפתנים והמעשר לכל-
אדם ונאכלין בכל-העיר בכל-מאכל לשגי ימים ולילה אחד *
התוספת אינו נאכל אלא בלילה ואינו נאכל אלא עד-חצות
ואינו נאכל אלא למנויו ואינו נאכל אלא עלי :

בריתא דרבי ישמעאל

רבי ישמעאל אומר * בשלש עשרה מדות התורה נדרשת :

1 מקל וחמר :

2 ומגזרה שנה :

3 מבנין אב מפרטב אחד ומבנין אב משגי כתובים :

4 מכלל ופרט :

5 ומפרט וכלל :

6 כלל ופרט וכלל אי אתה דן אלא פעין הפרט :

7 מכלל שחוא צריך לפרט ומפרט שחוא צריך לכלל :

8 כל-דבר שחנה בכלל ויצא מן-הכלל ללמד לא ללמד

על-עצמו ויצא אלא ללמד על-הכלל פלו וצא :

applied to the whole of the general proposition. 9. If anything is included in a general proposition, and is then singled out in order to be made the subject of a special statement, similar to the general proposition, this particularisation is intended, so far as its subject is concerned, to lessen and not to add to its restrictions. 10. If anything is included in a general proposition, and is then singled out in order to be made the subject of a special statement, not similar to the general proposition, this particularisation is intended in some respects to lessen and in others to add to its restrictions. 11. If anything is included in a general proposition, and is then made the subject of a fresh statement (not in harmony with the former), the terms of the general proposition will not apply to it, unless the Scripture distinctly indicates that they shall apply. 12. The meaning of a passage may be deduced from its context, or from some subsequent passage. 13. Similarly, when two passages are in contradiction to each other, the explanation can be determined only when a third text is found, capable of harmonising the two.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years.

Before putting on the Tallith, say the following:—

I am here enwrapping myself in this fringed robe, in fulfilment of the command of my Creator, as it is written in the Law, They shall make them a fringe upon the corners of their garments throughout their generations. And even as I cover myself with the Tallith in this world, so may my soul deserve to be clothed with a beauteous spiritual robe in the world to come, in the garden of Eden. Amen.

On putting on the Tallith, say:—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us to enwrap ourselves in the fringed garment.

9 פֶּל־דָּבָר שְׁהִיָּה בְּכָל־ל וְיֵצֵא לְטָעוֹן טָעַן אַחֵד שְׁהוּא
כְּעִנְיָנוּ יֵצֵא לְהַקֵּל וְלֹא לְהַחֲמִיר :

10 פֶּל־דָּבָר שְׁהִיָּה בְּכָל־ל וְיֵצֵא לְטָעוֹן טָעַן אַחֵד שְׁלֹא כְּעִנְיָנוּ
יֵצֵא לְהַקֵּל וּלְהַחֲמִיר :

11 פֶּל־דָּבָר שְׁהִיָּה בְּכָל־ל וְיֵצֵא לְדוֹן בְּדָבָר הֶחָדָשׁ אִי אִתָּה
יָכוֹל לְהַחֲזִירוֹ לְכָל־ל עַד שְׁיִחְזִירָנִי הַפְּתוּב לְכָל־ל
בְּפִרוּשׁ :

12 דָּבָר הַלְמָד מֵעִנְיָנוּ * וְדָבָר הַלְמָד מִסּוּפוֹ :

13 וְהֵן שְׁנֵי כְּתוּבִים הַמְּכַחֲשִׁים זֶה אֶת־זֶה עַד שְׁיָבוֹא
הַפְּתוּב הַשְּׁלִישִׁי וְיִכְרִיעַ בֵּינֵיהֶם :

יְהִי רָצוֹן לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׁיִבְנֶה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ וְהֵן חֲלָקֵנוּ בְּתוֹרָתְךָ : וְשֵׁם נֶעְבְּדְךָ
בְּיִרְאָה פִּימִי עוֹלָם וּכְשָׁנִים מִדְּמִנְיֹת :

Before putting on the טלית, say the following :—

הִנְנִי מֵתַעֲטָף בְּטָלִית שְׁל־צִיצִית כְּדִי לְהִגִּים מַצּוֹת בּוֹרְאִי *
בְּפְתוּב בְּתוֹרָה * וְעָשׂוּ לָהֶם צִיצִית עַל־פְּנֵי בְּגָדֵיהֶם לְזִרְתָּם *
וּכְשֵׁם שֶׁאֲנִי מֵתַפְסֵחַ בְּטָלִית בְּעוֹלָם הַזֶּה כֵּן הַתְּזַכָּה נִשְׁמָתִי
לְהַתְלַבֵּשׁ בְּטָלִית נָאָה לְעוֹלָם הַבָּא בְּגוֹ עֶדוֹן * אָמֵן :

On putting on the טלית, say :—

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם * אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַתְעַטֵּף בְּצִיצִית :

How precious is thy lovingkindness, O God ! And the children of men take refuge under the shadow of thy wings. They sate themselves with the fatness of thy house ; and thou givest them to drink of the river of thy pleasures. For with thee is the fountain of life : in thy light do we see light. O continue thy lovingkindness unto them that know thee, and thy righteousness to the upright in heart.

Meditation before laying the Tephillin.

I am here intent upon the act of laying the Tephillin, in fulfilment of the command of my Creator, who hath commanded us to lay the Tephillin, as it is written in the Law, And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. Within these Tephillin are placed four sections of the Law,* that declare the absolute unity of God, and that remind us of the miracles and wonders which he wrought for us when he brought us forth from Egypt, even he who hath power over the highest and the lowest to deal with them according to his will. He hath commanded us to lay the Tephillin upon the hand as a memorial of his outstretched arm ; opposite the heart, to indicate the duty of subjecting the longings and designs of our heart to his service, blessed be he ; and upon the head over against the brain, thereby teaching that the mind, whose seat is in the brain, together with all senses and faculties, is to be subjected to his service, blessed be he. May the effect of the precept thus observed be to extend to me long life with sacred influences and holy thoughts, free from every approach, even in imagination, to sin and iniquity. May the evil inclination not mislead or entice us, but may we be led to serve the Lord as it is in our hearts to do. Amen.

* Deut. vi. 4—9 ; xi. 13—21 ; Exod. xiii. 1—10 ; 11—16.

מִה־יָקָר חֲסִדְךָ אֱלֹהִים וּבְגִי אָדָם בָּצֵל בְּנִפְיֶךָ יַחֲסִיוֹן :
 יְרוֹוִן מִדָּשָׁן בֵּיתְךָ וְנַחַל עֲדָנֶיךָ תִּשְׁקֶם :
 כִּי עֲמֶךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה-אוֹר :
 מִנְשֶׁךְ חֲסִדְךָ לִידְעֶיךָ וְצִדְקֶתְךָ לְיִשְׂרָאֵל-לֵב :

תפלין . *Meditation before laying the*

הַגִּבִּי מִכּוֹן בְּהִנָּחַת הַתְּפִלִּין לְקִנּוּם מִצְוֹת בּוֹרְאֵי שְׁעָנֵנוּ לְהַקְיָם
 הַתְּפִלִּין . כְּכַתוּב בַּתּוֹרָה . וְקִשְׁרָתָם לְאוֹת עַל יָדְךָ וְהָיוּ לְטִטָּה
 בֵּין עֲיִנֶיךָ . וְהֵם אֲרָבַע פָּרָשׁוֹת אֱלֹהֵי . שְׁמַע . וְהִיא אִם שְׁמַע .
 קֹדֶשׁ . וְהִיא כִּי וּבָאָה . שְׁנֵשׁ בָּהֶם יַחֲדוּ וְאַחֲדוּתוֹ וְהַבְרָה
 שְׁמוֹ . וְשֶׁנֶּזְכָּר נִסִּים וְנִפְלְאוֹת שְׁעָשָׂה עִמָּנוּ בְּחַוְצֵיאוֹ אֲתָנִי
 מִמַּצָּרִים . וְאֲשֶׁר לוֹ הַפֶּחַ וְהַמְּמַשְׁלָה בְּעֲלִיּוֹנִים וּבַתְּחַתּוֹנִים
 לַעֲשׂוֹת בָּהֶם כְּרִצּוֹנוֹ . וְעָנֵנוּ לְהַקְיָם עַל הַיָּד לְזִכְרוֹן זִרְעוֹ
 הַמְטוּיָה . וְשֶׁהִיא נֶגֶד הַלֵּב לְשַׁעֲבֹד בָּזָה תַּאֲנוֹת וּמַחֲשָׁבוֹת לִבֵּנוּ
 לַעֲבֹדְתוֹ וְהַבְרָה שְׁמוֹ . וְעַל הָרָאשׁ נֶגֶד הַמּוֹחַ שְׁתַּפְּשֶׁמָּה
 שְׁבִמּוֹחֵי עִם חַוְשֵׁי וְכוּחֹתֵי בָלֵם וְהָיוּ מְשַׁעֲבָדִים לַעֲבֹדְתוֹ
 וְהַבְרָה שְׁמוֹ . וּמִשְׁפַּע מִצְוֹת הַתְּפִלִּין וְהַמְּשַׁךְ עָלֵי לְהַיּוֹת לִי
 חַיִּים אֲרָפִים וְשֹׁפַע קֹדֶשׁ וּמַחֲשָׁבוֹת קֹדֶשׁ בְּלִי תַרְחוּר חֲטָא
 וְעוֹן בָּלִי . וְשֶׁלֹּא יִפְתָּנוּ וְלֹא יִתְנַרֵּחַ בָּנוּ יִגָּר הָרַע וְיִנְיָחֵנוּ
 לַעֲבֹד אֶת יְיָ כְּאֲשֶׁר עִם לְבָבֵנוּ . אָמֵן :

On placing the Tephillah on the arm, say:—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us to lay the Tephillin.

On placing the Tephillah on the forehead, say:—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast given us command concerning the precept of the Tephillin.

Blessed be His name, whose glorious kingdom is for ever and ever.

The Retsuah is placed thrice round the middle finger, and the following is said:—

And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercy: I will even betroth thee unto me in faithfulness; and thou shalt know the Lord.

Blessed be he who spake, and the world existed: blessed be he: blessed be he who was the maker of the world in the beginning: blessed be he who speaketh and doeth: blessed be he who decreeth and performeth: blessed be he who hath mercy upon the earth: blessed be he who hath mercy upon his creatures: blessed be he who payeth a good reward to them that fear him: blessed be he who liveth for ever, and endureth to eternity: blessed be he who redeemeth and delivereth: blessed be his name.—Blessed art thou, O Lord our God, King of the universe, O God and merciful Father, praised by the mouth of thy people,

On putting on the יד תפלה של יד, say:—

ברוך אתה יי אלהינו מלך העולם • אשר
קדשנו במצותיו וצונו להניח תפלין :

On putting on the ראש תפלה של ראש, say:—

ברוך אתה יי אלהינו מלך העולם • אשר
קדשנו במצותיו וצונו על-מצות תפלין :
ברוך שם כבוד מלכותו לעולם ועד :

The רצועה is placed thrice round the middle finger, and the following is said:—

וארשתיד לי לעולם • וארשתיד לי בצדק ובמשפט
ובחסד וברחמים • וארשתיד לי באמונה וידעת את יי :

ברוך שאמר והיה העולם • ברוך הוא • ברוך עושה
בראשית • ברוך אומר ועושה • ברוך גזור ומקים •
ברוך מרחם על הארץ • ברוך מרחם על הבריות •
ברוך משלם שכר טוב ליראיו • ברוך חי לעד וקים
לנצח • ברוך פודה ומציל ברוך שמו • ברוך אתה יי
אלהינו מלך העולם • האל האב הרחמן המהלל בפי

lauded and glorified by the tongue of thy loving ones and thy servants. We also will praise thee, O Lord our God, with the songs of David thy servant; with praises and psalms we will magnify, laud and glorify thee, and we will make mention of thy name, and proclaim thee our King, O our God, thou the only one, the life of all worlds. O King, praised and glorified be thy great name for ever and ever. Blessed art thou, O Lord, a King extolled with praises.

I Chron. xvi. 8—36.

O give thanks unto the Lord, call upon his name; make known his doings among the peoples. Sing unto him, sing praises unto him; tell ye of all his marvellous works. Glory ye in his holy name: let the heart of them rejoice that seek the Lord. Search ye for the Lord and his strength; seek ye his face evermore. Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth; O ye seed of Israel, his servant, ye children of Jacob, his chosen ones. He is the Lord our God: his judgments are in all the earth. Remember his covenant for ever, the word which he commanded to a thousand generations; (the covenant) which he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a statute, to Israel for an everlasting covenant: saying, Unto thee will I give the land of Canaan, as the lot of your inheritance: when ye were but a few men in number; yea, few, and sojourners in it; and they went about from nation to nation, and from one kingdom to another people. He suffered no man to oppress them; yea, he rebuked kings for their sakes; (saying), Touch not mine anointed ones, and do my prophets no harm. Sing unto the Lord, all the earth; proclaim his salvation from day to day. Recount his glory among the nations, his marvels among

עמו • משבח ומפאָר בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו • וּבְשִׁירֵי
דָּוִד עֲבָדְךָ נְהַלֵּלְךָ יי אֱלֹהֵינוּ • בְּשִׁבְחוֹת וּבְזִמְרוֹת
נִגְדָּלְךָ וְנִשְׁבַּחְךָ וְנִפְאָרְךָ וְנִזְכֹּרִי שְׁמְךָ וְנִמְלִיכְךָ מִלְּפָנֵינוּ
אֱלֹהֵינוּ יְחִיד חַי הָעוֹלָמִים • מְלֶכֶךְ מִשְׁבַּח וּמִפְאָר
עַד־עַד שְׁמוֹ הַגָּדוֹל • בָּרוּךְ אַתָּה יי • מְלֶכֶךְ מְהַלֵּל
בְּתִשְׁבָּחוֹת :

דברי הימים א' ט"ז ח"ל

הוֹדוּ לַיי קְרָאוּ בְּשִׁמּוֹ הוֹדִיעוּ בְּעַמִּים עֲלִילָתוֹ :
שִׁירוֹ לֹו זָמְרוּ-לוֹ שִׁיחוּ בְּכָל-נִפְלְאוֹתָיו : הִתְהַלְּלוּ בְּשֵׁם
קִדְשׁוֹ יִשְׁמַח לֵב מְבַקְשֵׁי יי : דִּרְשׁוּ יי וַעֲזוּ בִקְשׁוֹ פָּנָיו
תָּמִיד : זָכְרוּ נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה מִפְתּוֹ וּמִשְׁפָּטָיו-
פִּיהוּ : זָרַע יִשְׂרָאֵל עֲבָדוֹ בְּנֵי יַעֲקֹב בְּחִירָיו : הוּא יי
אֱלֹהֵינוּ בְּכָל-הָאָרֶץ מִשְׁפָּטָיו : זָכְרוּ לְעוֹלָם בְּרִיתוֹ דְּבַר
צִוָּה לְאַלְפֵי דָוִד : אֲשֶׁר כָּרַת אֶת-אַבְרָהָם וּשְׁבוּעָתוֹ
לְיִצְחָק : וַיַּעֲמִידָהּ לְיַעֲקֹב לְחֹק לְיִשְׂרָאֵל בְּרִית עוֹלָם :
לֵאמֹר לְךָ אֶתֵּן אֶרֶץ-כְּנָעַן חֻבֵּל נַחֲלָתְכֶם : בְּהִיּוֹתְכֶם
מְתֵי מִסְפָּר כְּמַעַט וְגָרִים בָּהּ : וַיִּתְּהֲלֶכּוּ מִגּוֹי אֶל-גּוֹי
וּמִמַּמְלָכָה אֶל-עַם אֲחֵר : לֹא-הִנִּיחַ לְאִישׁ לַעֲשֹׂקֶם וַיִּנָּח
עֲלֵיהֶם מְלָכִים : אֶל-תִּגְעוּ בְּמִשְׁיחִי וּבְגִבִּיֹאִי אֶל-תִּרְעוּ :
שִׁירוֹ לַיי כָּל-הָאָרֶץ בִּשְׁרוּ מִיּוֹם-אֶל-יוֹם יִשׁוּעָתוֹ : סִפְרוּ

all the peoples. For great is the Lord, and exceedingly to be praised : he is to be feared above all gods. For all the gods of the peoples are things of nought : but the Lord made the heavens. Grandeur and majesty are before him : strength and gladness are in his place. Give unto the Lord, ye families of the peoples, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name : take an offering, and come before him : worship the Lord in the beauty of holiness. Tremble before him all the earth : the world also is set firm, that it cannot be moved. Let the heavens rejoice, and let the earth be glad ; and let them say among the nations, The Lord reigneth. Let the sea roar, and the fulness thereof ; let the plain exult, and all that is therein. Then shall the trees of the forest exult before the Lord, for he cometh to judge the earth. O give thanks unto the Lord ; for he is good : for his loving-kindness endureth for ever. And say ye, Save us, O God of our salvation, and gather us and deliver us from the nations, to give thanks unto thy holy name, and to triumph in thy praise. Blessed be the Lord, the God of Israel, from everlasting even to everlasting. And all the people said, Amen, and praised the Lord.

Exalt ye the Lord our God, and worship at his footstool : holy is he. Exalt ye the Lord our God, and worship at his holy mount ; for the Lord our God is holy. And he, being merciful, forgiveth iniquity, and destroyeth not : yea, many a time he turneth his anger away, and doth not stir up all his wrath. Withhold not thou thy tender mercies

בגוים את-כבודו בכל-העמים נפלאותיו: פי גדול יי
 ומהלל מאד ונורא הוא על-כל-אלהים: פי כל-אלהי
 העמים אלים ויי שמים עשה: הוד והדר לפניו עז
 וחדוה במקמו: הבו ליי משפחות עמים הבו ליי כבוד
 ועז: הבו ליי כבוד שמו שאו מנחה ובאו לפניו
 השתחוו ליי בהדרת-קדש: חילו מלפניו כל-הארץ
 אפתחון תבל כל-תמוט: ישמחו השמים ותגל הארץ
 ויאמרו בגוים יי מלך: ירעם הים ומלאו יעלין השדה
 וכל-אשר-בו: אז ירננו עצי היער מלפני יי כי-בא
 לשפוט את-הארץ: הודו ליי כי טוב פי לעולם חסדו:
 ואמרו הושיענו אלהי ישענו וקבצנו והצילנו מן-הגוים
 להודות לשם קדשך להשתבח בתהלתך: ברוך יי
 אלהי ישראל מן-העולם ועד-העולם ויאמרו כל-העם
 אמן והלל ליי:

רוממו יי אלהינו והשתחוו להדם רגליו קדוש
 הוא: רוממו יי אלהינו והשתחוו להר קדשו פי
 קדוש יי אלהינו: והוא רחום יכפר עון ולא ישחית
 והרבה להשיב אפו ולא יעיר כל-חמתו: אתה יי

from me, O Lord : let thy lovingkindness and thy truth continually preserve me. Remember, O Lord, thy tender mercies and thy lovingkindnesses ; for they have been ever of old. Ascribe ye strength unto God : his majesty is over Israel, and his strength is in the skies. O God, thou art to be feared out of thy holy places : the God of Israel, he giveth strength and power unto his people. Blessed be God. O God of vengeance, Lord, O God of vengeance, shine forth. Lift up thyself, thou judge of the earth : render to the proud their desert. Salvation belongeth unto the Lord : thy blessing be upon thy people. (Selah.) The Lord of hosts is with us ; the God of Jacob is our stronghold. (Selah.) O Lord of hosts, happy is the man that trusteth in thee. Save, Lord : may the King answer us on the day when we call. Save thy people, and bless thine inheritance : feed them, and carry them for ever. Our soul waiteth for the Lord : he is our help and our shield. For our heart shall rejoice in him, because we have trusted in his holy name. Let thy lovingkindness, O Lord, be upon us, according as we have hoped for thee. Show us thy lovingkindness, O Lord, and grant us thy salvation. Rise up for our help, and set us free for thy lovingkindness' sake. I am the Lord thy God, who brought thee up out of the land of Egypt : open wide thy mouth, and I will fill it. Happy is the people, that is in such a case : happy is the people, whose God is the Lord. And as for me, I have trusted in thy lovingkindness ; my heart shall be glad in thy salvation : I will sing unto the Lord, because he hath dealt bountifully with me.

לא-תכלא רחמך ממני חסדך ואמתך תמיד יצרוני :
 זכר רחמך יי וחסדך כי מעולם קמה : תנו עז לאלהים
 על-ישראל גאותו ועזו בשחקים : נורא אלהים
 ממקדשיך אל ישראל הוא נותן עז ותעצמות לעם
 ברוך אלהים : אל-נקמות יי אל נקמות הופיע :
 הנשא שפט הארץ השב גמול על-גאים : ליי הישועה
 על-עמך ברכתך סלה : יי צבאות עמנו משגב-לנו
 אלהי יעקב סלה : יי צבאות אשרי אדם בטח בך :
 יי החשיעה המלך יעגנו ביום-קראנו : החשיעה את-עמך
 וברך את-נחלתך ורעם ונשאים עד-העולם : נפשונו
 חבתה ליי עזרנו ומגננו הוא : פי-בו ישמח לבנו כי
 בשם קדשו בטחנו : יהי-חסדך יי עלינו כאשר יחלנו
 לך : הראנו יי חסדך וישעך תתן-לנו : קומה עזרתה
 לנו ופרנו למען חסדך : אנכי יי אלהיך המעלה מארץ
 מצרים הרחב-פיה ואמלאהו : אשרי העם שפכה לו
 אשרי העם שיי אלהיו : ואני בחסדך בטחתי יגל לבי
 בישועתך אשירה ליי כי גמל עלי :

The following Psalm is omitted on Sabbaths, Holydays, the day before Passover, the Intermediate days of Passover, and on the day before the Day of Atonement.

Psalm c. A Psalm of Thanksgiving.

Shout for joy unto the Lord, all ye lands. Serve the Lord with joy : come before him with exulting. Know ye that the Lord he is God : he hath made us, and we are his, his people and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise : give thanks unto him, bless his name. For the Lord is good ; his lovingkindness is everlasting ; and his faithfulness from generation to generation.

On Weekdays continue "Let the glory," etc., p. 28.

On Sabbaths and Holydays, and on Hoshana Rabba, the following Psalms are said :—

Psalm xix. For the Chief Musician. A Psalm of David.

The heavens recount the glory of God, and the firmament declareth his handiwork. Day unto day poureth forth speech, and night unto night proclaimeth knowledge. There is no speech nor language ; their voice cannot be heard. Their sound is gone out through all the earth, and their words to the end of the world ; in them hath he set a tent for the sun. And he is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course. His going forth is from the end of the heaven, and his circuit unto the ends of it : and there is nothing hid from his heat.—The law of the Lord is perfect, restoring the soul : the testimony of the Lord is faithful, making wise the simple. The precepts of the Lord are right, rejoicing the heart : the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever : the judgments of the Lord are truthful,

The following Psalm is omitted on Sabbaths, Holydays, the day before Passover, the Intermediate days of Passover, and on the day before the Day of Atonement.

תהלים ק'

מִזְמוֹר לַתּוֹדָה הִרְיעוּ לִי כָל־הָאָרֶץ : עֲבְדוּ אֶת־יְיָ
בְּשִׂמְחָה בָּאוּ לִפְנֵי בְּרִנָּה : דַּעוּ בִּי יְיָ הוּא אֱלֹהִים הוּא
עֲשֵׂנוּ וְלֹא (וְלוֹ P) אֶנְחֵנוּ עִמּוֹ וְצֹאן מִרְעִיתוֹ : בָּאוּ
שִׁעְרָיו בַּתּוֹדָה חֲצִרְתּוֹ בַּתְּהֵלָה הוֹדוּ לוֹ בִּרְכוּ שְׁמוֹ :
כִּי־טוֹב יְיָ לַעֲוֹלָם חֶסֶדּוֹ וְעֶד־דֶּרֶךְ נֶדֶר אֱמוּנָתוֹ :

On Weekdays continue יהי כבוד *page 28.*

On Sabbaths and Holydays, and on הושענא רבא, the following Psalms are said:—

יֵט לְמִנְצָח מִזְמוֹר לְדָוִד : הַשְׁמִים מְסַפְּרִים כְּבוֹד־אֵל
וּמַעֲשֵׂה יָדָיו מְגִיד הִרְקִיעַ : יוֹם לְיוֹם יִבְיַע אָמַר וְלַיְלָה
לַלַּיְלָה יַחְוֶה־דַּעַת : אֵין אָמַר וְאֵין דְּבָרִים כְּלִי נִשְׁמָע
קוֹלָם : בְּכָל־הָאָרֶץ יֵצֵא קוֹם וּבִקְצֵה תֵּבֵל מְלִיָּהֶם
לִשְׁמִשׁ שֵׁם אֱהֵל בָּהֶם : וְהוּא כֹהֵתֵן יֵצֵא מִחֻפְתּוֹ
יִשְׁיֵשׁ כְּגִבּוֹר לְרוּיִן אֶרֶח : מִקְצֵה הַשְׁמִים ׀ מוֹצֵאוֹ
וּתְקוּפָתוֹ עַל־קִצּוֹתָם וְאֵין נִסְתָּר מִחֻמָּתוֹ : תּוֹרַת יְהוָה
תְּמִימָה מְשִׁיבַת נֶפֶשׁ עֲדוּת יְהוָה נֶאֱמָנָה מַחְכֵּימַת
פֶּתִי : פְּקוּדֵי יְהוָה יִשְׁרִים מְשַׁמְחֵי־לֵב מְצוֹת יְהוָה בָּרָה
מְאִירַת עֵינָיִם : יִרְאֵת יְהוָה טְהוֹרָה עֹמְדַת לְעַד

righteous altogether. More to be desired are they than gold, yea, than much fine gold : sweeter also than honey and the droppings of the honeycomb. Moreover by them is thy servant warned : in keeping them there is great reward. Who can discern his errors ? Clear thou me from hidden faults. Keep back thy servant also from presumptuous sins ; let them not have dominion over me : then shall I be blameless, and I shall be clear from great transgression. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer.

Psalm xxxiv. A Psalm of David ; when he changed his behaviour before Abimelech, who drove him away, and he departed.

I will bless the Lord at all times : his praise shall continually be in my mouth. My soul shall make her boast in the Lord : the meek shall hear and rejoice. O magnify the Lord with me, and let us exalt his name together. I sought the Lord, and he answered me, and delivered me from all my fears. They looked unto him, and shone with joy : and their faces shall not be confounded. This sufferer cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them. O taste and see that the Lord is good : happy is the man that taketh refuge in him. O fear the Lord, ye his holy ones : for there is no want to them that fear him. Young lions do lack, and suffer hunger : but they that seek the Lord shall not want any good. Come, ye children, hearken unto me : I will teach you the fear of the Lord. What man is he that delighteth in life, and loveth many days that he may see good ? Keep thy tongue from evil, and thy lips

מִשְׁפָּטֵי־יְהוָה אָמַת צָדְקוֹ יַחֲדוּ : הַנִּחְמָדִים מִזֶּהָב וּמִפָּז
 רָב וּמִתּוֹקִים מִדְּבַשׁ וְנֹפֶת צוּפִים : גַּם־עֲבָדְךָ נִזְהָר בָּהֶם
 בְּשֹׁמֶרֶם עֶקֶב רָב : שְׁגִיאוֹת מִי־יָבִין מִנִּסְתָּרוֹת נִקְנִי :
 גַּם מִזֵּדִים חֲשַׁךְ עֲבָדְךָ אֶל־יִמְשְׁלוּ־בִי אִזּוֹ אֵיתָם וְנִקְיִתִי
 מִפֶּשַׁע רָב : יִהְיוּ לְרֹצוֹן אִמְרֵי־פִי וְהַגִּינוּ לִבִּי לִפְנֶיךָ
 יְהוָה צוּרִי וְגֹאֲלִי :

לִיד לְדוֹר בְּשָׁנוֹתָיו אֶת־טַעְמוֹ לִפְנֵי אָבִימֶלֶךְ וַיִּגְרְשֵׁהוּ
 וַיֵּלֶךְ :

אֲבָרְכָה אֶת־יְהוָה בְּכָל־עֵת תָּמִיד תִּהְלֶתוּ בְּפִי :
 בִּיהוָה תִּתְהַלֵּל נַפְשִׁי יִשְׁמְעוּ עֲנֻיִם וַיִּשְׁמַחוּ :
 גִּדְּלוּ לִיהוָה אֶתִּי וּנְרוֹמְמָה שְׁמוֹ יַחֲדוּ :
 דַּרְשֵׁתִי אֶת־יְהוָה וְעֲנֵנִי וּמִכָּל־מְגוּרוֹתֵי הַצִּיֻּלָּנִי :
 הִבִּיטוּ אֵלָיו וְנִקְרוּ וּפְגִיחֵם אֶל־יַחְפְּרוּ :
 זֶה עָנִי קָרָא וַיהוָה שָׁמַעַ וּמִכָּל־צָרוֹתָיו הוֹשִׁיעֵנִי :
 חֲנֵה מִלְּאֹד־יְהוָה סָבִיב לִירְאוֹ וַיַּחֲלֹצֵם :
 טַעְמֻ וּרְאוּ כִי־טוֹב יְהוָה אֲשֶׁר־יִהְיֶה הַגִּבֹּר יַחְסֶה־בוֹ :
 יִרְאוּ אֶת־יְהוָה קִדְּשׁוּ כִי אֵין מַחְסוֹר לִירְאוֹ :
 כְּפִירִים רָשׁוּ וְרָעִבוּ וְדִרְשׁוּ יְהוָה לֹא־יַחְסְרוּ כָל־טוֹב :
 לְכוּ־בָנִים שִׁמְעוּ־לִי יִרְאֵת יְהוָה אֲלַמְּדָכֶם :
 מִי־הָאִישׁ הַחֲפִיץ חַיִּים אֲהֵב יָמִים לְרִאוֹת טוֹב :

from speaking guile. Depart from evil and do good ; seek peace and pursue it. The eyes of the Lord are towards the righteous, and his ears are towards their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. (The righteous) cry, and the Lord hearkeneth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart, and saveth such as are of a contrite spirit. Many are the evil-fortunes of the righteous : but the Lord delivereth him out of them all. He keepeth all his bones : not one of them is broken. Evil shall slay the wicked ; and they that hate the righteous shall be condemned. The Lord setteth free the soul of his servants ; and none that take refuge in him shall be condemned.

Psalm xc. A Prayer of Moses, the man of God.

O Lord, thou hast been a dwelling place unto us in all generations. Before the mountains were brought forth, or ever thou gavest birth to the earth and the world, even from everlasting to everlasting thou art God. Thou turnest man back to dust, and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood ; they are in a sleep : in the morning they are like grass which sprouteth afresh. In the morning it bloometh, and sprouteth afresh ; in the evening it is cut down, and withereth. For we are consumed by thine anger, and in thy wrath are we confounded. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days have passed away in thy wrath, we bring our years to an end like a sound. The days of our years are threescore years and ten, or even by reason of strength fourscore years ; yet is their pride but travail and nothingness ; for it is soon gone by, and we fly

נָצַר לְשׁוֹנְךָ מִרַע וּשְׁפָתֶיךָ מִדְּבַר מְרֵמָה :
סוּר מִרַע וַעֲשֵׂה-טוֹב בְּקֶשׁ שְׁלוֹם וְרַדְּפָהוּ :
עֵינֵי יְהוָה אֶל-צַדִּיקִים וְאֲזִנּוֹ אֶל-שׁוֹעֲתָם :
פָּגִי יְהוָה בְּעֲשֵׂי רַע לְהַכְרִית מֵאֶרֶץ זָכָרָם :
צַעֲקוּ וַיהוָה שָׁמַע וּמִכָּל-צָרוֹתֵם הִצִּילָם :
קָרוֹב יְהוָה לְנִשְׁבְּרֵי-לֵב וְאֶת-דִּכְאֵי-רוּחַ יוֹשִׁיעַ :
רַבּוֹת רַעוֹת צַדִּיק וּמִכָּלֵם יִצְלָנוּ יְהוָה :
שֹׁמֵר כָּל-עֲצָמָתָיו אַחַת מִהֶנָּה לֹא נִשְׁבָּרָה :
תְּמוֹתֶת רִשָּׁע רָעָה וְשֹׁנְאֵי צַדִּיק יֹאשְׁמוּ :
פָּרָה יְהוָה נַפְשׁ עַבְדּוֹ וְלֹא יֹאשְׁמוּ כָּל-הַחַסִּים בּוֹ :
ז' תִּפְלָה לְמֹשֶׁה אִישׁ-הָאֱלֹהִים אֲדֹנִי מַעֲוֹן אֶתָּה הֵייתָ
לָנוּ בְּדֹר וָדֹר : בְּטָרָם הָרִים יִלְדוּ וּתְחֹלֵל אֶרֶץ וְתִבֵּל
וּמַעֲוֹלָם עַד-עוֹלָם אֶתָּה אֵל : תִּשָּׁב אֲנֹשׁ עַד-דִּכְאֵי
וְתֹאמַר שׁוּבוּ בְנֵי-אָדָם : כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ כְּיוֹם
אֶתְמוּל כִּי יַעֲבֹר וְאִשְׁמֹרָה בְּלִילָה : זִרְמָתָם שָׁנָה יְהִיוּ
בְּבִקְרָה כְּחֹצִיר יַחֲלוּף : בְּבִקְרָה יִצִּיץ וְחֶלֶף לַעֲרֵב יִמּוּלֵל
וַיִּבֶשׁ : כִּי-כִלְּינוּ בְּאַפְּךָ וּבַחֲמָתְךָ נִבְהַלְנוּ : שֶׁת עֲזֹנְתֵינוּ
לְנִגְדְּךָ עֲלַמְנוּ לְמֹאֹר פְּנֶיךָ : כִּי כָל-יָמֵינוּ פָּנוּ בְּעִבְרַתְךָ
כִּלְּינוּ שָׁנֵינוּ כְּמוֹ-הֶגְהָה : יְמֵי שְׁנוֹתֵינוּ בָּהֶם שִׁבְעִים שָׁנָה
וְאִם בְּגִבּוֹרֶת שְׁמוֹנִים שָׁנָה וְרֵהָבִם עָמַל וְאָנוּ כִּי

away. Who knoweth the power of thine anger, and thy wrath according to the fear that is due unto thee? So teach us to number our days, that we may get us a heart of wisdom. Return, O Lord; how long?—and repent thee concerning thy servants. O satisfy us in the morning with thy lovingkindness; that we may exult and rejoice all our days. Make us rejoice according to the days wherein thou hast afflicted us, the years wherein we have seen evil. Let thy work be made manifest unto thy servants, and thy majesty upon their children.

And let the pleasantness of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Psalm xci.

He that dwelleth in the shelter of the Most High abideth under the shadow of the Almighty. I say of the Lord, He is my refuge and my fortress; my God, in whom I trust.—For he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his pinions, and under his wings shalt thou take refuge: his truth shall be a shield and a buckler. Thou shalt not be afraid of the terror by night, nor of the arrow that flieth by day; of the pestilence that walketh in darkness, nor of the plague that ravageth at noon day. A thousand may fall at thy side, and ten thousand at thy right hand; it shall not come nigh unto thee. Only with thine eyes shalt thou look on, and see the retribution of the wicked.—For thou, O Lord, art my refuge.—Thou hast made the Most High thy dwelling place; there shall no evil befall thee, neither shall any scourge come nigh thy tent. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee upon their hands, lest thou strike thy foot against a stone. Thou shalt tread upon the lion and the adder: upon the young lion and the serpent shalt thou trample.—Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he knoweth my name. When he

גז חַיִּשׁ וְנִעְפָּה : מִי־יֹדַע עוֹ אִפְּךָ וּכִי־אֶתָּךְ עֲבַרְתָּךְ :
 לַמְנוּת יָמֵינוּ כֵּן הוֹדַע וְנָבֵא לִבֵּב חֲכָמָה : שׁוּבָה יְהוָה
 עַד־מָתִי וְהִנָּחֵם עַל־עֲבָרֶיךָ : שִׁבְעָנוּ בִּבְקָר חֲסָדֶךָ
 וְנִרְנְנָה וְנִשְׁמָחָה בְּכָל־יָמֵינוּ : שִׁמְחָנוּ כִּימוֹת עֲנִיתָנוּ
 שָׁנוֹת רֵאֵינוּ רָעָה : יֵרָאֶה אֶל־עֲבָרֶיךָ פָּעֲלֶךָ וְהִדְרֶךָ עַל־
 בְּנֵיהֶם :

וַיְהִי נָעַם אֲדָנִי אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ פּוֹנְנָה
 עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ פּוֹנְנָהוּ :

צֵא יֹשֵׁב בְּסִתְר עָלִיוֹן בָּצַל יְשָׁדִי יִתְלוֹנֵן : אִמֵּר לִיהוָה
 מַחְסִי וּמַצֻּדְתִּי אֱלֹהֵי אֲבֹטֹח־בּוֹ : כִּי הוּא יַצִּילְךָ מִפַּח
 יָקוֹשׁ מִדְּבַר הַחוּת : בְּאֲבָרְתּוֹ יִסָּךְ לְךָ וְתַחַת כְּנָפָיו
 תִּחָּסֶה צָנָה וְסִחְרָה אָמֵתוֹ : לֹא־תִירָא מִפָּחַד לַיְלָה
 מִחִין יַעוֹף יוֹמָם : מִדְּבַר בְּאִפֶּל יִהְלֶךְ מִקָּטָב יִשׁוּד
 צְהָרִים : יִפֹּל מִצִּדֶּךָ אֶלֶף וּרְבֵבָה מִיַּמִּינֶךָ אֵלֶיךָ לֹא
 יִגָּשׁ : רַק בְּעֵינֶיךָ תִּבְיֹט וּשְׁלֹמֹת רִשְׁעִים תִּרְאֶה : כִּי־
 אַתָּה יְהוָה מַחְסִי עָלִיוֹן שְׁמֹת מְעוֹנֶךָ : לֹא־תֶאֱנָה אֵלֶיךָ
 רָעָה וְנִגַּע לֹא־יִקְרַב בְּאֵהָלֶךָ : כִּי מִלֵּאבָיו יִצְוֶה־לְךָ
 לְשִׁמְרֶךָ בְּכָל־דְּרָכֶיךָ : עַל־פָּפִים יִשְׁאֹנֶךָ כֵּן תִּגָּף בְּאֶבֶן
 רִגְלֶךָ : עַל־שָׁחַל וּפְתֵן תִּדְרֹךְ תִּרְמָם כְּפִיר וְתַנִּין : כִּי
 בִּי חֵשֶׁק וְאַפְלָטָהוּ אֲשַׁנְּבֶהוּ כִּי־יֹדַע שָׁמַי : יִקְרָאֲנִי

calleth upon me, I will answer him ; I will be with him in trouble : I will deliver him and honour him. With length of days will I satisfy him, and will let him see my salvation. *Repeat the last verse.*

Psalm cxxxv.

Praise ye the Lord. Praise ye the name of the Lord ; praise him, O ye servants of the Lord : ye that stand in the house of the Lord, in the courts of the house of our God. Praise ye the Lord ; for the Lord is good : sing praises unto his name ; for it is pleasant. For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure. For I know that the Lord is great, and that our Lord is above all gods. Whatsoever the Lord pleaseth, that doeth he, in heaven and in earth, in the seas and in all deeps. He causeth vapours to ascend from the ends of the earth ; he maketh lightnings for the rain ; he bringeth forth the wind out of his treasuries. It is he who smote the firstborn of Egypt, both of man and beast. He sent signs and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants. It is he who smote great nations, and slew mighty kings ; Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan : and gave their land for an heritage, an heritage unto Israel his people. Thy name, O Lord, endureth for ever ; thy memorial, O Lord, throughout all generations. For the Lord shall judge his people, and repent himself concerning his servants. The idols of the nations are silver and gold, the work of men's hands. They have mouths, but they speak not ; eyes have they, but they see not ; they have ears, but they hear not ; neither is there any breath in their mouths. They that make them shall become like unto them ; yea, every one that trusteth in them. O house of Israel, bless ye the Lord : O house of Aaron, bless ye the Lord : O house of Levi, bless ye the

וְאֶעֱנֶהוּ עִמּוֹ אֲנֹכִי בַצָּרָה אֲחַלְצֶהוּ וְאֶכְבְּדֶהוּ : אֶרְדּוּ

יָמִים אֲשֶׁבִיעֶהוּ וְאֶרְאֶהוּ בִישׁוּעָתִי : *Repeat the last verse.*

קִלְיָה הִלְלוּיָהּ • הִלְלוּ אֶת-נֶשֶׁם יְהוָה הִלְלוּ עַבְדֵי יְהוָה :
שְׁעִמָּדִים בְּבֵית יְהוָה בְּחִצְרוֹת בֵּית אֱלֹהֵינוּ : הִלְלוּ-יָהּ
בִּי-טוֹב יְהוָה וְזָמְרוּ לְשִׁמּוֹ כִּי נָעִים : כִּי-יַעֲקֹב בָּחַר לוֹ יְהוָה
יִשְׂרָאֵל לְסִגְלָתוֹ : כִּי אָנִי יִדְעָתִי כִּי-גָדוֹל יְהוָה וְאֲדַגִּינוּ
מִכָּל-אֱלֹהִים : כֹּל אֲשֶׁר-חָפֵץ יְהוָה עָשָׂה בְּשָׁמַיִם וּבָאָרֶץ
בַּיָּמִים וּכְל-תַּהֲמוֹת : מַעַלָּה נִשְׁאִים מִקְצֵה הָאָרֶץ בְּרָקִים
לְמָטָר עָשָׂה מוֹצֵא רוּחַ מְאוֹצְרוֹתָיו : שְׁהִכָּה בְכוֹרֵי
מִצְרַיִם מֵאָדָם עַד-בְּהֵמָה : שְׁלַח אוֹתוֹת וּמִפְתִּים בְּתוֹכִי
מִצְרַיִם בַּפָּרָעָה וּבְכָל-עַבְדָּיו : שְׁהִכָּה גּוֹיִם רַבִּים וְהַרְג
מְלָכִים עֲצוּמִים : לְסִיחֹן מֶלֶךְ הָאֱמֹרִי וּלְעוֹג מֶלֶךְ הַכְּנָעַנִי
וּלְכָל מַמְלָכוֹת כְּנָעַן : וְנָתַן אֶרֶץ נַחֲלָה נַחֲלָה לְיִשְׂרָאֵל
עִמּוֹ : יְהוָה שֹׁמֵד לְעוֹלָם יְהוָה זָכָרָךְ לְדֹר-וָדֹר : כִּי-יִדְרִין
יְהוָה עִמּוֹ וְעַל-עַבְדָּיו יִתְנַחֵם : עֲצִבֵי הַגּוֹיִם כָּסַף וְזָהָב
מַעֲשֵׂה יְדֵי אָדָם : פֶּה לָהֶם וְלֹא יִדְבְּרוּ עֵינֵי לָהֶם וְלֹא
יֵרְאוּ : אֲזִנִּים לָהֶם וְלֹא יֶאֱזִינוּ אֵף אִין-יִשְׁרׁוּחַ בְּפִיהֶם :
כְּמוֹתֵם יִהְיוּ עֲשִׂיהֶם כֹּל אֲשֶׁר-בָּטַח בָּהֶם : בֵּית יִשְׂרָאֵל
בָּרְכוּ אֶת-יְהוָה בֵּית אֶהֱרֹן בָּרְכוּ אֶת-יְהוָה : בֵּית הַלֵּוִי

Lord : ye that fear the Lord, bless ye the Lord. Blessed be the Lord out of Zion, who dwelleth at Jerusalem. Praise ye the Lord.

Psalm cxxxvi.

O give thanks unto the Lord ; for he is good : for his lovingkindness endureth for ever. O give thanks unto the God of gods : for his lovingkindness endureth for ever. O give thanks unto the Lord of lords : for his lovingkindness endureth for ever. To him who alone doeth great marvels : for his lovingkindness endureth for ever. To him that by understanding made the heavens : for his lovingkindness endureth for ever. To him that spread forth the earth above the waters : for his lovingkindness endureth for ever. To him that made great lights : for his lovingkindness endureth for ever : the sun to rule by day : for his lovingkindness endureth for ever : the moon and stars to rule by night : for his lovingkindness endureth for ever. To him that smote the Egyptians in their firstborn : for his lovingkindness endureth for ever : and brought out Israel from among them : for his lovingkindness endureth for ever : with a strong hand, and with a stretched out arm : for his lovingkindness endureth for ever. To him who parted the Red Sea in sunder : for his lovingkindness endureth for ever : and made Israel to pass through the midst of it : for his lovingkindness endureth for ever : but overthrew Pharaoh and his host in the Red Sea : for his lovingkindness endureth for ever. To him who led his people through the wilderness : for his lovingkindness endureth for ever. To him who smote great kings : for his lovingkindness endureth for ever : and slew mighty kings : for his lovingkindness

בָּרְכוּ אֶת־יְהוָה יִרְאֵי יְהוָה בָּרְכוּ
יְהוָה מִצִּיּוֹן שֹׁכֵן יְרוּשָׁלַם הַלְלוּהָ :

קלֵי הודו לִיהוָה בִּי־טוֹב

הודו לֵאלֹהֵי הָאֱלֹהִים

הודו לְאֲדֹנֵי הָאֲדָנִים

לַעֲשֵׂה נִפְלְאוֹת גְּדֻלוֹת לְבָדוֹ

לַעֲשֵׂה הַשָּׁמַיִם בְּתַבּוּנָה

לְרוֹקַע הָאָרֶץ עַל־הַמַּיִם

לַעֲשֵׂה אוֹרִים גְּדֻלִּים

אֶת־הַשָּׁמֶשׁ לְמִמְשָׁלַת בַּיּוֹם

אֶת־הַיָּרֵחַ וְכּוֹכָבִים לְמִמְשָׁלוֹת בַּלַּיְלָה

לְמַבְּה מַצְרִים בְּבִכּוּרֵיהֶם

וַיּוֹצֵא יִשְׂרָאֵל מֵתוֹכָם

בְּיַד חֲזָקָה וּבְרוּעַ נְטוּיָה

לְגִזֹּר יַם־סוּף לְגִזְרִים

וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ

וְנָעַר פְּרָעָה וַחֲמִילוֹ בַּיַם־סוּף

לְמוֹלִיד עַמּוֹ בְּמִדְבָּר

לְמַבְּה מְלָכִים גְּדֻלִּים

וַיַּהַרֵּג מְלָכִים אֲדִירִים

כִּי לְעוֹלָם חֲסִדוֹ :

כִּי לְעוֹלָם חֲסִדוֹ :

כִּי לְעוֹלָם חֲסִדוֹ :

כִּי לְעוֹלָם חֲסִדוֹ :

כִּי לְעוֹלָם חֲסִדוֹ :

כִּי לְעוֹלָם חֲסִדוֹ :

כִּי לְעוֹלָם חֲסִדוֹ :

כִּי לְעוֹלָם חֲסִדוֹ :

כִּי לְעוֹלָם חֲסִדוֹ :

כִּי לְעוֹלָם חֲסִדוֹ :

כִּי לְעוֹלָם חֲסִדוֹ :

כִּי לְעוֹלָם חֲסִדוֹ :

כִּי לְעוֹלָם חֲסִדוֹ :

כִּי לְעוֹלָם חֲסִדוֹ :

כִּי לְעוֹלָם חֲסִדוֹ :

כִּי לְעוֹלָם חֲסִדוֹ :

כִּי לְעוֹלָם חֲסִדוֹ :

כִּי לְעוֹלָם חֲסִדוֹ :

endureth for ever : Sihon king of the Amorites : for his lovingkindness endureth for ever : and Og king of Bashan : for his lovingkindness endureth for ever : and gave their land for an heritage : for his lovingkindness endureth for ever : even an heritage unto Israel his servant : for his lovingkindness endureth for ever. Who remembered us in our low estate : for his lovingkindness endureth for ever : and hath released us from our adversaries : for his lovingkindness endureth for ever. He giveth food to all flesh : for his lovingkindness endureth for ever. O give thanks unto the God of heaven : for his lovingkindness endureth for ever.

Psalm xxxiii.

Exult in the Lord, O ye righteous : praise is seemly for the upright. Give thanks unto the Lord with the lyre : sing praises unto him with the harp of ten strings. Sing unto him a new song ; play skilfully with shouts of joy. For the word of the Lord is right ; and all his work is done in faithfulness. He loveth righteousness and justice : the earth is full of the lovingkindness of the Lord. By the word of the Lord the heavens were made ; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as a heap : he layeth up the floods in store-houses. Let all the earth fear the Lord : let all the inhabitants of the world stand in awe of him. For he spake, and it was ; he commanded, and it stood fast. The Lord hath frustrated the design of the nations ; he hath foiled the thoughts of the peoples. The counsel of the Lord standeth fast for ever, the thoughts of his heart to all generations. Happy is the nation whose God is the Lord ; the people whom he hath chosen for his own inheritance. The Lord looketh down from heaven ; he beholdeth all

לְסִיחוֹן מֶלֶךְ הָאֱמֹרִי	פִּי לְעוֹלָם חֲסָדוֹ :
וּלְעוֹג מֶלֶךְ הַבְּשָׁן	פִּי לְעוֹלָם חֲסָדוֹ :
וְנָתַן אֶרְצָם לְנַחֲלָה	פִּי לְעוֹלָם חֲסָדוֹ :
נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ	פִּי לְעוֹלָם חֲסָדוֹ :
שִׁבְשֵׁבִלָנוּ זָכַר-לָנוּ	פִּי לְעוֹלָם חֲסָדוֹ :
וַיַּפְרֻקֵנוּ מִצָּרֵינוּ	פִּי לְעוֹלָם חֲסָדוֹ :
נָתַן לָחֶם לְכָל-בָּשָׂר	פִּי לְעוֹלָם חֲסָדוֹ :
הוֹדוּ לְאֵל הַשָּׁמַיִם	פִּי לְעוֹלָם חֲסָדוֹ :

לִגְ רַגְנֵנוּ צַדִּיקִים בִּיהוָה לְיִשְׂרָאֵל נְאוּה תִּהְיֶה : הוֹדוּ
 לַיהוָה בְּכִנּוֹר בְּנִבָּל עֲשׂוֹר וּמְרוֹ-לוֹ : שִׁירוּ לוֹ שִׁיר חֲדָשׁ
 הַיְטִיבוּ נֶגֶן בְּתִרְוַעָה : כִּי-יִשָּׁר דְּבַר-יְהוָה וְכָל-מַעֲשָׂהוּ
 בְּאֱמוּנָה : אֲהַב צְדָקָה וּמִשְׁפָּט חֶסֶד יְהוָה מְלֵאכָה
 הָאָרֶץ : בְּדַבַּר יְהוָה שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל-
 צָבָאִם : כִּנֹּם כִּנֹּד מִי הַיָּם נָתַן בְּאוֹצְרוֹת תְּהוֹמוֹת :
 יִירָאוּ מִיְּהוָה כָּל-הָאָרֶץ מִמֶּנּוּ יִגְּדוּ כָּל-יֹשְׁבֵי תֵבֶל :
 כִּי הוּא אָמַר וַיְהִי הוּא צִוָּה וַיַּעֲמַד : יְהוָה הַפִּיר
 עֲצַת גּוֹיִם הִנִּיא מַחֲשָׁבוֹת עַמִּים : עֲצַת יְהוָה לְעוֹלָם
 תַּעֲמֹד מַחֲשָׁבוֹת לְבוֹ לְדֹר וָדֹר : אֲשֶׁר־יִהְיֶה אֲשֶׁר-יְהוָה
 אֱלֹהֵיו הָעַם בָּחַר לְנַחֲלָה לוֹ : מִשְׁמִים הַבֵּיט יְהוָה

the sons of men ; from the place of his habitation he gazeth upon all the inhabitants of the earth ; he that fashioneth the hearts of them all, that giveth heed to all their works. A king is not saved by greatness of power : a mighty man is not delivered by greatness of strength. A horse is a vain thing for safety : neither shall he rescue any by his great power. Behold, the eye of the Lord is upon them that fear him, upon them that hope for his lovingkindness ; to deliver their soul from death, and to keep them alive in famine. Our soul waiteth for the Lord : he is our help and our shield. For our heart shall rejoice in him, because we have trusted in his holy name. Let thy lovingkindness, O Lord, be upon us, according as we have hoped for thee.

Psalm xcii. A Psalm, a Song for the Sabbath Day.

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High : to declare thy lovingkindness in the morning, and thy faithfulness every night, with an instrument of ten strings and with a harp, with thoughtful music upon the lyre. For thou, O Lord, hast made me rejoice through thy work : I will exult in the works of thy hands. How great are thy works, O Lord : thy thoughts are very deep. A brutish man knoweth it not, neither doth a fool understand this : when the wicked sprang up as the grass, and all the workers of iniquity flourished, it was that they might be destroyed for ever. But thou, O Lord, art on high for evermore. For, lo, thine enemies, O Lord, for, lo, thine enemies shall perish ; all the workers of iniquity shall be scattered. But my horn hast thou exalted, like that of the wild-ox : I am anointed with fresh oil. Mine eye also hath seen my desire on mine enemies ; mine ears have heard my desire of them that rose up against me, doers of evil. The righteous shall

רֹאֵה אֶת-כָּל-בְּנֵי הָאָדָם : מִמְּכוֹן-שִׁבְתּוֹ הַשָּׁנִיחַ אֶל
כָּל-יֹשְׁבֵי הָאָרֶץ : הַיֹּצֵר יָחַד לִבָּם הַמְבִּין אֶל-כָּל-
מַעֲשֵׂיהֶם : אֵין הַמֶּלֶךְ נֹשֵׁעַ בְּרַב-חַיִּל גְּבוּר לֹא-יִנָּצֵל
בְּרַב-כֹּחַ : שֹׁקֵר הַסּוֹס לַתְּשׁוּעָה וּבְרַב חֵילוֹ לֹא יִמְלֹט :
הֵנָּה עֵין יְהוָה אֶל-יִרְאָיו לְמִיחָלִים לְחַסְדּוֹ : לְהַצִּיל
מִמָּוֶת נַפְשָׁם וּלְחַיּוּתָם בָּרָעַב : נַפְשֵׁנוּ חֲבַתָּה לִיהוָה
עֲזָרְנוּ וּמִגְנָנוּ הוּא : כִּי-בוֹ יִשְׁמַח לִבֵּנוּ כִּי בִשְׁם קִדְשׁוֹ
בִּטְחָנוּ : יְהִי-חֶסֶדְךָ יְהוָה עָלֵינוּ כַּאֲשֶׁר יְחַלְנוּ לָךְ :

צ'ב מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת : טוֹב לְהַדּוֹת לִיהוָה וּלְזַמֵּר
לְשִׁמְךָ עֲלֵינוּ : לְהַגִּיד בִּבְקָר חֶסֶדְךָ וְאַמוּנָתְךָ בְּלִילוֹת :
עַל-יַעֲשׂוֹר וְעַל-נָבֵל עַלִי הַגִּיוֹן בְּכִנּוֹר : כִּי שִׁמְחַתָּנִי
יְהוָה בִּפְעֻלָּךְ בְּמַעֲשֵׂי יְדֶיךָ אֲרַנֵּן : מִה-גָּדְלוֹ מַעֲשֵׂיךָ
יְהוָה מְאֹד עֲמָקוֹ מִחֻשְׁבְּתֶיךָ : אִישׁ בָּעַר לֹא יָדַע וְכִסִּיל
לֹא-יָבִין אֶת-זֹאת : בִּפְרָח רִשְׁעִים כְּמוֹ-עֶשֶׂב וַיִּצְיָצוּ
כָּל-פְּעָלֵי אָוֶן לְהַשְׁמָדָם עַד־עַד : וְאַתָּה מְרוֹם לְעֵלָם
יְהוָה : כִּי הֵנָּה אֵיבֶיךָ יְהוָה כִּי-הֵנָּה אֵיבֶיךָ יֹאבְדוּ
יִתְפָּרְדּוּ כָּל-פְּעָלֵי אָוֶן : וְתִקֵּם כְּרָאִים קִרְנֵי בִלְתִּי
בְּשִׁמְן רַעֲנָן : וְתַבַּט עֵינֵי בְּשׂוּרֵי בִקְמִים עַלִי מְרַעִים
תִּשְׁמַעְנָה אָזְנִי : צִדִּיק כִּתְמָר יִפְרַח כְּאֶרֶז בְּלִבְנוֹן יִשְׁגָּה :

spring up like a palm-tree ; he shall grow tall like a cedar in Lebanon. Planted in the house of the Lord, they shall blossom in the courts of our God. They shall still shoot forth in old age ; they shall be full of sap and green : to declare that the Lord is upright ; he is my rock, and there is no unrighteousness in him.

Psalm xciii.

The Lord reigneth ; he hath robed him in majesty ; the Lord hath robed him, yea, he hath girded himself with strength : the world also is set firm, that it cannot be moved. Thy throne is set firm from of old : thou art from everlasting. The streams have lifted up, O Lord, the streams have lifted up their voice ; the streams lift up their roaring. Than the voices of many waters, mighty waters, breakers of the sea, more mighty is the Lord on high. Thy testimonies are very faithful : holiness becometh thine house, O Lord, for evermore.

On Weekdays continue here from p. 20.

Let the glory of the Lord endure for ever ; let the Lord rejoice in his works. Let the name of the Lord be blessed from this time forth and for evermore. From the rising of the sun unto the going down thereof the Lord's name is to be praised. The Lord is high above all nations, and his glory above the heavens. Thy name, O Lord, endureth for ever ; thy memorial, O Lord, throughout all generations. The Lord hath established his throne in the heavens ; and his kingdom ruleth over all. Let the heavens rejoice, and let the earth be glad ; and let them say among the nations, The Lord reigneth. The Lord reigneth ; the Lord hath reigned ; the Lord shall reign for ever and ever. The Lord is King for ever and ever ; the nations are perished out of his land. The Lord hath frustrated the design of the nations ; he hath foiled the thoughts of the peoples. Many are the thoughts in a man's heart ; but the counsel of the Lord, that shall stand. The counsel of the Lord standeth fast for ever, the thoughts of his heart to all generations. For he spake, and it was ; he commanded, and it stood fast.

שְׁתוּלִים בְּבֵית יְהוָה בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ : עוֹד
 יִנּוּבֹן בְּשִׁיבָה דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ : לְהַגִּיד כִּי־יֵשֶׁר
 יְהוָה צוּרִי וְלֹא־עוֹלָתָהּ בּוֹ :

צִיג יְהוָה מֶלֶךְ גִּאוּת לְבֶשׁ לְבֶשׁ יְהוָה עֵץ הַתְּאֵזֶר אֶף־
 תִּכּוֹן תִּבֵּל בַּל־תִּמּוּט : נָכוֹן כְּסָאָךְ מֵאֵז מַעוֹלָם אָתָּה :
 נִשְׂאוּ נְהָרוֹת יְהוָה נִשְׂאוּ נְהָרוֹת קוֹלָם יִשְׂאוּ נְהָרוֹת
 דְּבָכִים : מִקְלוֹת מַיִם רַבִּים אֲדִירִים מִשְׁפְּרִי־יָם אֲדִיר
 בְּפָרוֹם יְהוָה : עֲדָתֶיךָ נֶאֱמָנוּ מְאֹד לְבֵיתְךָ נֶאֱוָה־קֶדֶשׁ
 יְהוָה לְאַרְךְ יָמִים :

On Weekdays continue here from p. 20.

יְהִי כְבוֹד יְיָ לְעוֹלָם יִשְׁמַח יְיָ בְּמַעֲשָׂיו : יְהִי שֵׁם יְיָ
 מְבָרֵךְ מַעֲתָה וְעַד־עוֹלָם : מִמְּזֶרֶח־שֶׁמֶשׁ עַד־מְבוֹא
 מְהַלֵּל שֵׁם יְיָ : רֵם עַל־כָּל־גּוֹיִם | יְיָ עַל הַשָּׁמַיִם כְּבוֹדוֹ :
 יְיָ שֹׁמֵד לְעוֹלָם יְיָ זִכְרֶךָ לְדֶרֶךְ־נֹדֶד : יְיָ בַּשָּׁמַיִם הַכִּין
 כְּסֵאוֹ וּמִלְכוּתוֹ בְּכָל מְשָׁלָה : יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל
 הָאָרֶץ וַיֵּאמְרוּ בְּגוֹיִם יְיָ מֶלֶךְ : יְיָ מֶלֶךְ יְיָ מֶלֶךְ יְיָ |
 יִמְלֹךְ לְעֹלָם וָעֶד : יְיָ מֶלֶךְ עוֹלָם וָעֶד אֲבָדוֹ גּוֹיִם
 מֵאֲרָצוֹ : יְיָ הַפִּיר עֲצַת גּוֹיִם הִנֵּיא מַחֲשָׁבוֹת עַמִּים :
 רַבּוֹת מַחֲשָׁבוֹת בְּלֵב־אִישׁ וְעֲצַת יְיָ הִיא תִקּוֹם : עֲצַת
 יְיָ לְעוֹלָם תִּעֲמֹד מַחֲשָׁבוֹת לְבוֹ לְדֶרֶךְ נֹדֶד : כִּי הוּא אָמַר

For the Lord hath chosen Zion ; he hath desired it for his habitation. For the Lord hath chosen Jacob unto himself, Israel for his peculiar treasure. For the Lord will not cast off his people, neither will he forsake his inheritance. And he, being merciful, forgiveth iniquity, and destroyeth not : yea, many a time he turneth his anger away, and doth not stir up all his wrath. Save, Lord : may the King answer us on the day when we call.

Happy are they that dwell in thy house : they will be ever praising thee. (Selah.) Happy is the people, that is in such a case : happy is the people, whose God is the Lord.

Psalm cxlv. A Psalm of Praise : of David.

I will extol thee, my God, O King ; and I will bless thy name for ever and ever. Every day will I bless thee ; and I will praise thy name for ever and ever. Great is the Lord, and exceedingly to be praised : and his greatness is unsearchable. One generation shall laud thy works to another, and shall declare thy mighty acts. On the majestic glory of thy splendour, and on thy marvellous deeds, will I meditate. And men shall speak of the might of thy awful acts ; and I will recount thy greatness. They shall pour forth the fame of thy great goodness, and shall exult in thy righteousness. The Lord is gracious and merciful ; slow to anger and of great lovingkindness. The Lord is good to all ; and his tender mercies are over all his works. All thy works shall give thanks unto thee, O Lord ; and thy loving ones shall bless thee. They shall speak of the glory of thy kingdom,

וַיְהִי הוּא צוֹה וַיַּעֲמֵד: כִּי-בָחַר יְיָ בְּצִיּוֹן אֹהֶה לְמוֹשָׁב
 לוֹ: כִּי-יַעֲקֹב בָּחַר לוֹ יְהוָה יִשְׂרָאֵל לְסִגְלָתוֹ: כִּי לֹא-
 יִטַּשׁ יְיָ עַמּוֹ וְנִחַלְתּוֹ לֹא יַעֲזוֹב: וְהוּא רַחוּם יַכְפֹּר עוֹן
 וְלֹא יִשְׁחִית וְהִרְבָּה לְהַנְשִׁיב אָפּוֹ וְלֹא יַעִיר כָּל-חַמַּתּוֹ:
 יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲגֻנוּ בְּיוֹם-קָרְאֵנוּ:

אֲשֶׁרִי יוֹשְׁבִי בֵיתְךָ עוֹד יְהַלְלוּךָ סֶלָה:
 אֲשֶׁרִי הָעַם נִשְׁכָּכָה לוֹ אֲשֶׁרִי הָעַם שָׂוִי אֱלֹהָיו:

תַּהֲלָה לְדָוִד •

קמ"ה

אֲרוֹמָמְךָ אֱלֹהֵי הַמֶּלֶךְ וְאַבְרָכָה שְׁמְךָ לְעוֹלָם וָעֶד:
 בְּכָל-יוֹם אֲבָרְכֶךָ וְאַהֲלִלָה שְׁמְךָ לְעוֹלָם וָעֶד:
 גְּדוֹל יְהוָה וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֶקֶר:
 דָּוִד לְדָוִד יִשָּׁבַח מִעֲשָׂיֶיךָ וּגְבוּרָתֶיךָ יִגִּידוּ:
 הֲדַר כְּבוֹד הוֹדֶךָ וְדַבְּרִי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
 וַעֲזֹזוּ נִזְרוֹאוֹתֶיךָ יֹאמְרוּ וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה:
 זָכַר רַב-טוֹבְךָ יִפְיְעוּ וְצִדְקָתְךָ יִרְגְּנוּ:
 חֲנוּן וְרַחוּם יְהוָה אֶרְךָ אַפִּים וּגְדֻלַּת-חֶסֶד:
 טוֹב-יְהוָה לְכָל וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו:
 יוֹדוּךָ יְהוָה כָּל-מַעֲשָׂיֶיךָ וַחֲסִידֶיךָ יִבְרַכּוּכָה:
 כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ וּגְבוּרָתְךָ יִדְבְּרוּ:

and talk of thy power ; to make known to the sons of men his mighty acts, and the majestic glory of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. The Lord upholdeth all that fall, and raiseth up all those that are bowed down. The eyes of all wait upon thee ; and thou givest them their food in due season. Thou openest thine hand, and satisfiest every living thing with favour. The Lord is righteous in all his ways, and loving in all his works. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him ; he also will hear their cry, and will save them. The Lord guardeth all them that love him ; but all the wicked will he destroy. My mouth shall speak of the praise of the Lord ; and let all flesh bless his holy name for ever and ever.

But we will bless the Lord from this time forth and for evermore. Praise ye the Lord.

Psalm cxlvi.

Praise ye the Lord. Praise the Lord, O my soul : I will praise the Lord, while I live : I will sing praises unto my God while I have my being. Put not your trust in princes, in a son of man, in whom there is no help. When his breath goeth forth, he returneth to his earth ; in that very day his designs perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God : who made heaven and earth, the sea, and all that is therein ; who keepeth truth for ever ; who executeth judgment for the oppressed ; who giveth food to the hungry : the Lord looseth the prisoners ; the Lord openeth the eyes of the blind ; the Lord raiseth up them that are bowed down ; the Lord loveth the righteous ; the Lord guardeth the strangers ; he upholdeth the fatherless and widow ; but the way of the

לְהוֹדִיעַ לְבִנֵּי הָאָדָם גְּבוּרָתוֹ וְכְבוֹד הַדָּר מַלְכוּתוֹ :
 מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים וּמִמְשַׁלְתְּךָ בְּכָל-דּוֹר וְדָר :
 סוֹמֵךְ יְהוָה לְכָל-הַנִּפְלִים וְזוֹקֵף לְכָל-הַפְּפוּפִים :
 עֵינֵי כָל אֱלֹהִים יִשְׁכְּרוּ וְאַתָּה נֹתֵן-לָהֶם אֶת-אֲכָלָם בְּעֵתוֹ :
 פּוֹתֵחַ אֶת-יָדְךָ וּמִשְׁבִּיעַ לְכָל-חַי רָצוֹן :
 צַדִּיק יְהוָה בְּכָל-דִּרְכָיו וְחָסִיד בְּכָל-מַעֲשָׂיו :
 קְרוֹב יְהוָה לְכָל-קֹרְאָיו לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת :
 רָצוֹן-יִרְאִיו יַעֲשֶׂה וְאַתָּה-שׁוֹעֲתָם יִשְׁמַע וְיִשְׁיַעֵם :
 שׁוֹמֵר יְהוָה אֶת-כָּל-אֲהָבָיו וְאַתָּה כָּל-הַרְשָׁעִים יִשְׁמִיד :
 תַּהֲלִיל יְהוָה יִדְבֹּר-פִּי וַיְבָרֶךְ כָּל-בָּשָׂר שֵׁם קִדְשׁוֹ
 לְעוֹלָם וָעֶד :

וַאֲנַחְנוּ נִבְרָךְ יְיָ מִעַתָּה וְעַד-עוֹלָם הַלְלוּיָהּ :

קִמּוּ הַלְלוּיָהּ הַלְלֵי נַפְשֵׁי אֶת-יְהוָה : אֲהַלֵּל יְהוָה בְּחַיִּי
 אֲזַמְּרָה לֵאלֹהֵי בְעוֹדִי : אֶל-תִּבְטְחוּ בַּגִּדִּיבִים בֶּן-אָדָם
 שְׂאִין לוֹ תִשׁוּעָה : תִּצַּא רוּחוֹ יָשֹׁב לְאֲדָמְתוֹ בַּיּוֹם הַהוּא
 אֲבָדוּ עֲשֵׂתִנָּתוֹ : אֲשֶׁרִי שְׂאֵל יַעֲקֹב בְּעֶזְרוֹ שִׁבְרוּ עַל-
 יְהוָה אֱלֹהָיו : עֲשֶׂה שְׁמִים וָאָרֶץ אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר-
 בָּם הַשְׁמֵר אֵמֶת לְעוֹלָם : עֲשֶׂה מִשְׁפָּט לַעֲשׂוֹקִים נָתַן
 לָחֶם לָרַעֲבִים יְהוָה מַתִּיר אֲסוּרִים : יְהוָה פֶּקַח עֵוְרִים
 יְהוָה זָקָף בְּפוּפִים יְהוָה אֲהַב צַדִּיקִים : יְהוָה שֹׁמֵר אֶת-

wicked he maketh crooked. The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Psalm cxlvii.

Praise ye the Lord ; for it is good to sing praises unto our God ; for it is pleasant, and praise is seemly. The Lord doth build up Jerusalem ; he gathereth together the outcasts of Israel. He healeth the broken in heart, and bindeth up their wounds. He counteth the number of the stars ; he calleth them all by their names. Great is our Lord, and mighty in power ; his understanding is infinite. The Lord upholdeth the meek : he abaseth the wicked to the ground. Sing unto the Lord with thanksgiving ; sing praises upon the lyre unto our God : who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to sprout upon the mountains ; who giveth to the beast its food, and to the young ravens which cry. He delighteth not in the strength of the horse, he taketh no pleasure in the vigour of a man. The Lord taketh pleasure in them that fear him, in them that hope for his lovingkindness. Extol the Lord, O Jerusalem ; praise thy God, O Zion. For he hath strengthened the bars of thy gates ; he hath blessed thy children within thee. He maketh peace in thy borders ; he satisfieth thee with the fat of wheat. He sendeth out his commandment to the earth ; his word runneth very swiftly. He giveth snow like wool ; he scattereth hoar frost like ashes. He casteth forth his ice like morsels : who can stand before his cold ? He sendeth out his word, and melteth them : he causeth his wind to blow, and the waters flow. He declareth his words unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation : and as for his judgments, they do not know them. Praise ye the Lord.

גִּרִּים יְתוֹם וְאַלְמָנָה יַעֲזֹדֵר וְיַרְרֹךְ רְשָׁעִים יַעֲזוּת : יִמְלֹךְ
יְהוָה לְעוֹלָם אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר הַלְלוּהָ :

קמ'ו הַלְלוּהָ כִּי-טוֹב זַמְרָה אֱלֹהֵינוּ כִּי-נָעִים נֶאֱוָה
תְּהַלֶּה : בָּנָה יְרוּשָׁלַם יְהוָה נִדְחֵי יִשְׂרָאֵל יִכְנָם : הָרוּפָא
לְשִׁבּוּרֵי לֵב וּמַחֲבֹשׁ לַעֲצָבוֹתָם : מוֹנֶה מַסְפֵּר לַפּוֹכְבִּים
לְכֹלָם שְׁמוֹת יִקְרָא : גָּדוֹל אֲדוֹנֵינוּ וְרַב-כֹּחַ לַתְּבוּנָתוֹ
אֵין מַסְפֵּר : מַעֲזֹדֵר עֲנּוּיִם יְהוָה מַשְׁפִּיל רְשָׁעִים עֲדֵי-
אָרֶץ : עָנּוּ לִיהוָה בַּתּוֹדָה וּזְמִירוֹ לֵאלֹהֵינוּ בְּכָנוֹר :
הַמְכַסֶּה שָׁמַיִם בַּעֲבִים הַמְכִּין לָאָרֶץ מָטָר הַמַּצְמִיחַ
הָרִים חֲצִיר : נוֹתֵן לְבִהמָה לַחֲמָה לְבָנֵי עֶרֶב אֲשֶׁר
יִקְרָאוּ : לֹא בְּגִבוּרַת הַסּוֹם יַחֲפִץ לֹא-בְשׁוֹקֵי הָאִישׁ
יִרְצֶה : רוֹצֶה יְהוָה אֶת-יִרְאָיו אֶת-הַמֵּיחֲלִים לְחַסְדּוֹ :
שׁוֹבֵחִי יְרוּשָׁלַם אֶת-יְהוָה הַלְלִי אֱלֹהֵינוּ צִיּוֹן : כִּי-חֲזוֹק
בְּרִיחֵי שַׁעֲרֵינוּ בִּרְךְ בְּנֵינוּ בְּקִרְבָּנוּ : הַשֵּׁם גְּבוּלָנוּ שְׁלוֹם
חֵלֶב חַטִּים יִשְׁפִּיעַ : הַשְׁלַח אִמְרָתוֹ אָרֶץ עַד-מִהֲרָה
יְרוֹץ דְּבָרוֹ : הַנִּתֵּן שֶׁלֶג בַּצֶּמֶר כַּפּוֹר כַּאֲפֹר יַפְיֹר :
מִשְׁלִיךְ קָרָחוֹ כְּפֶתִים לִפְנֵי קָרָתוֹ מִי יַעֲמֹד : יִשְׁלַח
דְּבָרוֹ וַיִּמָּסֶם יֵשֵׁב רוּחוֹ וַיִּלּוּ-מָיִם : מַגִּיד דְּבָרוֹ לַיַּעֲקֹב
חֲקִיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל : לֹא עָשָׂה בֵּן לְכָל-גּוֹי
וּמִשְׁפָּטִים בְּלִי-דַעוּם הַלְלוּהָ :

Psalm cxlviii.

Praise ye the Lord. Praise ye the Lord from the heavens : praise him in the heights. Praise ye him, all his angels : praise ye him, all his host. Praise ye him, sun and moon : praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that are above the heavens. Let them praise the name of the Lord ; for he commanded, and they were created. He hath established them for ever and ever : he gave a decree which none shall transgress. Praise the Lord from the earth, ye sea-monsters and all deeps : fire and hail, snow and smoke ; stormy wind, fulfilling his word : mountains and all hills ; fruit trees and all cedars : wild beasts and all cattle ; creeping things and winged birds : kings of the earth and all peoples ; princes and all judges of the earth : both young men and maidens ; old men and children : let them praise the name of the Lord ; for his name alone is exalted : his majesty is above the earth and heaven. And he hath lifted up a horn for his people, to the praise of all his loving ones : even of the children of Israel, the people near unto him : praise ye the Lord.

Psalm cxlix.

Praise ye the Lord. Sing unto the Lord a new song ; his praise in the assembly of those that love him. Let Israel rejoice in his Maker : let the children of Zion be glad in their King. Let them praise his name with the dance : let them sing praises unto him with the timbrel and lyre. For the Lord taketh pleasure in his people : he adorneth the meek with salvation. Let those that love him triumph in glory : let them exult upon their beds. High praises of God are in their throat, and a two-edged sword in their hand ; to execute vengeance upon the nations, and punishments upon the peoples : to bind their kings with chains,

קמ'ח הַלְלוּהָ • הַלְלוּ אֶת־יְהוָה מִן־הַשָּׁמַיִם הַלְלוּהוּ
 בַּמְרוֹמִים : הַלְלוּהוּ כָּל־מַלְאָכָיו הַלְלוּהוּ כָּל־צְבָאוֹ :
 הַלְלוּהוּ שֶׁשֶׁשׁ וַיֵּרָח הַלְלוּהוּ כָּל־כּוֹכְבֵי אוֹר : הַלְלוּהוּ
 שְׁמֵי הַשָּׁמַיִם וְהַמַּיִם אֲשֶׁר מַעַל הַשָּׁמַיִם : יְהַלְלוּ אֶת־שֵׁם
 יְהוָה כִּי הוּא צוּה וְנִבְרָאוּ : וַיַּעֲמִידם לְעֵד לְעוֹלָם חֶק־
 נָתַן וְלֹא יַעֲבוֹר : הַלְלוּ אֶת־יְהוָה מִן־הָאָרֶץ תְּנִינִים וְכָל־
 תְּהוֹמוֹת : אֵשׁ וּבָרָד שֶׁלֵּג וְקִיטּוֹר רוּחַ סַעֲרָה עֲשֵׂה
 דְּבָרוֹ : הַהָרִים וְכָל־גְּבְעוֹת עֵץ פְּרִי וְכָל־אֲרָזִים : הַחֲתִיָּה
 וְכָל־בְּהֵמָה רֶמֶשׂ וְצִפּוֹר כָּנָף : מַלְכֵי־אֲרָץ וְכָל־לְאֻמִּים
 שָׂרִים וְכָל־שֹׁפְטֵי אֲרָץ : בַּחוּרִים וְגַם־בְּתוּלוֹת זִקְנִים עַם־
 נְעָרִים : יְהַלְלוּ אֶת־שֵׁם יְהוָה כִּי־נִשְׁגָּב שָׁמוֹ לְבָדוֹ הוֹדוֹ
 עַל־אֲרָץ וְשָׁמַיִם : וַיֵּרָם קָרָן לְעַמּוֹ תְּהַלֵּה לְכָל־חֲסִידָיו
 לְבְנֵי יִשְׂרָאֵל עִם קָרְבוֹ הַלְלוּהָ :

קמ'ט הַלְלוּהָ • נְשִׁירוּ לִיהוָה שִׁיר חֲדָשׁ תְּהַלְתּוּ בְּקוֹהֵל
 חֲסִידִים : יִשְׁמַח יִשְׂרָאֵל בַּעֲשֵׂיו בְּנִי־צִיּוֹן יִגִּילוּ
 בְּמִלְכָּם : יְהַלְלוּ שָׁמוֹ בְּמַחּוֹל בְּתֶפֶחַ וּכְנֹר יִזְמְרוּ־לוֹ :
 כִּי־רוֹצָה יְהוָה בַּעֲמּוֹ יִפְאֵר עֲנוּיִם בִּישׁוּעָה : יַעֲלוּ
 חֲסִידִים בְּכַבּוֹד יִרְנְנוּ עַל־מִשְׁכְּבוֹתָם : רוֹמְמוֹת אֵל
 בְּגִרוֹנָם וְחָרַב פִּיפּוֹת בְּיָדָם : לַעֲשׂוֹת נִקְמָה בַּגּוֹיִם
 תּוֹכְחוֹת בְּלְאֻמִּים : לְאַסֹּר מַלְכֵיהֶם בְּזֻקִּים וְנִכְבְּדֵיהֶם

and their nobles with fetters of iron ; to execute upon them the judgment written : this is an honour for all his loving ones. Praise ye the Lord.

Psalm cl.

Praise ye the Lord. Praise God in his sanctuary : praise him in the firmament of his power. Praise him for his mighty acts : praise him according to his abundant greatness. Praise him with the blast of the horn : praise him with the harp and the lyre. Praise him with the timbrel and dance : praise him with stringed instruments and the pipe. Praise him with the clear-toned cymbals : praise him with the loud-sounding cymbals. Let everything that hath breath praise the Lord : praise ye the Lord.

The last verse is repeated.

Blessed be the Lord for evermore. Amen, and Amen. Blessed be the Lord out of Zion, who dwelleth in Jerusalem. Praise ye the Lord. Blessed be the Lord God, the God of Israel, who alone doeth wondrous things : and blessed be his glorious name for ever ; and let the whole earth be filled with his glory. Amen, and Amen.

The following to "worship thee," p. 34, is said standing.

I Chron. xxix. 10—13.

And David blessed the Lord in the presence of all the congregation : and David said, Blessed art thou, O Lord, the God of Israel our father, from everlasting to everlasting. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty : for all that is in the heaven and in the earth is thine ; thine, O Lord, is the kingdom, and the supremacy as head over all. Riches and honour come of thee, and thou rulest over all ; and in thine hand are might and power ; and in thine hand it is to make great, and to give strength unto all. Now, therefore, our God, we give thanks unto thee, and praise thy glorious name.

בְּכַבְלֵי בְרָזָל : לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כְּתוּב הָדָר הוּא
לְכָל-חֲסִידָיו הַלְלוּיָהּ :

כִּי הַלְלוּיָהּ • הַלְלוּ-אֵל בְּקִדְשׁוֹ הַלְלוּהוּ בְּרִקְיעַ עֻזּוֹ :
הַלְלוּהוּ בְּגִבּוֹרָתוֹ הַלְלוּהוּ כָּרֵב גְּדֻלּוֹ : הַלְלוּהוּ בְּתַקְעַת
שׁוֹפָר הַלְלוּהוּ בְּנִבָּל וּכְנוֹר : הַלְלוּהוּ בְּתֹף וּמַחּוֹל
הַלְלוּהוּ בְּמִנִּים וְעֹגֵב : הַלְלוּהוּ בְּצִלְצְלֵי-שָׁמַע הַלְלוּהוּ
בְּצִלְצְלֵי תְרוּעָה : כָּל הַנִּשְׁמָה תִּהְלֵל יְיָ הַלְלוּיָהּ :

The last verse is repeated.

בָּרוּךְ יְיָ לְעוֹלָם אָמֵן | וְאָמֵן : בָּרוּךְ יְיָ מַצִּיּוֹן שָׁכֵן
יְרוּשָׁלַם הַלְלוּיָהּ : בָּרוּךְ יְיָ אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל
עֲשֵׂה נִפְלְאוֹת לְבָדּוֹ : וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם וְיָמְלֵא
כְּבוֹדוֹ אֶת-כָּל-הָאָרֶץ אָמֵן | וְאָמֵן :

The following to מִשְׁתַּחֲוִים, p 34, is said standing.

ד'ה א' כ'ט י'י'ג

וַיְבָרֶךְ דָּוִיד אֶת-יְיָ לְעֵינָיו כָּל-הַקֹּהֵל וַיֹּאמֶר דָּוִיד בָּרוּךְ
אַתָּה יְיָ אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ מֵעוֹלָם וְעַד-עוֹלָם : לְךָ
יְיָ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד כִּי-כָל
בְּשָׁמַיִם וּבָאָרֶץ לְךָ יְיָ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכָל | לְרֹאשׁ :
וְהַעֲשֵׂה וְהַכְּבוֹד מְלִפְנֵיךָ וְאַתָּה מוֹשֵׁל בְּכָל וּבִיָּדְךָ כָּח
וּגְבוּרָה וּבִיָּדְךָ לְגִדֹל וּלְחֹזֶק לְכָל : וְעַתָּה אֱלֹהֵינוּ מוֹדִים
אֲנַחְנוּ לְךָ וּמְהֻלָּלִים לְשֵׁם תְּפָאֶרְתֶּךָ :

Nehemiah ix. 6—11.

Thou art the Lord, even thou alone ; thou hast made the heavens, the heaven of heavens, and all their host, the earth and all things that are thereon, the seas and all that is in them, and thou givest life to them all ; and the host of heaven worship thee. Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham : and foundest his heart faithful before thee:

And thou madest a covenant with him to give the land of the Canaanite, the Hittite, the Amorite, and the Perizzite, and the Jebusite, and the Girgashite, even to give it unto his seed, and hast performed thy words ; for thou art righteous. And thou sawest the affliction of our fathers in Egypt, and heardest their cry by the Red Sea ; and shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land ; for thou knewest that they dealt arrogantly against them ; and didst make thee a name, as it is this day. And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land ; and their pursuers thou didst cast into the depths, as a stone into the mighty waters.

Exod. xiv. 30—xv. 18.

Thus the Lord saved Israel that day out of the hand of the Egyptians ; and Israel saw the Egyptians dead upon the sea shore. And Israel saw the great power which the Lord put forth against the Egyptians, and the people feared the Lord : and they believed in the Lord, and in Moses his servant.

נחמיה ט' ו'י"א

אתה-הוא יי לבדך את עשית את-השמים שמי
 השמים וכל-צבאם הארץ וכל-אשר עליה הימים וכל-
 אשר בהם ואתה מחיה את-כלם וצבא השמים לך
 משתחוים : אתה הוא יי האלהים אשר בחרת באברהם
 והוצאתו מאור כשדים ושמת שמו אברהם : ומצאת
 את-לבבו נאמן לפניך

וכרות עמו הברית לתת את-ארץ הפנעני החתי
 האמרי והפרזי והיבוסי והגרנזשי לתת לזרעו ותקם
 את-דברך כי צדיק אתה : ותרא את-עני אבתינו
 במצרים ואת-זעקתם שמעת על-ים-סוף : ותתן אתה
 ומפתים בפרעה ובכל-עבדיו ובכל-עם ארצו כי ידעת
 כי הנידו עליהם ותעש-לך שם כהיום הזה : והים
 בקעת לפניהם ויעברו בתוך-הים ביבשה ואת-רדפיהם
 השלכת במצולת כמו-אבן במים עזים :

שמות יד ל"ט' ו'י"ח

ויזשע יהוה ביום ההוא את-ישראל מיד מצרים וירא
 ישראל את-מצרים מת על-שפת הים : וירא ישראל
 את-היד הגדלה אשר עשה יהוה במצרים ויראו העם
 את-יהוה ויאמינו ביהוה ובמשה עבדו :

Then sang Moses and the children of Israel this song unto the Lord, and spake, saying,

I will sing unto the Lord, for he hath been highly exalted: the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation: this is my God, and I will glorify him; my father's God, and I will exalt him. The Lord is a man of war: the Lord is his name. Pharaoh's chariots and his host hath he cast into the sea: and his chosen captains are sunk in the Red Sea. The floods cover them: they went down into the depths like a stone. Thy right hand, O Lord, that is glorious in power, thy right hand, O Lord, dasheth in pieces the enemy. And in the greatness of thy majesty thou overthrowest them that rise up against thee: thou sendest forth thy wrath, it consumeth them as stubble. And with the blast of thy nostrils the waters were piled up, the streams stood upright as an heap; the floods were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil: my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. Who is like unto thee, O Lord, amongst the mighty ones: who is like unto thee, glorious in holiness, revered in praises, doing marvels? Thou stretchedst out thy right hand, the earth swallowed them. Thou in thy lovingkindness hast led the people which thou hast redeemed: thou hast guided them in thy strength to thy holy habitation. The peoples have heard it; they tremble: pangs

או ישיר משה ובני ישראל את-השירה הזאת ליהוה
ויאמרו לאמר אשירה ליהוה כי גאה גאה סוס
ורכבו רמה בים : עזי וזמרת יה ויהי-לי
לישועה זה אלי ואנוהו אלהי אבי
וארממנהו : יהוה איש מלחמה יהוה
שמו : מרכבת פרעה וחילו ירה בים ומבחר
שלישיו טבעו בים-סוף : תהמת יכסימו ירדו במצולת
כמו-אבן : מינד יהוה נאדרי בפת מינד
יהוה תרעץ אויב : וברב גאונך תהרס
קמיק תשלח חרנד יאכלמו פקש : וברוח
אפיק נערמו מים נצבו כמו-גד
נזלים קפאו תהמת בלב-ים : אמר
אויב ארדף אשיג אחלק ששל תמלאמו
נפשי אריק חרבי תורישמו ירי : נשפת
ברוחך פסמו ים צללו בעופרת במים
אדירים : מי-כמכה באלם יהוה מי
כמכה נאדר בקדש נזרא תהלת עשה
פלא : נטית מינד תבלעמו ארץ : נחית
בחסדך עם-זו גאלת נהלת בעוזך אל-גוה
קדשך : שמעו עמים ירגזון חיל

have taken hold of the inhabitants of Philistia. Then were the dukes of Edom confounded ; the mighty men of Moab, trembling taketh hold of them : all the inhabitants of Canaan are melted away. Terror and dread falleth upon them : by the greatness of thine arm they are as still as a stone ; till thy people pass over, O Lord, till the people pass over, which thou hast acquired. Thou wilt bring them in, and plant them in the mountain of thine inheritance, the place, O Lord, which thou hast made for thee to dwell in, the sanctuary, O Lord, which thy hands have established. The Lord shall reign for ever and ever. The Lord shall reign for ever and ever.

For the kingdom is the Lord's : and he is ruler over the nations. And saviours shall come up on mount Zion to judge the mount of Esau ; and the kingdom shall be the Lord's. And the Lord shall be King over all the earth : in that day shall the Lord be One, and his name One. And in thy Law it is written, saying, Hear, O Israel : the Lord our God, the Lord is One.

On Sabbaths and Holydays continue here " The breath," etc., p. 125.

Praised be thy name for ever, O our King, the great and holy God and King, in heaven and on earth ; for unto thee, O Lord our God, and God of our fathers, song and praise are becoming, hymn and psalm, strength and dominion, victory, greatness and might, renown and glory, holiness and sovereignty, blessings and thanksgivings from henceforth even for ever. Blessed art thou, O Lord, God and King, great in praises, God of thanksgivings, Lord of wonders, who makest choice of song and psalm, O King and God, the life of all worlds.

אָחוּ יִשְׁבִּי פִלְשֶׁת : אִזְ נִבְהִלוּ אֱלֹפֵי
 אָדָם אֵילִי מוֹאָב יֶאֱחֹזְמוּ רָעַד נִמְנוּ
 כָּל יִשְׁבִּי כְנָעַן : תִּפֹּל עֲלֵיהֶם אֵימָתָה
 וּפָחַד בְּגִדְלֵי זְרוּעֶךָ יִדְמוּ כְּאָבֵן עַד-
 יַעֲבֹר עִמָּךָ יְהוָה עַד-יַעֲבֹר עִם-זוּ
 קִנִּיתִי : תִּבְאָמוּ וְתִטְעֲמוּ בָהֶר נִחֲלֶתְךָ מְכוֹן
 לְשִׁבְתֶּךָ פְּעֻלַּת יְהוָה מִקְדָּשׁ אֲדָנִי בּוֹנֵנוּ יִרְיֶךָ :
 יְהוָה יִמְלֹךְ לְעֹלָם וָעַד : יִי יִמְלֹךְ לְעֹלָם וָעַד :
 כִּי לִי הַמְּלוּכָה וּמִשְׁלַל בְּגוֹיִם : וְעָלוּ מוֹשִׁיעִים בָּהֶר צִיּוֹן
 לְשַׁפֵּט אֶת-הָרָע עֲשׂוֹ וְהִיטָה לִּי הַמְּלוּכָה : וְהָיָה יִי לְמֹלֶךְ
 עַל-כָּל-הָאָרֶץ • בַּיּוֹם הַהוּא יִהְיֶה יִי אֶחָד וְשְׁמוֹ אֶחָד :
 וּבִתְּוֶרֶתְךָ כְּתוּב לֵאמֹר • שְׁמַע יִשְׂרָאֵל יִי אֱלֹהֵינוּ יִי אֶחָד :

On Sabbaths and Holydays continue here נְשַׁמַּח p. 125.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלִכְנוּ • הָאֵל הַמֶּלֶךְ הַגָּדוֹל
 וְהַקְדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ • כִּי לָךְ נָאָה יִי אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ נֶשִׁיר וְשִׁבְחָה הַלֵּל וְזִמְרָה עֲזֹ וּמִמְשָׁלָה נִצַּח
 גְּדֻלָּה וּגְבוּרָה תְּהִלָּה וְתַפְאֶרֶת קְדוּשָׁה וּמַלְכוּת בְּרָכוֹת
 וְהוֹדָאוֹת מִעַתָּה וְעַד-עוֹלָם : בְּרוּךְ אַתָּה יִי • אֵל מֶלֶךְ •
 גָּדוֹל בְּתִשְׁבָּחוֹת • אֵל הַהוֹדָאוֹת • אֲדוֹן הַנִּפְלְאוֹת •
 הַבּוֹחֵר בְּשִׁירֵי זִמְרָה • מֶלֶךְ אֵל חַי הַעוֹלָמִים :

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honoured, magnified and lauded be the name of the Holy One, blessed be he ; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world ; and say ye, Amen.

Congregation in an undertone.

Reader. — Bless ye the Lord who is to be blessed.

Cong. and Reader.—Blessed is the Lord who is to be blessed for ever and ever.

Blessed, praised, glorified, exalted and extolled be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and beside him there is no God. Extol ye him that rideth upon the heavens by his name Jah, and rejoice before him. His name is exalted above all blessing and praise. Blessed be His name, whose glorious kingdom is for ever and ever. Let the name of the Lord be blessed from this time forth and for evermore.

Blessed art thou, O Lord our God, King of the universe, who formest light and createst darkness, who makest peace and createst all things :

Who in mercy givest light to the earth and to them that dwell thereon, and in thy goodness renewest the creation every day continually. How manifold are thy works, O Lord ! In wisdom hast thou made them all : the earth is full of thy possessions. O King, who alone wast exalted

Reader. יתגדל ויתקדש שמה רבא בעלמא די-ברא
 כרעותיה • וימליך מלכותה בחייכון וביומיכון ובחיי
 די-כל-בית ישראל בעגלא ובזמן קריב • ואמרו אמן:
Cong. and Reader. יהא שמה רבא מברך לעלם
 ולעלמי עלמיא •

Reader. יתברך וישתבח ויתפאר ויתרמם ויתנשא
 ויתהדר ויתעלה ויתהלל שמה די-קדשא • בריך הוא •
 לעלא מן-כל-ברכתא ושירתא תשבחתא ונחמתא
 די-אמירן בעלמא • ואמרו אמן:

Congregation in an undertone.

Reader.

יתברך וישתבח ויתפאר
 ויתרומם ויתנשא שמו של-מלך
 מלכי המלכים תקדוש ברוך הוא •
 שחגא ראשון והוא אחרון
 ומפלעדיו אין אלהים • סלוי לרכב
 בערבות ביה שמו ועליו לפגיו •
 ושמו מרומם על-כל-ברכה
 ויתחלה:

ברכו את-י המברך:

Cong. and Reader.

ברוך יי המברך לעולם
 ועד:

ברוך אתה יי אלהינו
 מלך העולם • יוצר אור
 ובורא חשך • עשה
 שלום ובורא את-הפל:

ברוך שם כבוד מלכותו לעולם
 ועד: יהי שם יי מברך מעתה ועד
 עולם:

המאיר לארץ ולדרים עליה ברחמים • ובטובו
 מחדש בכל-יום תמיד מעשה בראשית: מה רבו
 מעשיך יי • כלם בחכמה עשית • מלאה הארץ קניגך:

from aforetime, praised, glorified and extolled from days of old ; O everlasting God, in thine abundant mercies, have mercy upon us, Lord of our strength, Rock of our stronghold, Shield of our salvation, thou Stronghold of ours !

The blessed God, great in knowledge, prepared and formed the rays of the sun : it was a boon he produced as a glory to his name : he set the luminaries round about his strength. The chiefs of his hosts are holy beings that exalt the Almighty, and continually declare the glory of God and his holiness. Be thou blessed, O Lord our God, for the excellency of thy handiwork, and for the bright luminaries which thou hast made : they shall glorify thee for ever.

Be thou blessed, O our Rock, our King and Redeemer, Creator of holy beings, praised be thy name for ever, O our King ; Creator of ministering spirits, all of whom stand in the heights of the universe, and proclaim with awe in unison aloud the words of the living God and everlasting King. All of them are beloved, pure and mighty ; and all of them in dread and awe do the will of their Master ; and all of them open their mouths in holiness and purity, with song and psalm, while they bless and praise, glorify and reverence, sanctify and ascribe sovereignty to—

The name of the Divine King, the great, mighty and dreaded One, holy is he ; and they all take upon themselves the yoke of the kingdom of heaven one from the other, and give sanction to one another to hallow their Creator : in

הַמֶּלֶךְ הַמְרוֹמֵם לְבָרוּ מֵאֵז • הַמְשַׁבַּח וְהַמְפָּאֵר וְהַמְתַּנְשֵׂא
מִימּוֹת עוֹלָם : אֱלֹהֵי עוֹלָם בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ •
אֲדוֹן עֲוֹנוֹ צוּר מִשְׁגָּבֵנוּ מִגֵּן יִשְׁעֵנוּ מִשְׁגָּב בְּעֲדָנוּ :

אֵל בְּרוּךְ גָּדוֹל דָּעָה • הַכִּין וּפָעַל זִהְרֵי חֶמֶה • טוֹב
יֹצֵר כְּבוֹד לְשִׁמּוֹ • מְאֻרוֹת נָתַן סְבִיבוֹת עֲזוֹ • פְּנוֹת
צִבְאוֹ קְדוֹשִׁים רוֹמְמֵי שָׂדֵי • תַּמִּיד מְסַפְּרִים כְּבוֹד-אֵל
וּקְדוּשָׁתוֹ : תִּתְבָּרֵךְ יְיָ אֱלֹהֵינוּ עַל-שִׁבְחַ מַּעֲשֵׂה יָדֶיךָ •
וְעַל-מְאֻרֵי-אוֹר שְׁעָשִׂיתָ יַפְאָרוֹךְ סֵלָה :

תִּתְבָּרֵךְ צוּרֵנוּ מִלְכֵנוּ וְגוֹאֲלֵנוּ בּוֹרֵא קְדוֹשִׁים יִשְׁתַּבַּח
שִׁמְךָ לְעַד מִלְכֵנוּ • יוֹצֵר מִשְׁרָתִים וַאֲשֶׁר מִשְׁרָתוֹ כָּלָם
עוֹמְדִים בְּרוֹם עוֹלָם וּמִשְׁמִיעִים בִּירְאָה יָחַד בְּקוֹל דְּבָרֵי
אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם : כָּלָם אֲהוּבִים כָּלָם בְּרוּרִים
כָּלָם גְּבוּרִים • וְכָלָם עֹשִׂים בְּאֵימָה וּבִירְאָה רִצּוֹן קוֹנֵם •
וְכָלָם פּוֹתְחִים אֶת-פִּיהֶם בְּקִרְשָׁה וּבִטְהָרָה בְּשִׁירָה
וּבְזִמְרָה וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים וּמַעֲרִיצִים
וּמְקַדְּשִׁים וּמְמַלִּיכִים

אֶת-שֵׁם הָאֵל הַמֶּלֶךְ הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא קְדוֹשׁ
הוא : וְכָלָם מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שָׁמַיִם זֶה מִזֶּה •
וְנוֹתְנִים רְשׁוֹת זֶה לָזֶה לְהַקְדִּישׁ לְיוֹצְרָם • בְּנִחַת רוּחַ

tranquil joy of spirit, with pure speech and holy melody they all respond in unison, and exclaim with awe :

Holy, holy, holy is the Lord of hosts : the whole earth is full of his glory.

And the Ophanim and the holy Chayoth with a noise of great rushing, upraising themselves towards the Seraphim, thus over against them offer praise and say :

Blessed be the glory of the Lord from his place.

To the blessed God they offer pleasant melodies ; to the King, the living and ever-enduring God, they utter hymns and make their praises heard ; for he alone performeth mighty deeds, and maketh new things ; he is the Lord of battles ; he soweth righteousness, causeth salvation to spring forth, createth remedies, and is revered in praises. He is the Lord of wonders, who in his goodness reneweth the creation every day continually ; as it is said, (O give thanks) to him that maketh great lights, for his lovingkindness endureth for ever. O cause a new light to shine upon Zion, and may we all be worthy soon to enjoy its brightness. Blessed art thou, O Lord, Creator of the luminaries.

With abounding love hast thou loved us, O Lord our God, with great and exceeding pity hast thou pitied us. O our Father, our King, for our fathers' sake, who trusted in thee, and whom thou didst teach the statutes of life, be also gracious unto us and teach us. O our Father, merciful Father, ever compassionate, have mercy upon us ; O put it into our hearts to understand and to discern, to mark, learn and teach, to heed, to do and to fulfil in love all the words of instruction in thy Law. Enlighten our eyes in thy Law,

בְּשִׁפְּהָ בְּרוּרָה וּבִנְעִימָה קִדְּשָׁה כָּל־מַאֲכָל בְּאֶחָד עוֹנִים
וְאוֹמְרִים בִּירָאָה •

קִדְּשׁ קִדְּשׁ קִדְּשׁ יי צְבָאוֹת מְלֵא כָּל-הָאָרֶץ כְּבוֹדוֹ :
וְהַאֲוִפִּים וְחַיּוֹת הַקֶּרֶשׁ בְּקַעַשׁ גָּדוֹל מִתְנַשְּׂאִים לַעֲמַת
שָׁרָפִים לַעֲמַתָּם מִשִּׁבְחִים וְאוֹמְרִים •
בְּרוּךְ כְּבוֹד-יי מִמְּקוֹמוֹ :

לֵאל בְּרוּךְ נְעִימוֹת יִתְּנֵנוּ • לְמֶלֶךְ אֵל חַי וְקַיִם זְמִירוֹת
יֵאמְרוּ וְתִשְׁבְּחוּת יִשְׁמְעֵנוּ • כִּי הוּא לְבָדוֹ פּוֹעֵל גְּבוּרוֹת
עֲשֵׂה חֲדָשׁוֹת בְּעַל מְלַחְמוֹת זֹרֵעַ צְדָקוֹת מְצַמִּיחַ
יְשׁוּעוֹת בּוֹרֵא רְפוּאוֹת נוֹרָא תְהִלּוֹת • אֲדוֹן הַנִּפְלְאוֹת •
הַמַּחֲדִּישׁ בְּטוּבוֹ בְּכָל-יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית •
כָּאֲמֹר • לַעֲשֵׂה אוֹרִים גְּדִלִים כִּי לְעוֹלָם חֲסִדוֹ : אוֹר
חֲדָשׁ עַל-צִיּוֹן תֹּאִיר • וְנִזְכֶּה כְּלָנוּ מְהֵרָה לְאוּרוֹ :
בְּרוּךְ אַתָּה יי • יוֹצֵר הַמְּאוּרוֹת :

אֶהְבֶּה רַבָּה אֶהְבֶּתְנוּ יי אֱלֹהֵינוּ • חֲמֵלָה גְּדוֹלָה
וַיִּתְּרָה חֲמֻלָּתָ עָלֵינוּ : אָבִינוּ מִלִּפְנֵינוּ • בַּעֲבוּר אֲבוֹתֵינוּ
שֶׁבִטְחוּ בָךְ וַתִּלְמַדְם חֻקֵּי חַיִּים בֵּין תַּחֲנֻנֵּנוּ וַתִּלְמַדְנוּ :
אָבִינוּ הָאֵב הַרְחֵמֵן • הַמְּרַחֵם • רַחֵם עָלֵינוּ וְתֵן בְּלִפְנֵינוּ
לְהַבִּין וּלְהַשְׁבִּיל לְשִׁמְעַ לְלַמֵּד וּלְלַמֵּד לְשִׁמֹּר וּלְעֲשׂוֹת
וּלְקַיֵּם אֶת-כָּל-דִּבְרֵי תִלְמוּד תּוֹרָתְךָ בְּאַהֲבָה : וְהָאֵר

and let our hearts cleave to thy commandments, and unite our hearts to love and fear thy name, so that we be never put to shame. Because we have trusted in thy holy, great and revered name, we shall rejoice and be glad in thy salvation. O bring us in peace from the four corners of the earth, and make us go upright to our land; for thou art a God who worketh salvation. Thou hast chosen us from all peoples and tongues, and hast brought us near unto thy great name for ever in faithfulness, that we might in love give thanks unto thee and proclaim thy unity. Blessed art thou, O Lord, who hast chosen thy people Israel in love.

(When prayers are not said with the Congregation, add:—
God, faithful King!)

Deut. vi. 4—9.

Hear, O Israel: the Lord our God, the Lord is One.

Blessed be His name, whose glorious kingdom is for ever and ever.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thy house, and upon thy gates.

עֲיִנֵּינוּ בְּתוֹרַתְךָ וּדְבַק לִבֵּנוּ בְּמִצְוֹתֶיךָ וַיַּחַד לִבֵּבֵנוּ
 לְאַהֲבָה וּלְיִרְאָה שְׁמֶךָ וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד : כִּי בְשֵׁם
 קִדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחֲנוּ • נִגִּילָה וְנִשְׁמַחָה
 בִּישׁוּעָתְךָ : וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ
 וְתוֹלִיכֵנוּ קוֹמָמִיּוֹת לְאַרְצֵנוּ • כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אֶתָּה •
 וּבָנוּ בַּחֲרֵת מִכָּל-עַם וְלִשׁוֹן וְקִרְבָּתָנוּ לְשִׁמְךָ הַגָּדוֹל סָלָה
 בְּאַמֶּת • לְהוֹדוֹת לָךְ וּלְיַחְדְּךָ בְּאַהֲבָה : בְּרוּךְ אַתָּה יי •
 הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה :

(When prayers are not said with the Congregation add:—)

אל מֶלֶךְ נָאֵמוֹ :

דברים ו' ד'ט'

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד :

בְּרוּךְ שֵׁם כְּבוֹד מְלִכְוִתוֹ לְעוֹלָם וָעֶד :

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ
 וּבְכָל-מְאֹדְךָ : וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אִנֹּכִי מְצֻוֶּה
 הַיּוֹם עַל-לִבְבְּךָ : וְשִׁנַּנְתָּם לִבְנִיךָ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ
 בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ : וּקְשַׁרְתָּם
 לְאוֹת עַל-יָדְךָ וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ : וּכְתַבְתָּם
 עַל-מְזוֹנוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ :

Deut. xi. 13—21.

And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will give grass in thy field for thy cattle, and thou shalt eat and be satisfied. Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; and the anger of the Lord be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And ye shall teach them your children, talking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: that your days may be multiplied, and the days of your children, upon the land which the Lord sware unto your fathers to give them, as the days of the heavens above the earth.

Numbers xv. 37—41.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them a

דברים י'א י'ג-כ"א

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמָעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנֹכִי מֵצִוָּה
 אֶתְכֶם הַיּוֹם לֵאמֹר הִנֵּה אֶת-יְהוָה אֱלֹהֵיכֶם וְלָעֲבֹדוֹ בְּכָל-
 לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם : וְנָתַתִּי מִטֶּר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה
 וּמִלְקֹשׁ וְאִם-פָּתַתְּ דִּגְנְךָ וְתִירְשֶׁךָ וַיִּצְהַרְךָ : וְנָתַתִּי עֹשֶׁב
 בְּשָׂדֶךָ לְבַהֲמֶתְךָ וְאֶכְלָתָה וְשָׂבַעְתָּ : הִשְׁמָרְוּ לָכֶם פֶּן-
 יִפְתָּרָה לְבַבְכֶם וְסָרְתֶם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים
 וְהִשְׁתַּחֲוִיתֶם לָהֶם : וְחָלָה אִף-יְהוָה בְּכֶם וְעָצַר אֶת-
 הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ
 וְאֲבַדְתֶּם מִהֲרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן
 לָכֶם : וְשָׁמַעְתֶּם אֶת-דְּבָרֵי אֱלֹהֵי עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם
 וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל-יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין
 עֵינֵיכֶם : וְלִמְדַתֶּם אֹתָם אֶת-בְּנֵיכֶם לְדָבָר בָּסֵם בְּשִׁבְתְּךָ
 בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ : וּכְתַבְתֶּם
 עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ : לְמַעַן יִרְבּוּ יְמֵיכֶם וַיְמִי
 בְּנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתִּיכֶם לֵאמֹר
 לָהֶם כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ :

במדבר ט"ז ל"ז-מ"א

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר : דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל

fringe upon the corners of their garments throughout their generations, and that they put upon the fringe of each corner a cord of blue : and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them ; and that ye go not about after your own heart and your own eyes, after which ye use to go astray : that ye may remember and do all my commandments, and be holy unto your God. I am the Lord your God, who brought you out of the land of Egypt, to be your God : I am the Lord your God.

True and firm, established and enduring, right and faithful, beloved and precious, desirable and pleasant, revered and mighty, well-ordered and acceptable, good and beautiful is this thy word unto us for ever and ever. It is true, the God of the universe is our King, the Rock of Jacob, the Shield of our salvation : throughout all generations he endureth and his name endureth ; his throne is established, and his kingdom and his faithfulness endure for ever. His words also live and endure ; they are faithful and desirable for ever and to all eternity, as for our fathers so also for us, our children, our generations, and for all the generations of the seed of Israel his servants.

For the first and for the last ages thy word is good and endureth for ever and ever ; it is true and trustworthy, a statute which shall not pass away. True it is that thou art indeed the Lord our God, and the God of our fathers, our

וְאָמַרְתָּ אֱלֹהִים וַעֲשׂוּ לָהֶם צִיצִית עַל-כַּנְפֵי בְּגָדֵיהֶם
 לְדִרְתָּם וְנִתְּנוּ עַל-צִיצִית הַכֶּנֶף פְּתִיל תְּכֵלֶת : וְהִיגָה
 לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה
 וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם
 אֲשֶׁר-אַתֶּם זִנִּים אַחֲרֵיהֶם : לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-
 כָּל-מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם : אֲנִי יְהוָה
 אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהוֹת
 לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם :

אָמֵת וַיַּצִּיב וְנָכוֹן וְקִים וַיִּשָּׂר וַנֶּאֱמַן וְאֶהוּב וְחָבִיב
 וְנִחְמַד וְנָעִים וְנוֹרָא וְאֲדִיר וּמִתְקַן וּמִקְבֵּל וְטוֹב וְיִפָּה
 הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד : אָמֵת אֱלֹהֵי עוֹלָם מְלַכְנוּ
 צוּר יַעֲקֹב מֶגֶן יִשְׁעָנוּ : לְדוֹר וָדוֹר הוּא קִים וַיִּשְׁמוּ קִים
 וְכִסְאוֹ נָכוֹן וּמַלְכוּתוֹ וְאַמוּנָתוֹ לְעַד קֵימָת : וּדְבָרָיו חַיִּים
 וְקִיָּמִים נְאֻמִּים וְנִחְמָדִים לְעַד וּלְעוֹלָמֵי עוֹלָמִים עַל-
 אֲבוֹתֵינוּ וְעָלֵינוּ עַל-בְּנֵינוּ וְעַל-דוֹרוֹתֵינוּ וְעַל כָּל-דוֹרוֹת
 זֶרַע יִשְׂרָאֵל עַדְכֶּיךָ :

עַל-הָרָאשׁוֹנִים וְעַל-הָאַחֲרוֹנִים דְּבַר טוֹב וְקִים לְעוֹלָם
 וָעֶד . אָמֵת וְאַמוּנָה חֹק וְלֹא יַעֲבוֹר : אָמֵת שְׂאֵתָה
 הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ . מְלַכְנוּ מֶלֶךְ אֲבוֹתֵינוּ

King, our fathers' King, our Redeemer, the Redeemer of our fathers, our Maker, the Rock of our salvation; our Deliverer and Rescuer from everlasting, such is thy name; there is no God beside thee.

Thou hast been the help of our fathers from of old, a Shield and Saviour to their children after them in every generation: in the heights of the universe is thy habitation, and thy judgments and thy righteousness reach to the furthest ends of the earth. Happy is the man who hearkeneth unto thy commandments, and layeth up thy Law and thy word in his heart. True it is that thou art indeed the Lord of thy people, and a mighty King to plead their cause. True it is that thou art indeed the first and thou art the last, and beside thee we have no King, Redeemer and Saviour. From Egypt thou didst redeem us, O Lord our God, and from the house of bondmen thou didst deliver us; all their first-born thou didst slay, but thy first-born thou didst redeem; thou didst divide the Red Sea, and drown the proud; but thou madest the beloved to pass through, while the waters covered their adversaries, not one of whom was left. Wherefore the beloved praised and extolled God, and offered hymns, songs, praises, blessings and thanksgivings to the King and God, who liveth and endureth; who is high and exalted, great and revered; who bringeth low the haughty, and raiseth up the lowly, leadeth forth the prisoners, delivereth the meek, helpeth the poor, and answereth his people when they cry unto him; even praises to the Most High God, blessed is he, and ever to be blessed. Moses and the children of Israel sang a song unto thee with great joy, saying, all of them,

Who is like unto thee, O Lord, among the mighty ones?
Who is like unto thee, glorious in holiness, revered in praises, doing marvels?

גואלֵנו גואל אבותֵינו יוצֵרנו צור יִשׁוּעֵתֵנו פֹּדֵנו
וּמַצִּילֵנו מֵעוֹלָם הוּא שְׁמֶךָ • אֵין אֱלֹהִים זִוְלָתְךָ :

עֲזֹרַת אֲבוֹתֵינו אֶתְּהָ הוּא מֵעוֹלָם • מִגֵּן וּמוֹשִׁיעַ
לְבָנֵיהֶם אַחֲרֵיהֶם בְּכָל־דֹּר וְדֹר : בְּרוּם עוֹלָם מוֹשִׁבֶךָ •
וּמִשְׁפָּטֶיךָ וְצִדְקָתְךָ עַד־אַפְסֵי אָרֶץ : אֲשֶׁר־י אִישׁ שִׁישְׁמַע
לְמִצְוֹתֶיךָ • וְתוֹרָתְךָ וּדְבָרְךָ יֵשִׁים עַל־לְבָבוֹ : אֶמֶת אֶתְּהָ
הוּא אֲדוֹן לְעַמְּךָ וּמֶלֶךְ גִּבּוֹר לְרִיב רִיבָם : אֶמֶת אֶתְּהָ
הוּא רֹאשׁוֹן וְאַתְּהָ הוּא אַחֲרוֹן • וּמַבְלַעְדֶיךָ אֵין לָנוּ
מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ : מִמַּצָּרִים גְּאֻלָּתֵנו יְיָ אֱלֹהֵינוּ וּמִבֵּית
עֲבָדִים פְּדִיתֵנו • כָּל־בְּכוֹרֵיהֶם הִקְנֵת וּבְכוֹרְךָ גְּאֻלָּתְ •
וַיִּם־סוּף בִּקְעֵת וַיִּדִּים טַבַּעַת וַיִּדִּידִם הָעֶבְרֵת וַיַּכְסּוּ מַיִם
צָרִיהֶם • אֶחָד מֵהֶם לֹא נֹתַר : עַל־זֹאת שִׁבְחוּ אֱהוֹבִים
וְרוֹמְמוּ אֵל • וְנִתְּנוּ יְדִידִים זְמִירוֹת שִׁירוֹת וְתִשְׁבָּחוֹת
בִּרְכוֹת וְהוֹדָאוֹת לְמֶלֶךְ אֵל חַי וְקַיִם • רַם וְנִשְׂא גְדוֹל
וְנוֹרָא מִשְׁפִּיל גָּאִים וּמִגְבִּיָּה שְׁפָלִים מוֹצִיא אֲסִירִים
וּפּוֹדֶה עֲנָוִים וְעוֹזֵר דָּלִים וְעוֹנָה לַעֲמּוֹ בַּעַת שְׁנָעַם אֱלֹיו •
תְּהַלּוֹת לֵאלֹהֵי עֲלִיוֹן בְּרוּךְ הוּא וּמְבָרֵךְ • מִשָּׁה וּבְגִי
יִשְׂרָאֵל לְךָ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה • וְאָמְרוּ כָלָם •

מִי־כִמְכָּה בָּאֵלֶם יְהוָה מִי כִמְכָּה נֶאֱדָר בִּקְדֻשׁ נוֹרָא
תְּהַלֵּת עֲשֵׂה פֶלֶא :

With a new song the redeemed people offered praise unto thy name at the sea shore : they all gave thanks in unison, and proclaimed thy sovereignty, and said,

The Lord shall reign for ever and ever.

O Rock of Israel, arise to the help of Israel, and deliver, according to thy promise, Judah and Israel. Our Redeemer, the Lord of hosts is his name, the Holy One of Israel. Blessed art thou, O Lord, who hast redeemed Israel.

The following prayer (Amidah) to "as in ancient years," p. 54, is to be said standing.

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things ; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

During the Ten Days of Penitence say :—

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Saviour and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

From the Eighth Day of Solemn Assembly until the First Day of Passover say :—

Thou causest the wind to blow and the rain to fall.

שִׁירָה חֲדָשָׁה שִׁבְחוּ גְּאוּלִּים לְשִׁמְךָ עַל־שִׁפְתַּי הַיּוֹם
 יַחַד בְּלִם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ •
 יְהוָה | יִמְלֹךְ לְעֹלָם וָעַד •
 צוּר יִשְׂרָאֵל • קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל וּפְדֵה כְּנָאֲמֹךְ
 יְהוּדָה וַיִּשְׂרָאֵל • גְּאֻלָּנוּ יְיָ צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל •
 בְּרוּךְ אַתָּה יְיָ • גֹּאֵל יִשְׂרָאֵל •

The following prayer, קְדֻמוֹנִיּוֹת, p. 54, is to be said standing.

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ •
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ • אֱלֹהֵי
 אַבְרָהָם אֱלֹהֵי יִצְחָק וְאַלֹהֵי יַעֲקֹב • הָאֵל הַגָּדוֹל הַגִּבּוֹר
 וְהַנּוֹרָא אֵל עֲלִיוֹן • גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל •
 וְזוֹכֵר חֲסִדֵי אֲבוֹת וּמַבִּיא גּוֹאֵל לְבָנֵי בְּנֵיהֶם לְמַעַן שְׁמוֹ
 בְּאַהֲבָה •

During the עֲשׂוּת יְמֵי תְּשׁוּבָה say:—

זְכַרְנוּ לַחַיִּים מְלֶךְ חַפֵּץ בַּחַיִּים • וְכִתְּבֵנוּ בְּסֵפֶר הַחַיִּים •
 לְמַעַנְךָ אֱלֹהִים חַיִּים •
 מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן • בְּרוּךְ אַתָּה יְיָ • מִגֵּן אַבְרָהָם •
 אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מַחְיֶה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ •

From פֶּסַח מוֹסַף שְׁמִינִי עֲצֶרֶת until the First Day of פֶּסַח say:—

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם •

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

During the Ten Days of Penitence say:—

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

During the Ten Days of Penitence conclude the Blessing thus:—
the holy King.

*When the Reader repeats the Amidah, the following is said, to
“ holy God,” p. 46.*

Reader.—We will sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by the hand of thy prophet:

And they called one unto the other and said,

Cong.—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

Reader.—Those over against them say, Blessed—

Cong.—Blessed be the glory of the Lord from his place.

Reader.—And in thy Holy Words it is written, saying,

Cong.—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחִיָּה מְתִים בְּרַחֲמִים רַבִּים • סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אַמוּנָתוֹ
לִישְׁנֵי עֶפֶר • מִי כְמוֹךָ בָּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ •
מְלֶכֶךְ מַמִּית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה •

During the עֲשָׂרַת יְמֵי תְּשׁוּבָה say:—

מִי כְמוֹךָ אֱלֹהֵי הַרְחָמִים זֹכֵר וְצוּרֵנוֹ לַחַיִּים בְּרַחֲמִים •
וְנֶאֱמַן אַתָּה לְהַחְיֹת מְתִים • בְּרוּךְ אַתָּה יי • מְחִיָּה
הַמְתִּים :

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וּקְדוּשִׁים בְּכָל-יוֹם יְהִלְלוּךָ
סְלָה • בְּרוּךְ אַתָּה יי • הָאֵל הַקְדוֹשׁ :

During the עֲשָׂרַת יְמֵי תְּשׁוּבָה conclude the Blessing thus:—

הַמְּלֶכֶךְ הַקְדוֹשׁ :

When the Reader repeats the עֲמִידָה, the following קְרוּשָׁה is said:—

נִקְדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָם בְּשֵׁם שְׁמִקְדָּשִׁים אוֹתוֹ *Reader.*
בְּשִׁמֵּי מָרוֹם בְּכַתּוּב עַל יַד נְבִיאֶךָ • וְקָרָא זֶה אֵל זֶה וְאָמַר •
קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יי צְבָאוֹת • מְלֵא כָּל הָאָרֶץ *Cong.*
בְּבוֹדוֹ : *Reader.* לְעֲמַתָּם בְּרוּךְ יֹאמְרוּ • *Cong.* בְּרוּךְ בְּבוֹד
יי מִמְּקוֹמוֹ : *Reader.* וּבְדַבְּרֵי קְדֻשָּׁה כְּתוּב לֵאמֹר •
יְמִלֶךְ יי לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר • הִלְלוּהָ : *Cong.*

Reader.—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart from our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

During the Ten Days of Penitence conclude the Blessing thus:—
the holy King.

u (Thou favourest man with knowledge, and teachest mortals understanding.

At the conclusion of Sabbath or of a Festival say:—

Thou hast favoured us with a knowledge of thy Law, and hast taught us to perform the statutes of thy will. Thou hast made a distinction, O Lord our God, between holy and profane, between light and darkness, between Israel and other nations, between the seventh day and the six working days. O our Father, our King, grant that the days which are approaching us may begin for us in peace, and that we may be withheld from all sin and cleansed from all iniquity, and cleave to the fear of thee.

O favour us with knowledge, understanding and discernment from thee. Blessed art thou, O Lord, gracious Giver of knowledge.

5 Cause us to return, O our Father, unto thy Law; draw us near, O our King, unto thy service, and bring us back in perfect repentance unto thy presence. Blessed art thou, O Lord, who delightest in repentance.

6 Forgive us, O our Father, for we have sinned; pardon us, O our King, for we have transgressed;

(On Fast Days Selichoth are inserted here.)

for thou dost pardon and forgive. Blessed art thou, O Lord, who art gracious, and dost abundantly forgive.

Reader. לְדוֹר וָדוֹר נְגִיד גְּדֻלָּךְ • וּלְנֶצַח נְצָחִים
קִדְשְׁתָּךְ נִקְדִּישׁ • וְשִׁבְחְךָ אֱלֹהֵינוּ מִפְּנֵינוּ לֹא יִמּוֹשׁ
לְעוֹלָם וָעֶד • כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה • בְּרוּךְ
אַתָּה יי • הָאֵל הַקָּדוֹשׁ :

During the תשובה עשרת ימי תשובה conclude the Blessing thus:—

הַמֶּלֶךְ הַקָּדוֹשׁ :

אַתָּה חוֹנֵן לְאָדָם דָּעַת וּמִלְמֵד לְאִנּוּשׁ בִּינָה •

At the conclusion of Sabbath or of a Festival say:—

אַתָּה חוֹנְנֵנוּ לְמִדַּע תּוֹרָתְךָ • וּתְלַמְּדֵנוּ לַעֲשׂוֹת חֲקֵי
רְצוֹנְךָ • וּתְבַדֵּל יי אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחֹל בֵּין אִוֵּר לְחֻשׁ
בֵּין יִשְׂרָאֵל לְעַמִּים בֵּין יוֹם הַשְּׁבִיעִי לְשִׁשְׁתַּיִם יָמֵי הַמַּעֲשֵׂה •
אֲבִינוּ מִלִּפְנֵי • תַּחֲלֵל עֲלֵינוּ חַיִּים חַבָּאִים לְקִרְאָתְנוּ לְשֵׁלוֹם
חַשׁוּבִים מִפְּלִחָטָא וּמִגָּקִים מִפְּלִצוֹן וּמִדְּבָקִים בְּיִרְאָתְךָ •

(ו) חַנּוּנוּ מֵאַתָּה דָּעָה בִּינָה וְהַשְׁפֵּל • בְּרוּךְ אַתָּה יי •

חוֹנֵן הַדָּעַת :

הַשִּׁיבֵנוּ אֲבִינוּ לְתוֹרָתְךָ • וְקַרְבֵּנוּ מִלִּפְנֵי לַעֲבֹדְתְךָ •
וְהַחֲזִירֵנוּ בְּתִשְׁבּוּבָה שְׁלֵמָה לְפָנֶיךָ • בְּרוּךְ אַתָּה יי •
הַרוּצָה בְּתִשְׁבּוּבָה :

סִלַּח-לָנוּ אֲבִינוּ כִּי חָטֵאנוּ • מַחֲלֵ-לָנוּ מִלִּפְנֵי כִּי
פָשַׁעְנוּ • (on Fast Days סליחות are inserted here.) כִּי מוֹחֵל
וְסוֹלֵחַ אַתָּה • בְּרוּךְ אַתָּה יי • חַנּוּן הַמִּרְבֶּה לְסִלּוֹחַ :

- 7 / Look upon our affliction and plead our cause, and redeem us speedily for thy name's sake ; for thou art a mighty Redeemer. Blessed art thou, O Lord, the Redeemer of Israel.

On Fast Days the Reader here says " Answer us," etc., p. 50, and concludes thus :—

- Blessed art thou, O Lord, who answerest in time of trouble.
- 8 / Heal us, O Lord, and we shall be healed ; save us and we shall be saved ; for thou art our praise. Vouchsafe a perfect healing to all our wounds ;* for thou, almighty King, art a faithful and merciful Physician.

Blessed art thou, O Lord, who healest the sick of thy people Israel.

Bless this year unto us, O Lord our God, together with every kind of the produce thereof, for our welfare ; give a blessing upon the face of the earth.

From the 4th December until the First Day of Passover substitute for the last sentence :—

Give dew and rain for a blessing upon the face of the earth.

O satisfy us with thy goodness, and bless our year like other good years. Blessed art thou, O Lord, who blessest the years.

* *The following Prayer for a Sick Person may be introduced here :—*

May it be thy will, O Lord our God, and God of our fathers, speedily to send a perfect healing from heaven, a healing of soul and body unto the sick among the other sick of Israel.

ראה בעֲנֵינוּ וְרִיבָה רִיבָנוּ • וּגְאֹלָנוּ מִהֲרָה לְמַעַן
שְׁמֹךְ • כִּי גּוֹאֵל חֲזֹק אַתָּה • בְּרוּךְ אַתָּה יי • גּוֹאֵל
יִשְׂרָאֵל :

On Fast Days the Reader here says עֲנֵנוּ, p. 50, and concludes thus:

בְּרוּךְ אַתָּה יי • הָעוֹקֶה בְּעֵת צָרָה :
רַפְּאֵנוּ יי וְנִרְפָּא • הוֹשִׁיעֵנוּ וְנוֹשְׁעָה • כִּי תַהֲלֹתֵנוּ
אַתָּה • וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל-מְבוֹתֵינוּ • * כִּי
אֵל מְלֹךְ רּוֹפֵא נֶאֱמָן וְרַחֲמָן אַתָּה • בְּרוּךְ אַתָּה יי •
רּוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל :

בָּרַךְ עָלֵינוּ יי אֱלֹהֵינוּ אֶת-הַשָּׁנָה הַזֹּאת וְאֶת-כָּל-
מִינֵי תְבוּאַתָּה לְטוֹבָה • וְתֵן בְּרָכָה עַל פְּנֵי הָאֲדָמָה

*From the 4th December until the First Day of Passover
substitute for the last sentence:—*

וְתֵן טַל וּמָטָר לְבָרָכָה עַל פְּנֵי הָאֲדָמָה

וּשְׂבַעֲנוּ מִטּוֹבָךְ • וּבָרַךְ שְׁנָתֵנוּ בִּשְׁנֵים הַטּוֹבוֹת • בְּרוּךְ
אַתָּה יי • מְבָרַךְ הַשָּׁנִים :

** The following Prayer for a Sick Person may be introduced here:—*

וַיְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ שֶׁתְּשַׁלַּח
מִהֲרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם רְפוּאָה חֲקִיקָשׁ וּרְפוּאָה חַגּוּף
לְחוֹלָה פ' ב' פ' בְּתוֹךְ שָׁאֵר חוֹלֵי יִשְׂרָאֵל •

10 Sound the great horn for our freedom; lift up the ensign to gather our exiles, and gather us from the four corners of the earth. Blessed art thou, O Lord, who gatherest the banished ones of thy people Israel.

1 Restore our judges as at the first, and our counsellors as at the beginning; remove from us grief and suffering; reign thou over us, O Lord, thou alone, in lovingkindness and tender mercy, and justify us in judgment. Blessed art thou, O Lord, the King who lovest righteousness and judgment.

During the Ten Days of Penitence conclude the Blessing thus:—
the King of Judgment.

12 And for slanderers let there be no hope, and let all wickedness perish as in a moment; let all thine enemies be speedily cut off, and the dominion of arrogance do thou uproot and crush, cast down and humble speedily in our days. Blessed art thou, O Lord, who breakest the enemies and humblest the arrogant.

13 Towards the righteous and the pious, towards the elders of thy people the house of Israel, towards the remnant of their scribes, towards the proselytes of righteousness, and towards us also may thy tender mercies be stirred, O Lord our God; grant a good reward unto all who faithfully trust in thy name; set our portion with them for ever, so that we may not be put to shame; for we have trusted in thee. Blessed art thou, O Lord, the stay and trust of the righteous.

תִּקַּע בְּשׁוּפָר גָּדוֹל לַחֲרוֹתָנוּ • וְשֵׁא נָם לִקְבִּץ
גְּלוּתֵינוּ • וּקְבִצָּנוּ יַחַד מֵאַרְבַּע בְּנִפּוֹת הָאָרֶץ • בְּרוּךְ
אַתָּה יי • מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל :

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרְאֲשָׁנָה וְיוֹעֲצֵינוּ כְּבִתְחִלָּה •
וְהַסֵּר מִפָּנֵינוּ יְגוֹן וְאַנְחָה • וּמְלוֹךְ עָלֵינוּ אַתָּה יי לְבִדְדָךְ
בְּחֶסֶד וּבְרַחֲמִים • וְצִדְקָנוּ בַּמִּשְׁפָּט • בְּרוּךְ אַתָּה יי •
מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט :

During the עֲשֵׂרֶת יְמֵי תְּשׁוּבָה conclude the Blessing thus:—

חֲמִלָה חֲמִשְׁפָּט :

וּלְמַלְשֵׁינִים אֲלֹתָהּ תִּקְוָה וְכָל הַרְשָׁעָה כָּרַנַּע
תֵּאָבֵר • וְכָל אוֹיְבֶיךָ מְהֵרָה יִפְּרוּ • וּמַלְכוּת זְרוֹן
מְהֵרָה תַּעֲקֹר וְתִשְׁפֹּר וְתִמְגֹּר וְתִכְנִיעַ בְּמֵהֲרָה בְּיָמֵינוּ •
בְּרוּךְ אַתָּה יי • שֶׁבֶר אוֹיְבִים וּמִכְנִיעַ זָרִים :

עַל־הַצְדִּיקִים וְעַל־הַחֲסִידִים וְעַל־זִקְנֵי עַמְּךָ בֵּית
יִשְׂרָאֵל וְעַל־פְּלִיטַת סוּפְרֵיהֶם וְעַל גְּרֵי הַצָּדֵק וְעָלֵינוּ
יְהִמוּ רַחֲמֶיךָ יי אֱלֹהֵינוּ • וְתֵן שָׂכָר טוֹב לְכָל הַבּוֹטְחִים
בְּשִׁמְךָ בְּאַמֶּת • וְשִׁים חֵלְקָנוּ עִמָּהֶם לְעוֹלָם וְלֹא גִבּוֹשׁ •
כִּי־בְךָ בִּטְחָנוּ • בְּרוּךְ אַתָּה יי • מִשְׁעֵן וּמִבְטָח לַצְדִּיקִים :

14 And to Jerusalem, thy city, return in mercy, and dwell therein as thou hast spoken ; rebuild it soon in our days as an everlasting building, and speedily set up therein the throne of David.*

Blessed art thou, O Lord, who rebuildest Jerusalem.

15 Speedily cause the offspring of David, thy servant, to flourish, and let his horn be exalted by thy salvation, because we wait for thy salvation all the day. Blessed art thou, O Lord, who causest the horn of salvation to flourish.

16 Hear our voice, O Lord our God ; spare us and have mercy upon us, and accept our prayer in mercy and favour ; for thou art a God who hearkenest unto prayers and supplications : from thy presence, O our King, turn us not

* *On the Fast of the Ninth of Ab the following is added at the Afternoon Service :—*

Comfort, O Lord our God, the mourners of Zion, and the mourners of Jerusalem, and the city that is in mourning, laid waste, despised and desolate ; in mourning for that she is childless, laid waste as to her dwellings, despised in the downfall of her glory, and desolate through the loss of her inhabitants : she sitteth with her head covered like a barren woman who hath not borne. Legions have devoured her ; worshippers of strange gods have possessed her : they have put thy people Israel to the sword, and in wilfulness have slain the loving ones of the Most High. Therefore let Zion weep bitterly, and Jerusalem give forth her voice. O my heart, my heart ! how it grieveth for the slain ! My bowels, my bowels ! how they yearn for the slain ! For thou, O Lord, didst consume her with fire ; and with fire thou wilt in future restore her, as it is said, As for me, I will be unto her, saith the Lord, a wall of fire round about, and I will be a glory in the midst of her. Blessed art thou, O Lord, who comfortest Zion and rebuildest Jerusalem.

“Speedily,” etc.

וּלְיְרוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב • וְתִשָּׁבוֹן בְּתוֹכָהּ
בְּאִשֶּׁר דִּבַּרְתָּ • וּבִגְּהָ אוֹתָהּ בְּקֶרֶב בְּיָמֵינוּ בְּנֵין עוֹלָם •
וְכַסָּא דְּדוֹד מְהֵרָה לְתוֹכָהּ תָּכִין • * בְּרוּךְ אַתָּה יְי • בּוֹנֵה
יְרוּשָׁלַיִם :

אֶת-צֶמַח דְּדוֹד עֲבָדְךָ מְהֵרָה תַצְמִיחַ • וְקֶרְנוֹ תִּרְוֶם
בִּישׁוּעָתְךָ • כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל-הַיּוֹם • בְּרוּךְ אַתָּה
יְי • מַצְמִיחַ קֶרֶן יְשׁוּעָה :

שְׁמַע קוֹלֵנוּ יְי אֱלֹהֵינוּ • חוּס וְרַחֵם עָלֵינוּ • וְקַבֵּל בְּרַחֲמִים
וּבְרָצוֹן אֶת-תְּפִלָּתֵנוּ • כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים

—: מְנַחָה אַב the following is added at אב * On the Fast of

נַחֵם יְי אֱלֹהֵינוּ אֶת-אַבְלֵי צִיּוֹן וְאֶת-אַבְלֵי יְרוּשָׁלַיִם וְאֶת-
הָעִיר הָאֲבֵלָה וְהַחֲרָבָה וְהַבְּזוּיָה וְהַשׁוֹמְמָה • הָאֲבֵלָה מִבְּלִי
בְּנִיָּה • וְהַחֲרָבָה מִמַּעֲזוּתָיִהָ • וְהַבְּזוּיָה מִכְּבוֹדָהּ • וְהַשׁוֹמְמָה
מֵאִין יוֹשֵׁב • וְהִיא יוֹשֶׁבֶת וְרֹאשָׁהּ חֲפוּיָה בְּאִשָּׁה עֲקָרָה שְׁלֵא
וְלָדָה • וּבִלְעֻיָּהּ לְגִיּוֹנוֹת • וּבִירִשׁוּתָּהּ עוֹבְדֵי זָרִים • וַיִּטְּלוּ
אֶת-עַמָּהּ וְיִשְׂרָאֵל לְחָרֵב • וַיַּחֲרֹגוּ בְּזָדוֹן חֲסִידֵי עֲלִיּוֹן • עַל-כֵּן
צִיּוֹן בְּמַר תִּבָּכֶה • וִירוּשָׁלַיִם תִּתֵּן קוֹלָהּ לִבִּי לִבִּי עַל חֲלִילֵיהֶם •
מַעֲי מַעֲי עַל חֲלִילֵיהֶם • כִּי אַתָּה יְי בָּאֵשׁ הִצַּמְתָּה • וּבָאֵשׁ אַתָּה
עָתִיד לִבְנוֹתָהּ • כְּאֹמֶר וְאֶנִּי אֶהְיֶה-לָּהּ נָאִם-יְי חוֹמַת אֵשׁ
סָבִיב • וְלִקְבוֹד אֶהְיֶה בְּתוֹכָהּ • בְּרוּךְ אַתָּה יְי • מְנַחֵם צִיּוֹן
וּבּוֹנֵה יְרוּשָׁלַיִם : אֵת צֶמַח וכו'

empty away* ; for thou hearkenest in mercy to the prayer of thy people Israel. Blessed art thou, O Lord, who hearkenest unto prayer.

Accept, O Lord our God, thy people Israel and their prayer ; restore the service to the oracle of thy house ; receive in love and favour both the fire-offerings of Israel and their prayer ; and may the service of thy people Israel be ever acceptable unto thee.

On New Moon and the Intermediate Days of Passover and Tabernacles the following is added :—

Our God and God of our fathers ! May our remembrance rise, come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this day of

On New Moon say—

the New Moon.

On Passover—

the Feast of Unleavened Bread.

On Tabernacles—

the Feast of Tabernacles.

* *On Fast Days the Congregation here say the following :—*

Answer us, O Lord, answer us on this day of the fast of our humiliation, for we are in great trouble. Turn not to our wickedness ; conceal not thy face from us, and hide not thyself from our supplication. Be near, we entreat thee, unto our cry ; let thy lovingkindness be a comfort to us ; even before we call unto thee answer us, according as it is said, And it shall come to pass that, before they call, I will answer ; while they are yet speaking, I will hear ; for thou, O Lord, art he who answereth in time of trouble, who delivereth and rescueth in all times of trouble and distress ;

אֶתְּהָ . וּמִלְפָּנֶיךָ מִלְּפָנֵינוּ רִיקָם אֵל תְּשִׁיבֵנוּ . *) כִּי
אֶתְּהָ שׁוֹמֵעַ תִּפְּלֵת עִמָּךְ יִשְׂרָאֵל בְּרַחֲמִים . בְּרוּךְ
אֶתְּהָ יי . שׁוֹמֵעַ תִּפְּלָה :

רְצֵה יי אֱלֹהֵינוּ בְּעִמָּךְ יִשְׂרָאֵל וּבִתְפִלָּתָם . וְהִשָּׁב
אֶת־הָעֲבוּרָה לְדָבִיר בֵּיתְךָ וְאֲשִׁי יִשְׂרָאֵל וּתְפִלָּתָם
בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן . וְתֵהִי לְרָצוֹן תָּמִיד עֲבוּרַת
יִשְׂרָאֵל עִמָּךְ .

On סבות and of פסח חול המועד and ראש חודש say:—

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ . יַעֲלֶה וְיָבֵא וְיַגִּיעַ וְיִרְאֶה וְיִרְצֶה
וְיִשְׁמַע וְיִשְׁמַד וְיִזְכֵּר זְכָרֵנוּ וּפְקֻדָּתֵנוּ . וְזָכְרוֹן אֲבוֹתֵינוּ . וְזָכְרוֹן
מַשִּׁיחַ בֶּן דָּוִד עֲבֹדָה . וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ . וְזָכְרוֹן כָּל
עַמָּךְ בֵּית יִשְׂרָאֵל לְפָנֶיךָ . לְפִלִּיטָה וּלְמוֹכָה וּלְחַן וּלְחַסֵּד
וּלְרַחֲמִים וּלְחַיִּים וּלְשָׁלוֹם בְּיוֹם

<i>On סבות—</i>	<i>On פסח—</i>	<i>On ראש חודש say—</i>
חג הסבות	חג המצות	ראש החודש

* *On Fast Days the Congregation here say עגנו .*

עָגְנוּ יי עָגְנוּ בְּיוֹם צוֹם תַּעֲנִיתֵנוּ . כִּי בְּצָרָה גְדוֹלָה אֶקְחֵנוּ .
אֶל־תִּפֶּן אֶל־רִשְׁעֵנוּ וְאֶל־תִּסְתֵּר פָּנֶיךָ מִמָּנֵינוּ וְאֶל־תִּתְּעַלֵּם
מִתַּחַתֵּנוּ . הִנֵּה נָא קְרוֹב לְשׁוֹעֲתֵנוּ . יְהִי נָא חֲסִדָּךְ לְנַחֲמֵנוּ .
טָרָם נִקְרָא אֱלֹהֵי עָגְנוּ . בְּדָבָר שְׁנֵאֲמַר . וְהִנֵּה טָרָם יִקְרָאוּ וְאֲנִי
אֶעֱנֶה . עוֹד חָם מִדְּבָרִים וְאֲנִי אֲשַׁמֵּעַ . כִּי אֶתְּהָ יי הָעוֹנָה בְּעַת
צָרָה . פּוֹדֶה וּמַצִּיל בְּכָל עֵת צָרָה וְצוּקָה : כִּי אַתָּה וכו' .

Remember us, O Lord our God, thereon for our well-being ; be mindful of us for blessing, and save us unto life : by thy promise of salvation and mercy, spare us and be gracious unto us ; have mercy upon us and save us ; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever ; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not ; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

Congregation in an undertone—

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us : so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart ; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

On Chanukah and Purim the following is added :—

We thank thee also for the miracles, for the redemption, for the mighty deeds and saving acts, wrought by thee, as well as for the wars which thou didst wage for our fathers in days of old, at this season.

הַזֶּה • זָכְרָנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה וּפְקֻדָּהּ בּוֹ לְבָרָכָה וְחַיְשִׁיעָנוּ
 בּוֹ לַחַיִּים • וּבְדָבָר יְשׁוּעָה וּרְחֻמִּים חַיִּים וְחַנּוּן וּרְחֻם עָלֵינוּ
 וְחַיְשִׁיעָנוּ • כִּי אֱלֹהֶיךָ עֵינֵינוּ • כִּי אֵל מֶלֶךְ חַפֵּן וּרְחוּם אַתָּה •
 וְתַחֲזִיקֵנָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים • בְּרוּךְ אַתָּה
 יְיָ • הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן •

The Congregation in an undertone—

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא
 יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי
 כָּל-בָּשָׂר • יוֹצֵרנוּ יוֹצֵר בְּרֵאשִׁית •
 בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
 וְהַקְדוֹשׁ • עַל שֶׁתְּחַיֶּיתָנוּ וְתַמְתָּנוּ •
 כֵּן תְּחַיֶּינוּ וְתַמְתָּנוּ • וְתַאֲסֹף
 גְּלוּיֹתֵינוּ לְחֻצְרוֹת קִדְשֶׁךָ לְשִׁמּוֹר
 חֻקֶּיךָ וְלַעֲשׂוֹת רִצְוֶיךָ וּלְעֲבֹדָה
 בְּלִבָּב שָׁלֵם עַל שְׂאֵתָנוּ מוֹדִים
 לָךְ • בְּרוּךְ אַתָּה הַהוֹדָאוֹת •

וְעַל נִסֶּיךָ שֶׁבְּכָל-יוֹם עָמְנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
 שֶׁבְּכָל-עֵת עָרַב וּבִקְרָא וְצִהָרִים • הַטּוֹב כִּי לֹא-כָלוּ
 רַחֲמֶיךָ • וְהִמְרַחֵם כִּי לֹא-תִמּוֹ חֲסָדֶיךָ מֵעוֹלָם קִיְינוּ
 לָךְ •

On חֲנֻכָּה and פֻּרִים the following is added:—

עַל הַנִּסִּים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל
 הַמִּלְחָמוֹת שֶׁעָשִׂיתָ לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בַּזְּמַן הַזֶּה •

On Chanukah.

In the days of the Hasmonean, Mattathias son of Johanan, the High Priest, and his sons, when the iniquitous power of Greece rose up against thy people Israel to make them forgetful of thy Law, and to force them to transgress the statutes of thy will, then didst thou in thine abundant mercy rise up for them in the time of their trouble ; thou didst plead their cause, thou didst judge their suit, thou didst avenge their wrong ; thou deliveredst the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of them that occupied themselves with thy Law : for thyself thou didst make a great and holy name in thy world, and for thy people Israel thou didst work a great deliverance and redemption as at this day. And thereupon thy children came into the oracle of thy house, cleansed thy temple, purified thy sanctuary, kindled lights in thy holy courts, and appointed these eight days of Chanukah in order to give thanks and praises unto thy great name.

On Purim.

In the days of Mordecai and Esther, in Shushan the capital, when the wicked Haman rose up against them, and sought to destroy, to slay and make to perish all the Jews, both young and old, little children and women, on one day, on the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey,—then didst thou in thine abundant mercy bring his counsel to nought, didst frustrate his design, and return his recompense upon his own head ; and they hanged him and his sons upon the gallows.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

During the Ten Days of Penitence say:—

O inscribe all the children of thy covenant for a happy life.

On חֲנֻכָּה.

בִּימֵי מַתְתִּיָּהוּ בֶן-יִיחֲזָקָן כָּהֵן גָּדוֹל חֲשֵׁמוֹנָאִי וּבְנָיו כְּשֶׁעָמְדָה
מַלְכוּת יוֹנָן הַרְשָׁעָה עַל-עַמָּהּ וְיִשְׂרָאֵל לְחַשְׁפִּיחָם תּוֹרְתָהּ
וּלְחַצְבֵּיהֶם מַחְמֵי רְצוֹנָהּ. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם
בְּעֵת צָרָתָם. רַבָּתְּ אֶת-דְּרִיבָם הִנָּה אֶת-דִּינָם בְּקִמְתָּ אֶת-נִקְמָתָם.
מִסִּרְתָּ גִבּוֹרִים בְּיַד חֲלָשִׁים וְרַבִּים בְּיַד מַעֲטִים וְטַמָּאִים בְּיַד
טְהוֹרִים וְרָשָׁעִים בְּיַד צַדִּיקִים וְנָדִים בְּיַד עוֹסְקֵי תוֹרָתָהּ. וְלֵךְ
עֲשֵׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמָהּ וּלְעַמָּהּ וְיִשְׂרָאֵל עֲשֵׂיתָ הַנְּשׁוּעָה
גְּדוֹלָה וּפְרָקָן בַּחַיִּים הַזֶּה. וְאַחֵר כֵּן בָּאוּ בְּנֶיךָ לְדַבֵּר בִּיתְּךָ
וּפְנֵי אֶת-הֵיכְלְךָ וְטַהֲרוּ אֶת-מִקְדָּשְׁךָ וְהִדְלִיקוּ נֵרוֹת בְּחִצְרוֹת
הַדָּשָׁה. וְקִבְּעוּ שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֱלֹהֵי הַיְּהוּדוֹת וְלַחֲלָל לְשִׁמְךָ
הַגָּדוֹל:

On פּוּרִים.

בִּימֵי מָרְדֳּכָי וְאַסְתֵּר בְּשׁוֹשֵׁן הַבִּירָה כְּשֶׁעָמַד עֲלֵיהֶם הָמָן
הַרְשָׁע. בְּקֹשׁ לְחַשְׁמִיד לַחֲרוֹג וּלְאַבֵּד אֶת-כָּל-הַיְּהוּדִים מִנְּעֵר
וְעַד זָקֵן טַף וְנָשִׁים בְּיוֹם אֶחָד בְּשָׁלוֹשֶׁה-עָשָׂר לַחֹדֶשׁ שְׁנִים-
עָשָׂר הוּא-הַיּוֹם הַזֶּה וְשָׁלָלָם לְבוֹז. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
הִפְרָתָה אֶת-עֲצָתוֹ וְקִלְקַלְתָּ אֶת-מַחְשַׁבְתּוֹ וְהַשְׁבֹּתָ גְּמוּלוֹ
בְּרֹאשׁוֹ וְתָלוּ אוֹתוֹ וְאֶת-בְּנָיו עַל-הָעֵץ:

וְעַל-כָּלֵם יִתְפַּרֵּךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלִּפְנֵי תַּמִּיד לְעוֹלָם

וְעַד:

say:— עֲשֵׂיתָ יְמֵי תְּשׁוּבָה During the

וּבְתוֹב לַחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

At the repetition of the Amidah by the Reader, the following is introduced:—

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

At the Morning and Additional Services, and also on Fast Days at the Afternoon Service, say:—

9 — Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

At the Afternoon and Evening Services say:—

Grant abundant peace unto Israel thy people for ever; for thou art the sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה • וַיְהַלְלוּ אֶת-שִׁמְךָ בְּאַמֶּת •
הָאֵל יִשְׁוַעְתָּנוּ וְעִזְרָתָנוּ סֶלָה • בָּרוּךְ אַתָּה יי • הַטּוֹב
שִׁמְךָ וְלֶךְ נָאָה לְהוֹדוֹת :

At the repetition of the עמידה by the Reader, the following is introduced :—

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ • בָּרַכְנוּ בְּבִרְכָּה חֲמִשְׁלָשֶׁת בַּתּוֹרָה •
הַפְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ • הַמְּמוּרָה מִפִּי אֶחָד וּבְקִי
פְּתֻחִים • עַם קְדוֹשְׁךָ פְּאֻמֹּר • יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ : וְאֵר יי פָּקִיד
אֱלֹהֶיךָ וַיַּחֲקֶךָ : וְשֵׁא יי פָּקִיד אֱלֹהֶיךָ וַיִּשֶׁם לְךָ שְׁלוֹם :

At the Services of שחרית and מוסף, and also at מנחה on Fast Days, say :—

שִׁים שְׁלוֹם טוֹבָה וּבִרְכָּה חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ
וְעַל כָּל-יִשְׂרָאֵל עַמְּךָ • בָּרַכְנוּ אֲבִינוּ כָּלְנוּ בְּאַחַד בְּאוֹר
פָּנֶיךָ • כִּי בְּאוֹר פָּנֶיךָ נִתְּתָה לָנוּ יי אֱלֹהֵינוּ תּוֹרַת חַיִּים
וְאַהֲבַת חֶסֶד וְעֶדְקָה וּבִרְכָּה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם •
וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-
שָׁעָה בְּשִׁלּוּמֶךָ •

At the Services of מנחה and מעריב say :—

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תְּשִׁים לְעוֹלָם • כִּי אַתָּה
הוּא מֶלֶךְ אֲדוֹן לְכָל הַשְׁלוֹם • וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת-
עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשִׁלּוּמֶךָ •

During the Ten Days of Penitence say:—

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

say:—עֲשֵׂת יְמֵי תְשׁוּבָה During the

בְּסֶפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרָקֶסָה טוֹבָה גִּזְכָּר וְנִקְיָה
לְפָנֶיךָ אֱנוֹחָנוּ וְכָל-עַמֶּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם •
בְּרוּךְ אַתָּה יְי • עוֹשֵׂה הַשָּׁלוֹם :

בְּרוּךְ אַתָּה יְי • הַמְבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם :
אֱלֹהֵי • נָצוּר לְשׁוֹנֵי מִרְעַ וּשְׁפָתֵי מְדַבֵּר מְרָמָה •
וְלִמְקַלְלֵי גִפְשֵׁי תְדוּם וְנִפְשֵׁי כָּעָפָר לִכְל תִּהְיֶה : פֶּתַח
לְבִי בְּתוֹרָתְךָ וּבִמְצוֹתֶיךָ תִּרְדּוּף גִּפְשֵׁי • וְכָל הַחוֹשְׁבִים
עָלַי רָעָה מְהֵרָה הֲפֹר עֲצָתָם וְקַלְקַל מַחֲשַׁבּוֹתָם • עֲשֵׂה
לְמַעַן שְׂמֹךְ עֲשֵׂה לְמַעַן יִמְנָךְ עֲשֵׂה לְמַעַן קִדְשָׁתְךָ עֲשֵׂה
לְמַעַן תּוֹרָתְךָ • לְמַעַן יַחֲלִצוּן יְדִידֶיךָ הוֹשִׁיעָה יִמְנָךְ
וְעַנֵּנִי : יִהְיוּ לְרָצוֹן אֲמִרֵי-פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ יְי צוּרִי
וְגֹאֲלִי : עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל-יִשְׂרָאֵל • וְאָמְרוּ אָמֵן :

יְהִי רָצוֹן לְפָנֶיךָ יְי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂיִבְרַךְ בֵּית
הַמִּקְדָּשׁ בְּמַחֲרָה בְּיָמֵינוּ • וְהֵן חִלְקֵנוּ בְּתוֹרָתְךָ : וְשֵׁם נִצְבְּרָךְ
בְּיִרְאָה בְּיָמֵי עוֹלָם וּכְשָׁנִים קִדְמוֹנִיּוֹת : וְעֲרַכָּה לִּי מִנְחַת
יְחִידָה וִירוֹשָׁלָּם בְּיָמֵי עוֹלָם וּכְשָׁנִים קִדְמוֹנִיּוֹת :

In illness, or when time is lacking, the following shortened form of the Amidah may be said:—

“O Lord,” p. 44, to “holy God,” p. 45.

Give us understanding, O Lord our God, to know thy ways ; circumcise our hearts to fear thee, and forgive us so that we may be redeemed. Keep us far from sorrow ; satiate us on the pastures of thy land, and gather our scattered ones from the four corners of the earth. Let them that go astray be judged according to thy will, and wave thy hand over the wicked. Let the righteous rejoice in the rebuilding of thy city, and in the establishment of thy temple, and in the flourishing of the horn of David thy servant, and in the clear-shining light of the son of Jesse, thine anointed. Even before we call, do thou answer. Blessed art thou, O Lord, who hearkenest unto prayer.

Continue—

“Accept,” p. 50, to “ancient years,” p. 54.

On New Moon, the Intermediate Days of Passover and Tabernacles, and on the Feast of Dedication, say “Hallel,” p. 219.

During the Ten Days of Penitence, the Sabbath excepted, the following to “and save us,” p. 57, is said.

Our Father, our King ! we have sinned before thee.

Our Father, our King ! we have no king but thee.

Our Father, our King ! deal with us for the sake of thy name.

Our Father, our King ! let a happy year begin for us.

Our Father, our King ! nullify all evil decrees against us.

Our Father, our King ! nullify the designs of those that hate us.

Our Father, our King ! make the counsel of our enemies of none effect.

Our Father, our King ! rid us of every oppressor and adversary.

Our Father, our King ! close the mouths of our adversaries and accusers.

Our Father, our King ! of pestilence and the sword, of famine, captivity and destruction, rid the children of thy covenant.

In illness, or when time is lacking, the following shortened form of the עמידה may be said:—

אָלני, p. 44, to חקדוֹשׁ, p. 45.

תְּבִינֵנוּ יְיָ אֱלֹהֵינוּ לְדַעַת דְּרָכֶיךָ • וּמִוֹל אֶת־לִבֵּנוּ לִירְאָתְךָ •
וְתִסְלַח לָנוּ לַהֲיוֹת גְּאוּלִּים • וְרַחֲמֵנוּ מִמַּכְאוֹב • וְדַשְׁנֵנוּ בְּנֵאוֹת
אַרְצֶךָ • וּנְפִיזוּתֵנוּ מֵאַרְבַּע בְּנִפּוֹת הָאָרֶץ תְּהַבֵּץ • וְהַתּוֹעִים
עַל דַּעְתְּךָ וְשִׁפְטֵי • וְעַל הָרָשָׁעִים תְּגִיף יְדֶךָ • וְיִשְׁמְחוּ צַדִּיקִים
בְּבִנְיֹן עִירְךָ וּבְתִקּוֹן הַיְכָלְךָ וּבְצִמְיַחַת קֶרֶן לְדוֹד צִבְיָךָ
וּבְעֲרִיכַת נֹר לְבֹרֵינֵשִׁי מְשִׁיחֶךָ • טָרָם נִקְרָא אַתָּה תַּעֲנֶה • בְּרִיךְ
אַתָּה יְיָ • שׁוּמַעַ תַּפִּלָּה :

Continue —

קְרִמוֹנִיּוֹת, p. 50, to רַצָּה, p. 54.

On הליל say חֲנֻכָּה and חול המועד, ראש חודש

During the תשובה ימי עֲשׂוֹת the Sabbath excepted, say
אָבִינוּ מִלִּפְנֵי.

אָבִינוּ מִלִּפְנֵי • חָטֵאנוּ לְפָנֶיךָ :

אָבִינוּ מִלִּפְנֵי • אֵין לָנוּ מַלְאָךְ אֱלֹא אַתָּה :

אָבִינוּ מִלִּפְנֵי • עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ :

אָבִינוּ מִלִּפְנֵי • חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה :

אָבִינוּ מִלִּפְנֵי • בְּהֵל מַעְלֵינוּ פְּלִגְזוֹת קִשּׁוֹת :

אָבִינוּ מִלִּפְנֵי • בְּהֵל מַחְשָׁבוֹת שִׁנְאֵינוּ :

אָבִינוּ מִלִּפְנֵי • הִפָּר עֲצַת אוֹיְבֵינוּ :

אָבִינוּ מִלִּפְנֵי • פִּלַּח כָּל־צָר וּמִשְׁטָיִן מַעְלֵינוּ :

אָבִינוּ מִלִּפְנֵי • סָתוּם פִּיּוֹת מִשְׁטֵינֵינוּ וּמִקְטָרֵינוּ :

אָבִינוּ מִלִּפְנֵי • פִּלַּח הָדָר וְחָרָב וְרָעַב וְשָׂבִי וּמִשְׁחִית מִפְּנֵי

בְּרִיחֶךָ :

Our Father, our King! withhold the plague from thine inheritance.

Our Father, our King! forgive and pardon all our iniquities.

Our Father, our King! blot out our transgressions, and make them pass away from before thine eyes.

Our Father, our King! erase in thine abundant mercies all the records of our guilt.

Our Father, our King! bring us back in perfect repentance unto thee.

Our Father, our King! send a perfect healing to the sick of thy people.

Our Father, our King! rend the evil judgment decreed against us.

Our Father, our King! let thy remembrance of us be for good.

Our Father, our King! *inscribe us in the book of happy life.

Our Father, our King! inscribe us in the book of redemption and salvation.

Our Father, our King! inscribe us in the book of maintenance and sustenance.

Our Father, our King! inscribe us in the book of merit.

Our Father, our King! inscribe us in the book of forgiveness and pardon.

Our Father, our King! let salvation soon spring forth for us.

Our Father, our King! exalt the horn of Israel, thy people.

Our Father, our King! exalt the horn of thine anointed.

Our Father, our King! fill our hands with thy blessings.

Our Father, our King! fill our storehouses with plenty.

Our Father, our King! hear our voice, spare us, and have mercy upon us.

Our Father, our King! receive our prayer in mercy and in favour.

Our Father, our King! open the gates of heaven unto our prayer.

Our Father, our King! we pray thee, turn us not back empty from thy presence.

* At the Conclusion Service on the Day of Atonement, "seal us" is substituted for "inscribe us" in this and the following sentences.

אָבִינוּ מִלְפָּנֶיךָ • מִנֵּעַ מִגָּפָה מִפְּנֵי לִתֶּיךָ :
 אָבִינוּ מִלְפָּנֶיךָ • סֵלַח וּמַחֵל לְכָל-עֲוֹנוֹתֵינוּ :
 אָבִינוּ מִלְפָּנֶיךָ • מַחֲזֶה וְחֹצֵב פְּשָׁעֵינוּ מִפְּנֵי עֵינֶיךָ :
 אָבִינוּ מִלְפָּנֶיךָ • מַחֲזֶה בְּרַחֲמֶיךָ הַרְבִּים כָּל-שֹׁטְרֵי חוּבוֹתֵינוּ :
 אָבִינוּ מִלְפָּנֶיךָ • חֲחִזֵּרְנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ :
 אָבִינוּ מִלְפָּנֶיךָ • שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמֶּיךָ :
 אָבִינוּ מִלְפָּנֶיךָ • קֹרַע רוּעַ גֹּזֵר דִּיגְנוּ :
 אָבִינוּ מִלְפָּנֶיךָ • זְכָרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ :
 * אָבִינוּ מִלְפָּנֶיךָ • בְּתַבְּנֵי בְּסֶפֶר חַיִּים טוֹבִים :
 אָבִינוּ מִלְפָּנֶיךָ • בְּתַבְּנֵי בְּסֶפֶר גְּאֻלָּה וַיְשׁוּעָה :
 אָבִינוּ מִלְפָּנֶיךָ • בְּתַבְּנֵי בְּסֶפֶר פְּרִיָּסָה וְכִלְפָּלָה :
 אָבִינוּ מִלְפָּנֶיךָ • בְּתַבְּנֵי בְּסֶפֶר זִכְיוֹת :
 אָבִינוּ מִלְפָּנֶיךָ • בְּתַבְּנֵי בְּסֶפֶר סְלִיחָה וּמַחֲלָה :
 אָבִינוּ מִלְפָּנֶיךָ • תַּצְמַח לָנוּ יְשׁוּעָה בְּקֶרֶב :
 אָבִינוּ מִלְפָּנֶיךָ • הָרֵם קָרֵן יִשְׂרָאֵל עַמֶּיךָ :
 אָבִינוּ מִלְפָּנֶיךָ • הָרֵם קָרֵן מְשִׁיחָה :
 אָבִינוּ מִלְפָּנֶיךָ • מִלֵּא יִדְּיָנוּ מִבְּרֻכּוֹתֶיךָ :
 אָבִינוּ מִלְפָּנֶיךָ • מִלֵּא אֶסְמִינִי שׁוֹבַע :
 אָבִינוּ מִלְפָּנֶיךָ • שְׁמַע קוֹלָנוּ חוּס וְרַחֵם עָלֵינוּ :
 אָבִינוּ מִלְפָּנֶיךָ • קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת-תְּפִלָּתֵנוּ :
 אָבִינוּ מִלְפָּנֶיךָ • פָּתַח שַׁעְרֵי שָׁמַיִם לְתַפִּלָּתֵנוּ :
 אָבִינוּ מִלְפָּנֶיךָ • כֹּה אֱלֹהֵי-יִשְׂרָאֵל רִיקָם מִלְפָּנֶיךָ :

* At the נְעִילָה Service on the Day of Atonement, חַתֻּמָּנוּ is substituted for בְּתַבְּנֵי in this and the following sentences.

Our Father, our King! remember that we are but dust.

Our Father, our King! let this hour be an hour of mercy and a time of favour with thee.

Our Father, our King! have compassion upon us and upon our children and our infants.

Our Father, our King! do this for the sake of them that were slain for thy holy name.

Our Father, our King! do it for the sake of them that were slaughtered for thy Unity.

Our Father, our King! do it for the sake of them that went through fire and water for the sanctification of thy name.

Our Father, our King! avenge before our eyes the blood of thy servants that hath been shed.

Our Father, our King! do it for thy sake, if not for ours.

Our Father, our King! do it for thy sake, and save us.

Our Father, our King! do it for the sake of thine abundant mercies.

Our Father, our King! do it for the sake of thy great, mighty and revered name by which we are called.

Our Father, our King! be gracious unto us and answer us, for we have no good works of our own; deal with us in charity and kindness, and save us.

On Mondays and Thursdays the following is said to "the Lord is One," p. 62. On other Week Days continue, "And David said," etc., p. 62. Both these Prayers are omitted on New Moon, during the whole month of Nisan, on the thirty-third day of Counting the Omer, from the first day of Sivan until the second day after Pentecost, on the 9th and 15th of Ab, on the day before New Year, from the day before the Fast of Atonement until the second day after Tabernacles, on the Feast of Dedication, on the 15th of Shebat, on the two days of Purim, and on the two days of Purim Katon, the 14th and 15th of Adar Rishon. These prayers are also omitted in the house of a mourner during the week of mourning, and at the celebration of a circumcision.

And he, being merciful, forgiveth iniquity and destroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath. Withhold not thou thy tender mercies from us, O Lord: let thy lovingkindness and thy truth continually preserve us. Save us, O Lord our God,

אֲבִינוּ מִלְכֵּנוּ • זְכוֹר פִּי עֶקֶר אֶקְחָנוּ :

אָבינוּ מֶלֶכְנוּ: תְּהִי הַשְּׁעָה הַזֹּאת שְׁעַת רַחֲמִים וְעַת רְצוֹן
מֶלֶכְנוּ:

אֲבִינוּ מִלֵּפְנוּ • חֲמוּל עָלֵינוּ וְעַל-עוֹלָלֵינוּ וּשְׁפָנוּ :

אָבינו מִלְכֵנוּ • עֲשֵׂה לְמַעַן הַרוּגִים עַל-נֶשֶׁם קִדְּשָׁה :

אָבינוּ מִלֵּבְנוּ • עֲשֵׂה לְמַעַן טְבוּחִים עַל-יְחִידָךְ :

אֲבִינוּ מִלֵּפְנוּ. עֲשֵׂה לְמַעַן פָּאִי בְּאֵשׁ וּבְכִמִּים עַל-קִדְוֶשׁ שְׁמֶךָ :

אֲבִינוּ מִלִּפְנֵינוּ • בָּרוּךְ לְעֵינֵינוּ בְּקִמְתָּ יָם-עֶבְרִיָּה הַשְּׁפִירָה :

אֲבִינוּ מִלְפָּנָיו • עֲשֵׂה לְמַעַן אִם-לֹא-לְמַעַנֵּנוּ :

אָבִינוּ מִלְכֵנוּ • עֲשֵׂה לְמַעַן וְהוֹשִׁיעֵנו :

אֲבִינוּ מִלִּפְנֵי : עֲשֵׂה לַמַּעַן רַחֲמֶיךָ הַרְבֵּים :

אָבינוּ מִלְכֵּנוּ • עֲשֵׂה לָמַעַן שְׂמֵךְ הַגָּדוֹל הַגָּבוֹר וְהַפּוֹרָא שְׂפָתָךְ
עֲלֵינוּ :

אָבִינוּ מִלְכֵּנוּ • חֲנֻכָּנוּ וְעֲנֻכָּנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה
וְחֶסֶד וְהוֹשִׁיעֵנו :

On Mondays and Thursdays the following, from אָחֶד וְהוּא רַחוּם to אֶחָד, p. 62, is added. On other Weekdays continue וַיֵּאמֶר דָּוִד, p. 62. Both these prayers are omitted on ראש חודש, during the whole month of ניסן, on אֶסְרוּ חַג שְׂבָעוֹת until after ראש חודש סיון, לֵא בַעֲוֹנָם, on אֶסְרוּ חַג שְׂבָעוֹת, from עֶרֶב ראש השנה מ'ו בָּאָב, מ' בָּאָב, until after אֶסְרוּ חַג, on הַנֶּפֶח, מ'ו בִּשְׁבַט, פּוּרִים and on the two days of קֶטָן. These prayers are also omitted in the house of an אֶבֶל, and at the celebration of a בְּרִית מִיֻּלָּה.

וְהוּא רַחוּם יְכַפֵּר עֲוֹן וְלֹא יִשְׁחִית וְהִרְבָּה לְהַשִּׁיב

אִפּוֹ וְלֹא יַעִיר כָּל־הַמָּתוֹ: אֶתָּה יי לֹא־תִכְלָא רַחֲמִיךָ

מִמֶּנּוּ חֶסֶד וְאֱמֶת תָּמִיד יִצְרֹנּוּ: הוֹשִׁיעֵנו יי אֱלֹהֵינוּ

and gather us from amongst the nations, to give thanks unto thy holy name, and to triumph in thy praise. If thou shouldst mark iniquities, O Lord, who could stand? But there is forgiveness with thee, that thou mayest be feared. Not according to our sins wilt thou deal with us, nor requite us according to our iniquities. If our iniquities testify against us, work thou; O Lord, for thy name's sake. Remember, O Lord, thy tender mercies and thy lovingkindnesses; for they have been ever of old. May the Lord answer us in the day of trouble, the name of the God of Jacob set us up on high. Save, Lord: may the King answer us on the day when we call. Our Father, our King, be gracious unto us and answer us, for we have no good works of our own; deal with us in charity for thy name's sake. Our Lord, our God, hearken to the voice of our supplications, and remember unto us the covenant of our fathers, and save us for thy name's sake. And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast made thee a name as at this day; we have sinned, we have done wickedly. O Lord, according to all thy righteous acts, let thine anger and thy fury, I pray thee, be turned away from thy city Jerusalem, thy holy mountain; because for our sins and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are round about us. Now therefore, hearken, O our God, unto the prayer of thy servant and to his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

Incline thine ear, O my God, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not lay our supplications before thee because of our righteous acts, but because of thine abundant mercies. O Lord, hear; O Lord, forgive;

וּקְבָצֵנוּ מִן־הַגּוֹיִם . לְהַדוֹת לְשֵׁם קֹדֶשְׁךָ לְהַשְׁתַּכַּחַת
 בְּתַהֲלֻתְךָ : אִם־עֲוֹנוֹת תִּשְׁמְרֶיָה אֲדָנִי מִי יַעֲמֹד : כִּי־
 עֲמֻךְ הַפְּלִיחָה לְמַעַן תִּזְרֶא : לֹא כַחֲטָאֵינוּ תַעֲשֶׂה־לָּנוּ
 וְלֹא כַעֲוֹנֹתֵנוּ תִגְמֹל עָלֵינוּ : אִם־עֲוֹנֵינוּ עָנוּ בָּנוּ יְיָ עֲשֵׂה
 לְמַעַן שְׁמֹךְ : זָכֹר רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ כִּי מַעֲוֹלָם הָמָּה :
 יַעֲנֵנוּ יְיָ בְּיוֹם צָרָה יִשְׁגָּבֵנוּ שֵׁם אֱלֹהֵי יַעֲקֹב : יְיָ הוֹשִׁיעָה
 הַפְּלִיךְ יַעֲנֵנוּ בְּיוֹם־קָרָאֵנוּ : אָבִינוּ מִלְּפָנֶינוּ חַנּוּנוּ וַעֲנֵנוּ כִּי
 אֵין בָּנוּ מַעֲשִׂים . צִדְקָה עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֹךְ : אֲדוֹנֵנוּ
 אֱלֹהֵינוּ שְׁמַע קוֹל תַּחֲנוּנֵינוּ וּזְכֹר־לָנוּ אֶת־בְּרִית אֲבוֹתֵינוּ
 וְהוֹשִׁיעָנוּ לְמַעַן שְׁמֹךְ : וַעֲתֵה אֲדָנִי אֱלֹהֵינוּ אֲשֶׁר
 הוֹצֵאתָ אֶת־עַמְּךָ מֵאֶרֶץ מִצְרַיִם בְּיַד חֲזָקָה וַתַּעֲשֵׂ־לָךְ
 שֵׁם בְּיוֹם הַזֶּה חֲטָאֵנוּ רִשְׁעָנוּ : אֲדָנִי כָּל־צִדְקָתֶיךָ
 יִשָּׁב־נָא אִפְּךָ וַחֲמַתְךָ מֵעִירְךָ יְרוּשָׁלַיִם הִר קֹדֶשְׁךָ כִּי
 בַחֲטָאֵינוּ וּבַעֲוֹנוֹת אֲבוֹתֵינוּ יְרוּשָׁלַיִם וְעַמְּךָ לַחֲרָפָה
 לְכָל־סְבִיבוֹתֵינוּ : וַעֲתֵה שְׁמַע אֱלֹהֵינוּ אֶל־תַּפְּלַת עַבְדְּךָ
 וְאֶל־תַּחֲנוּנָיו וְהֵאֵר פָּנֶיךָ עַל־מִקְדָּשְׁךָ הַשָּׁמַיִם לְמַעַן אֲדָנִי :
 הִטָּה אֱלֹהֵי אֲזֻנֶיךָ וּשְׁמַע פֶּקֶח עֵינֶיךָ וּרְאֵה שְׁמַמְתֵּינוּ
 וְהַעִיר אֲשֶׁר־נִקְרָא שְׁמֹךְ עָלֶיָהּ . כִּי לֹא עַל־צִדְקָתֵינוּ
 אֲנַחֲנוּ מִפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ כִּי עַל־רַחֲמֶיךָ הָרַבִּים :
 אֲדָנִי וְשְׁמָעָה אֲדָנִי וְסִלַּחְהָ אֲדָנִי הַקְּשִׁיבָה וַעֲשֵׂה אֶל־

O Lord, hearken and do ; defer not ; for thine own sake, O my God, because thy city and thy people are called by thy name. O our Father, merciful Father, show us a sign for good, and gather our scattered ones from the four corners of the earth. Let all the nations perceive and know that thou art the Lord our God. And now, O Lord, thou art our Father ; we are the clay, and thou art our potter, yea, we are all the work of thy hand. Save us for thy name's sake, our Rock, our King, and our Redeemer. Spare thy people, O Lord, and give not thine inheritance over to reproach, that the nations should make a by-word of them. Wherefore should they say among the peoples, Where is their God? We know that we have sinned, and there is none to stand up in our behalf ; let thy great name stand for our defence in time of trouble. We know that we have no good works of our own ; deal with us in charity for thy name's sake. As a father hath mercy upon his children, so, O Lord, have mercy upon us, and save us for thy name's sake. Have pity upon thy people ; have mercy upon thine inheritance ; spare, we pray thee, according to the abundance of thy tender mercies ; be gracious unto us and answer us, for charity is thine, O Lord ; thou doest wondrous things at all times.

Look, we beseech thee, and speedily have mercy upon thy people for thy name's sake in thine abundant mercies. O Lord our God, spare and be merciful ; save the sheep of thy pasture ; let not wrath rule over us, for our eyes are bent upon thee ; save us for thy name's sake. Have mercy upon us for the sake of thy covenant ; look, and answer us in time of trouble, for salvation is thine, O Lord. Our hope is in thee, O God of forgiveness. We beseech thee, forgive, O good and forgiving God, for thou art a gracious and merciful God and King.

תֵּאָחֵר • לְמַעַן אֱלֹהֵי כִי־שִׁמְךָ נִקְרָא עַל־עִירְךָ וְעַל־
 עַמְּךָ : אֲבִינוּ הָאֵב הַרְחֵמֵן • הִרְאֵנוּ אוֹת לְטוֹבָה • וְקִבֵּץ
 נְפֻצוֹתֵינוּ מֵאַרְבַּע כְּנָפֹת הָאָרֶץ • יִכִּירוּ וַיִּדְעוּ כָּל־הַגּוֹיִם
 כִּי אַתָּה יְיָ אֱלֹהֵינוּ : וְעַתָּה יְיָ אֲבִינוּ אַתָּה • אֲנַחְנוּ
 הַחֲמֹר וְאַתָּה יִצְרָנוּ וּמַעֲשֵׂה יָדְךָ בָּלָנוּ : הוֹשִׁיעֵנו לְמַעַן
 שִׁמְךָ צוּרֵנוּ מִלִּבְנוּ וְגֹאֲלֵנוּ : חוֹסֶה יְיָ עַל־עַמְּךָ וְאֶל־תִּתֵּן
 נִחְלָתְךָ לְחִרְפָּה לְמִשְׁלָבָם גּוֹיִם • לָמָּה יֹאמְרוּ בָעַמִּים •
 אִיָּה אֱלֹהֵיהֶם : יִדְעֵנו כִּי חָטְאוּנוּ וְאִין מִי יַעֲמֵד בַּעֲדֵנוּ •
 שִׁמְךָ הַגָּדוֹל יַעֲמֵד־לָנוּ בַּעַת צָרָה : יִדְעֵנו כִּי אִין בָּנוּ
 מַעֲשִׂים • צִדְקָה עֲשֵׂה עִמָּנוּ לְמַעַן שִׁמְךָ : בְּרַחֵם אָב עַל־
 בָּנִים בֶּן תִּרְחֵם יְיָ עָלֵינוּ וְהוֹשִׁיעֵנו לְמַעַן שִׁמְךָ : חֲמוּל
 עַל־עַמְּךָ רַחֵם עַל־נִחְלָתְךָ חוֹסֶה־נָּא כָּרֵב רַחֲמֶיךָ •
 חַנּוּן וְעֲנֵנו כִּי לָךְ יְיָ הַצִּדְקָה עֲשֵׂה נִפְלְאוֹת בְּכָל־עֵת :
 הַבָּט־נָא רַחֵם־נָא עַל־עַמְּךָ מְהֵרָה לְמַעַן שִׁמְךָ
 בְּרַחֲמֶיךָ הַרְבִּים • יְיָ אֱלֹהֵינוּ חוֹסֵם וְרַחֵם וְהוֹשִׁיעָה צֹאן
 מִרְעִיתְךָ • וְאֶל־יִמְשַׁל־בָּנוּ קָצֶף כִּי לָךְ עֵינֵינוּ תְלוּיוֹת •
 הוֹשִׁיעֵנו לְמַעַן שִׁמְךָ : רַחֵם עָלֵינוּ לְמַעַן בְּרִיתְךָ • הַבִּיטָה
 וְעֲנֵנו בַּעַת צָרָה • כִּי לָךְ יְיָ הַיְשׁוּעָה • בָּךְ תִּוְחַלְתָּנוּ
 אֱלֹהֵי סְלִיחוֹת • אֲנָא סְלַח־נָא אֵל טוֹב וְסָלַח • כִּי אֵל
 מְלֶךְ חַנּוּן וְרַחוּם אַתָּה :

We beseech thee, O gracious and merciful King, remember and give heed to the Covenant between the Pieces (with Abraham), and let the binding (upon the altar) of (Isaac) an only son appear before thee, to the welfare of Israel. Our Father, our King, be gracious unto us and answer us, for we are called by thy great name. Thou who doest wondrous things at all times, deal with us according to thy lovingkindness. O gracious and merciful Being, look, and answer us in time of trouble, for salvation is thine, O Lord. Our Father, our King, our Refuge, deal not with us according to the evil of our doings; remember, O Lord, thy tender mercies and thy lovingkindnesses; save us according to thy abundant goodness, and have pity upon us, we beseech thee, for we have no other God beside thee, our Rock. Forsake us not, O Lord our God, be not far from us; for our soul is shrunk by reason of the sword and captivity and pestilence and plague, and of every trouble and sorrow. Deliver us, for we hope in thee; put us not to shame, O Lord our God; make thy countenance to shine upon us; remember unto us the covenant of our fathers, and save us for thy name's sake. Look upon our troubles, and hear the voice of our prayer, for thou hearest the prayer of every mouth.

Merciful and gracious God! Have mercy upon us and upon all thy works, for there is none like unto thee, O Lord our God. We beseech thee, forgive our transgressions, O our Father, our King, our Rock and our Redeemer, O living and everlasting God, mighty in strength, loving and good to all thy works; for thou art the Lord our God. O God, who art slow to anger and full of mercy, deal with us according to the abundance of thy tender mercies, and save us for thy name's sake. Hear our prayer, O our King, and deliver us from the hand of our enemies; hear our prayer, O our King,

אָנָּא מֶלֶךְ חַנוּן וְרַחוּם • זְכוּר וְהַבֵּט לְבְרִית בֵּין
הַבְּתָרִים • וְתִרְאֶה לְפָנֶיךָ עֶקֶדַת יְחִיד לְמַעַן יִשְׂרָאֵל •
אָבִינוּ מִלִּפְנֵי חַנּוּנוֹ וְעֲנֵנוּ כִּי שְׁמֶךָ הַגָּדוֹל נִקְרָא עָלֵינוּ •
עֲשֵׂה נִפְלְאוֹת בְּכָל-עֵת • עֲשֵׂה עִמָּנוּ כַּחֲסִדְךָ • חַנוּן
וְרַחוּם הַבִּיטָה וְעֲנֵנוּ בְּעֵת צָרָה • כִּי לָךְ יְיָ הִישׁוּעָה •
אָבִינוּ מִלִּפְנֵי מַחְסָנוּ • אֵל-תַּעֲשֵׂשׁ עִמָּנוּ כְּרוּעַ מַעֲלָלֵינוּ •
זְכוּ רַחֲמֶיךָ יְיָ וְחַסְדֶּיךָ • וּכְרַב טוֹבָךְ הוֹשִׁיעֵנוּ וְחַמְלָנָא
עָלֵינוּ • כִּי אֵין לָנוּ אֱלֹהִים אַחֵר מִבְּלַעֲדֶיךָ צוּרֵנוּ • אֵל-
תַּעֲזֹבֵנוּ יְיָ אֱלֹהֵינוּ אֵל-תִּרְחַק מִמָּנוּ • כִּי נִפְשָׁנוּ קָצְרָה
מִחֶרֶב וּמִשָּׁבִי וּמִדָּבָר וּמִמַּגֵּפָה וּמִכָּל-צָרָה וַיְגוֹן • הֲצִילָנוּ
כִּי לָךְ קוִיֵּנוּ וְאֵל-תִּכְלִימָנוּ יְיָ אֱלֹהֵינוּ וְהָאֵר פָּנֶיךָ בָּנוּ
וּזְכַר-לָנוּ אֶת-בְּרִית אֲבוֹתֵינוּ וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ •
רְאֵה בְּצָרוֹתֵינוּ וּשְׁמַע קוֹל תַּפִּלָּתֵנוּ • כִּי אַתָּה שׁוֹמֵעַ
תַּפִּלַּת כָּל-פֶּה •

אֵל רַחוּם וְחַנוּן • רַחֵם עָלֵינוּ וְעַל כָּל-מַעֲשִׂיךָ • כִּי אֵין
כְּמוֹךָ יְיָ אֱלֹהֵינוּ • אָנָּא שְׂא נָא פִּשְׁעֵינוּ אָבִינוּ מִלִּפְנֵי
צוּרֵנוּ וְגוֹאֲלֵנוּ • אֵל חַי וְקַיִם הַחֲסִין בְּכַח חֲסִיד וְטוֹב עַל
כָּל-מַעֲשִׂיךָ • כִּי אַתָּה הוּא יְיָ אֱלֹהֵינוּ • אֵל אֶרֶךְ אַפִּים
וּמֵלֵא רַחֲמִים • עֲשֵׂה עִמָּנוּ כְּרַב רַחֲמֶיךָ וְהוֹשִׁיעֵנוּ לְמַעַן
שְׁמֶךָ • שְׁמַע מִלִּפְנֵי תַּפִּלָּתֵנוּ וּמִיָּד אוֹיְבֵינוּ הֲצִילָנוּ •

and deliver us from all trouble and sorrow. Thou art our Father, our King, and we are called by thy name ; desert us not. Forsake us not, our Father, and cast us not off, O our Creator, and forget us not, O our Maker, for thou art a gracious and merciful God and King.

There is none gracious and merciful like thee, O Lord our God ; there is none like thee, O God, slow to anger and abounding in lovingkindness and truth. Save us in thine abundant mercies ; from fierceness and rage deliver us. Remember thy servants, Abraham, Isaac and Jacob ; look not unto our stubbornness and our wickedness and our sin. Turn from thy fierce anger, and repent of the evil against thy people. Remove from us the stroke of death, for thou art merciful, for such is thy way—showing lovingkindness freely throughout all generations. Spare thy people, O Lord, and deliver us from thy wrath, and remove from us the stroke of the plague, and harsh decrees, for thou art the Guardian of Israel. Unto thee, O Lord, belongeth righteousness, but unto us confusion of face. How may we complain ? What can we say, what can we speak, or how can we justify ourselves ? We will search our ways and try them, and turn again to thee ; for thy right hand is stretched out to receive the penitent. Save, we beseech thee, O Lord ; we beseech thee, O Lord, send prosperity. We beseech thee, O Lord, answer us on the day when we call. For thee, O Lord, we wait ; for thee, O Lord, we hope ; in thee, O Lord, we trust ; be not silent, nor let us be oppressed ; for the nations say, ' Their hope is lost. Let every knee and all that is lofty bow down to thee alone.

O thou, who openest thy hand to repentance, to receive transgressors and sinners—our soul is sore vexed through

שִׁמְעֵנוּ מִלִּפְנֵי תַפְלַתֵּנוּ וּמִכָּל-צָרָה וְיָגוֹן הַצִּילָנוּ : אֲבִינוּ
מִלִּפְנֵי אֲתָהּ וְשִׁמְךָ עָלֵינוּ נִקְרָא אֶל-תַּנְחֵנוּ : אֶל-תַּעֲזֹבֵנוּ
אֲבִינוּ וְאֶל-תַּשְׁטֵנֵנוּ בּוֹרְאָנוּ וְאֶל-תַּשְׁכַּחֵנוּ יוֹצְרֵנוּ . כִּי
אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה :

אֵין כָּמוֹךָ חַנוּן וְרַחוּם יְיָ אֱלֹהֵינוּ . אֵין כָּמוֹךָ אֵל אֲרֵךְ
אַפִּים וְרַב-חֶסֶד וְאַמֶּת . הוֹשִׁיעֵנו בְּרַחֲמֶיךָ הַרְבִּים מִרָעָשׁ
וּמִרְגָּז הַצִּילָנוּ : זָכֹר לַעֲבֹדֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב .
אֶל-תִּפְּנֵן אֶל-קִשְׁיָנוּ וְאֶל-רָשָׁעֵנוּ וְאֶל-חַטָּאתֵנוּ : שׁוּב
מִחֲרוֹן אַפֶּךָ וְהַנָּחֵם עַל-הָרָעָה לַעֲמֹךְ . וְהִסֵּר מִפָּנֵינוּ מִכַּת
הַמָּוֶת כִּי רַחוּם אַתָּה . כִּי בֵן דִּרְכֶּךָ עָשָׂה חֶסֶד חַנּוּם
בְּכָל-דּוֹר וְדוֹר : חוּסָה יְיָ עַל-עַמֶּךָ וְהַצִּילָנוּ מִזַּעֲמֹךְ .
וְהִסֵּר מִפָּנֵינוּ מִכַּת הַמַּגֵּפָה וּגְזֵרָה קָשָׁה . כִּי אַתָּה שׁוֹמֵר
יִשְׂרָאֵל : לֵךְ אֲדֹנִי הַצִּדְקָה וּלְנוּ בִשְׁתַּת הַפָּנִים : מַה-
נִתְּאוּנָן מַה-נִּנְאָמַר מַה-נִּדְבַּר וּמַה-נִּצְטַדֵּק : נַחֲפָשָׁה
דִּרְכֵינוּ וְנַחֲקָרָה וְנִשׁוּבָה אֵלֶיךָ . כִּי יְמִינֶךָ פְּשׁוּטָה לִקְבֹּל
שָׁבִים : אָנָּה יְיָ הוֹשִׁיעָה נָּא . אָנָּה יְיָ הַצִּלִּיחָה נָּא : אָנָּה
יְיָ עֲנֵנוּ בַּיּוֹם קִרְאָנוּ : לֵךְ יְיָ חֲכִינוּ לֵךְ יְיָ קִוִּינוּ לֵךְ יְיָ
נִיחַל . אֶל-תַּחֲשֵׁה וּתַעֲנֵנוּ . כִּי נֶאֱמַר גּוֹיִם אֲבָדָה
תִּקְוָתָם . כָּל-בָּרֵךְ וְכָל-קוֹמָה לֵךְ לְבַר תִּשְׁתַּחֲוֶה :

הַפּוֹתֵחַ יָד בַּתְּשׁוּבָה לִקְבֹּל פּוֹשְׁעִים וְחַטָּאִים . נִבְהִלָה

the greatness of our grief: forget us not for ever; arise and save us, for we trust in thee. Our Father, our King, though we be without righteousness and good deeds, remember unto us the covenant of our fathers, and the testimony we bear every day that the Lord is One. Look upon our affliction, for many are our griefs and the sorrows of our heart. Have pity upon us, O Lord, in the land of our captivity, and pour not out thy wrath upon us, for we are thy people, the children of thy covenant. O God, look upon our sunken glory among the nations, and the abomination in which we are held as of utter defilement. How long shall thy strength remain in captivity, and thy glory in the hand of the foe? Arouse thy might and thy zeal against thine enemies, that they may be put to shame and broken down in their might. O let not our travail seem little in thy sight. Let thy tender mercies speedily come to meet us in the day of our trouble; and if not for our sake, do it for thine own sake, and destroy not the remembrance of our remnant; but be gracious unto a people, who in constant love proclaim the unity of thy name twice every day, saying, Hear, O Israel: the Lord our God, the Lord is One.

And David said unto Gad, I am troubled exceedingly; let us fall, I pray thee, into the hand of the Lord, for his mercies are many; but let me not fall into the hand of man.

O thou who art merciful and gracious, I have sinned before thee. O Lord, full of mercy, have mercy upon me and receive my supplications.

Psalm vi.

O Lord, rebuke me not in thine anger: neither chasten me in thy hot displeasure. Be gracious unto me, O Lord; for I

נִפְשָׁנוּ מְרַב עֲצֻבֹנָנוּ • אֶל-תִּשְׁכַּחֲנוּ נָצַח • קוֹמֹה
וְהוֹשִׁיעֵנוּ כִּי חֲסִינוּ בָךְ : אֲבִינוּ מִלִּפְנֵי אִם אֵין בָּנוּ
צְדָקָה וּמַעֲשִׂים טוֹבִים זָכַר-לָנוּ אֶת-בְּרִית אֲבוֹתֵינוּ
וְעֲדוּתָנוּ בְּכָל-יוֹם יי אַחֵר : הִבִּיטָה בְּעֵינָיו כִּי רַבּוּ
מִכְאוּבָּנוּ וְצָרוֹת לִבְבֵינוּ : חוֹסֶה יי עָלֵינוּ בָּאָרֶץ שְׁבִינֵנוּ
וְאֶל-תִּשְׁפּוֹךְ חֲרוֹנְךָ עָלֵינוּ • כִּי אֲנַחְנוּ עֹמְדֵי בְּנֵי בְּרִיתְךָ :
אֵל הִבִּיטָה דָּל כְּבוֹדָנוּ בְּגוֹיִם וְשִׁקְצוֹנוּ כְּטִמְאַת הַנְּדָה :
עַד-מָתִי עֹד בִּשְׁבִי וְתִפְאַרְתְּךָ בִּיד-צָר : עוֹרְדָה גְּבוּרְתְּךָ
וְקִנְאַתְךָ עַל-אֹיְבֶיךָ • הֵם יְבוֹשׁוּ וַיִּחַתּוּ מִגְּבוּרָתָם • וְאֶל-
יִמְעֻטוּ לִפְנֶיךָ תִּלְאוּתֵינוּ : מֵהָר יִקְדָּמוּנוּ רַחֲמֶיךָ בְּיוֹם
צָרָתָנוּ • וְאִם-לֹא לְמַעַנְנוּ לְמַעַנְךָ פָּעַל • וְאֶל-תִּשְׁחִית
זָכַר שְׁאִרֵיתָנוּ : וְחֵן אִם הַמִּיחָדִּים שְׁמֶךָ פְּעָמִים בְּכָל-
יוֹם תָּמִיד בְּאַהֲבָה וְאוֹמְרִים • שְׁמַע יִשְׂרָאֵל יי אֱלֹהֵינוּ
יי ! אַחֵר :

וַיֹּאמֶר דָּוִד אֶל-גִּד צַר-לִי מְאֹד נִפְלֵה-נָא בִיד-יְהוָה
כִּי-רַבִּים רַחֲמָיו וּבִיד אָדָם אֶל-אַפְלָה :
רַחוּם וְחַנוּן חָטָאתִי לִפְנֶיךָ יי מָלֵא רַחֲמִים רַחֵם
עָלִי וּקְבַל תַּחֲנוּנִי :

תהלים ו

יי אֶל-בְּאַפְךָ תוֹכִיחֵנִי וְאֶל-בְּחֶמְתְּךָ תִּסְפָּרֵנִי : חַנּוּנִי יי

am withered away : O Lord, heal me ; for my bones are troubled. My soul also is sore troubled : and thou, O Lord, how long ? Return, O Lord, deliver my soul : save me for thy lovingkindness' sake. For in death there is no remembrance of thee : in the grave who shall give thee thanks ? I am weary with my groaning ; every night I make my bed to swim ; I melt away my couch with my tears. Mine eye wasteth away because of grief ; it waxeth old because of all mine adversaries. Depart from me, all ye workers of iniquity ; for the Lord hath heard the voice of my weeping. The Lord hath heard my supplication ; the Lord will receive my prayer. All mine enemies shall be ashamed and sore troubled : they shall turn back, they shall be ashamed suddenly.

On Monday and Thursday Mornings the following is added. On other Weekdays, and in the Afternoon Service, continue "O Guardian of Israel," p. 64.

Reader and Cong.—O Lord God of Israel, turn from thy fierce wrath, and repent of the evil against thy people.

Cong.—Look from heaven and see how we have become a scorn and a derision among the nations ; we are accounted as sheep brought to the slaughter, to be slain and destroyed, or to be smitten and reproached.

Cong. and Reader.—Yet, despite all this, we have not forgotten thy name : we beseech thee, forget us not.

Cong. — Strangers say, There is no hope or expectancy for you. Be gracious unto a people that trust in thy name. O thou who art most pure, bring our salvation near. We are weary, and no rest is granted us. Let thy tender mercies subdue thine anger from us.

כִּי־אִמְלִל אֲנִי רַפְּאֵנִי יְיָ כִּי נִבְהָלוּ עַצְמִי : וְנַפְשִׁי נִבְהָלָה
מְאֹד וְאֵת יְיָ עַד־מָתִי : שׁוּבָה יְיָ חֲלֹצָה נַפְשִׁי הוֹשִׁיעֵנִי
לְמַעַן חֲסֶדְךָ : כִּי אֵין בַּמָּוֶת זְכָרְךָ בִּשְׂאוֹל מִי יוֹדֶה־לָּךְ :
יִגְעָתִי בְּאַנְחָתִי אֲשַׁחֶה בְּכָל־לַיְלָה מִטָּתִי בְּדַמְעָתִי עָרָשִׁי
אֲמַסֶּה : עֲשֵׂשָׁה מִכַּעַם עֵינִי עֲתָקָה בְּכָל־צוּרָרִי : סוּרוּ
מִמֶּנִּי כָל־פְּעָלֵי אָוֶן כִּי־שָׁמַע יְיָ קוֹל בִּכְיִי : שָׁמַע יְיָ
תַחֲנֻנָּתִי יְיָ תִפְלְתִּי יִקַּח : יִבְשׁוּ וַיִּבְהָלוּ מְאֹד כָּל־אֲבִי
יֵשְׁבוּ יִבְשׁוּ רִגַע :

On Monday and Thursday Mornings the following is added. On other Weekdays, and in the Afternoon Service, continue שְׁמוֹר יִשְׂרָאֵל
p. 64.

Reader and Cong. יְיָ אֱלֹהֵי יִשְׂרָאֵל • שׁוּב מִחֲרוֹן אַפֶּךָ •

וְהַנְּחִם עַל־הָרָעָה לְעַמְּךָ :

Cong. הִבֵּט מִשָּׁמַיִם וִרְאָה כִּי הֵיִינוּ לַעַג וְקֶלֶם

בְּנוֹיִם • נַחֲשָׁבְנוּ כְּצֹאֵן לִטְבַּח יוֹבֵל לַהֲרוֹג וּלְאַבֵּד
וּלְמַכָּה וּלְחָרָפָה :

Cong. and Reader. וּבְכָל־זֹאת שְׁמֹךְ לֹא שָׁכַחְנוּ • נָא

אַל־תִּשְׁכַּחֲנוּ : יְיָ

Cong. זָרִים אוֹמְרִים אֵין תּוֹחֶלֶת וְתִקְוָה • חֵן אִם

לְשִׁמְךָ מִקְנֶה • טָהוֹר יִשְׁוּעָתָנוּ קָרְבָּה • יִגְעָנוּ וְלֹא
הוֹנַח־לָנוּ • רַחֲמֶיךָ יִכְבְּשׁוּ אֶת־כָּעַסְךָ מֵעַלֵּינוּ :

Cong. and Reader.—We beseech thee, turn from thy wrath, and have mercy upon the treasured people whom thou hast chosen.

Cong.—O Lord, spare us in thy tender mercies, and give us not into the hands of the cruel. Wherefore should the nations say, Where now is their God? For thine own sake deal kindly with us, and delay not.

Cong. and Reader.—We beseech thee, turn from thy wrath, and have mercy upon the treasured people whom thou hast chosen.

Cong.—Hear our voice, and be gracious, and forsake us not in the hand of our enemies to blot out our name; remember what thou hast sworn to our fathers, I will multiply your seed as the stars of heaven:—and now we are left a few out of many.

Cong. and Reader.—Yet, despite all this, we have not forgotten thy name: we beseech thee, forget us not.

Cong.—Help us, O God of our salvation, for the sake of the glory of thy name; and deliver us, and pardon our sins for thy name's sake.

Cong. and Reader.—O Lord God of Israel, turn from thy fierce wrath, and repent of the evil against thy people.

O Guardian of Israel, guard the remnant of Israel, and suffer not Israel to perish, who say, Hear, O Israel.

אָנָא שׁוּב מִחְרוֹנְךָ • וְרַחֵם סְגֻלָּה *Cong. and Reader.*

אֲשֶׁר בְּחֶרֶת : יי

חֹסֶה יי עָלֵינוּ בְּרַחֲמֶיךָ • וְאַל-תִּתְּנֵנוּ בְּיַד *Cong.*

אֲבֹזִים • לָמָּה יֹאמְרוּ הַגּוֹיִם • אֵיךְ נָא אֱלֹהֵיהֶם • לְמַעַנְךָ
עֲשֵׂה עִמָּנוּ חֶסֶד וְאַל-תֵּאַחֵר :

אָנָא שׁוּב מִחְרוֹנְךָ • וְרַחֵם סְגֻלָּה *Cong. and Reader.*

אֲשֶׁר בְּחֶרֶת : יי

קוֹלָנוּ תִשְׁמַע וְתַחֲוֶן וְאַל-תִּפְּשֵׁנוּ בְּיַד אוֹיְבֵינוּ *Cong.*

לְמַחֲוֹת אֶת-שְׁמֹנוּ • זְכוֹר אֲשֶׁר נִשְׁבַּעְתָּ לְאַבּוֹתֵינוּ •
כְּכֹכְבֵי הַשָּׁמַיִם אֲרָבָה אֶת-זִרְעֶכֶם • וְעַתָּה נִשְׁאַרְנוּ
מֵעַט מִהֲרִבָּה :

וּבְכָל-זֹאת שְׁמֶךָ לֹא שָׁכַחְנוּ • נָא *Cong. and Reader.*

אֶל-תִּשְׁכַּחְנוּ : יי

עֲזָרְנוּ אֱלֹהֵי יִשְׁעָנוּ עַל-דְּבַר כְּבוֹד-שְׁמֶךָ • *Cong.*

וְהַצִּילָנוּ וּבִכָּר עַל-חַטֹּאתֵינוּ לְמַעַן שְׁמֶךָ :

יי אֱלֹהֵי יִשְׂרָאֵל • שׁוּב מִחְרוֹן אַפְּךָ • *Cong. and Reader.*

וְהִנָּחֵם עַל-הִרְעָה לְעַמְּךָ :

שׁוֹמֵר יִשְׂרָאֵל • שְׁמוֹר שְׂאֲרֵית יִשְׂרָאֵל • וְאַל-יֵאבֹד

יִשְׂרָאֵל • הָאוֹמְרִים שְׁמַע יִשְׂרָאֵל :

O Guardian of an only nation, guard the remnant of an only nation, and suffer not an only nation to perish, who proclaim the unity of thy name, saying, The Lord our God, the Lord is One.

O Guardian of a holy nation, guard the remnant of a holy nation, and suffer not a holy nation to perish, who thrice repeat the three-fold sanctification unto the Holy One.

O Thou who art propitiated by prayers for mercy, and art conciliated by supplications, be thou propitious and reconciled to an afflicted generation; for there is none that helpeth.

Our Father, our King, be gracious unto us and answer us, for we have no good works of our own; deal with us in charity and lovingkindness, and save us.

As for us, we know not what to do; but our eyes are upon thee. Remember, O Lord, thy tender mercies and thy lovingkindnesses; for they have been ever of old. Let thy lovingkindness, O Lord, be upon us, according as we have waited for thee. Remember not against us the iniquities of our ancestors: let thy tender mercies speedily come to meet us; for we are brought very low. Be gracious unto us, O Lord, be gracious unto us; for we are sated to the full with contempt. In wrath remember to be merciful. For he knoweth our frame; he remembereth that we are dust. Help us, O God of our salvation, for the sake of the glory of thy name; and deliver us, and pardon our sins, for thy name's sake.

The Reader says Kaddish, p. 37.

On Mondays and Thursdays the following two paragraphs are added. They are, however, omitted on the following days:—New Moon, the day before Passover, the Fast of Ab, the day before the Fast of Atonement, during the Feast of Dedication, the two days of Purim, and of Purim Katon, the 14th and 15th of Adar Rishon.

O God, slow to anger and abounding in lovingkindness and truth, rebuke us not in thine anger. Have pity upon

שומר גוי אֶחָד • שְׁמֹר שְׁאֲרִית עִם אֶחָד • וְאִל־יֵאבֹד
 גוי אֶחָד • הַמִּי־חָדִים שְׁמֹךְ יי אֱלֹהֵינוּ יי אֶחָד :
 שומר גוי קְדוֹשׁ • שְׁמֹר שְׁאֲרִית עִם קְדוֹשׁ • וְאִל־יֵאבֹד
 גוי קְדוֹשׁ • הַמְשִׁלָּשִׁים בְּשִׁלּוֹשׁ קְרָשָׁה לְקְדוֹשׁ :
 מְתַרְצָה בְּרַחֲמִים וּמְתַפִּילִים בְּתַחֲנוּנִים • הַתְרַצָּה וְהַתְפִּילִים
 לְדֹרֹר עָנִי כִי אֵין עֹזֹר :

אֲבִינוּ מִלִּפְנֵי חֲנֻנֵינוּ וְעֲנֻנֵינוּ כִי אֵין בָּנוּ מַעֲשִׂים • עֲשֵׂה
 עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנו :
 וְאַנְחֵנוּ לֹא גִדַּע מִה־נַּעֲשֶׂה כִי עָלֶיךָ עֵינֵינוּ : זְכֹר
 רַחֲמֶיךָ יי וְחַסְדֶיךָ כִי מַעֲוֹלָם הָמָּה : יְהִי־חַסְדְּךָ יי עָלֵינוּ
 כַּאֲשֶׁר יַחֲלֵנוּ לָךְ : אֵל תִּזְכֹּר־לָנוּ עֲזֹנֹת רֵאשִׁימִים מִיָּהר
 יִקְדְּמוּנוּ רַחֲמֶיךָ כִי דָלוּנוּ מְאֹד : חֲנֻנֵנוּ יי חֲנֻנֵנוּ כִי־רַב
 שְׁבַעֲנוּ בּוֹ : בְּרָגְזוּ רַחֲם תִּזְכֹּר : כִּי הוּא יָדַע יִצְרָנוּ זְכוּר
 כִּי־עָפָר אֲנַחְנוּ : עֲזָרְנוּ אֱלֹהֵי יִשְׂרָאֵל עַל־דְּבַר כְּבוֹד־שְׁמֶךָ
 וְהַצִּילָנוּ וּכְפָר עַל־חַטֹּאתֵינוּ לְמַעַן שְׁמֶךָ :

The Reader says בְּיָדֶיךָ, p. 37.

On Mondays and Thursdays אֵין אֶל אֶרֶךְ אֲפִים *is added. This prayer is,*
however, omitted on the following days:— ראש חֲדָשׁ, *the day before*
 פֶּסַח, *on* תְּשַׁעָּה בָּאָב, *on the day before* חֲנֻכָּה, *during*
 פִּינְקִישׁ, *and of* פִּינְקִישׁ, *the two days of* פִּינְקִישׁ.

אֵל אֶרֶךְ אֲפִים וְרַב־חֶסֶד וְאֶמֶת אֵל־בְּאֶפְךָ תִּזְכֵּינֵנוּ :

thy people, O Lord, and save us from all evil. We have sinned against thee, O Lord ; forgive, we beseech thee, according to the abundance of thy tender mercies, O God.

O God, slow to anger and abounding in lovingkindness and truth, hide not thy face from us. Have pity upon Israel, thy people, and deliver us from all evil. We have sinned against thee, O Lord ; forgive, we beseech thee, according to the abundance of thy tender mercies, O God.

ORDER OF READING THE LAW.

The following to "as of old," p. 71, forms part of the Service when Prayers are said with a Congregation on Mondays and Thursdays, and also, with the exception of "May it be the will," etc., to "Amen," pp. 69, 70, on Sabbath Afternoons, New Moon, the Intermediate Days of Passover and Tabernacles, and on Fast Days (Mornings and Afternoons).

The Ark is opened.

Reader and Cong.—And it came to pass, when the ark set forward, that Moses said, Rise up, O Lord, and thine enemies shall be scattered, and they that hate thee shall flee before thee. For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem.

Blessed be he who in his holiness gave the Law to his people Israel.

The Reader takes the Scroll of the Law, and says :—

Magnify the Lord with me, and let us exalt his name together.

חוּסָה ייַ עַל-עַמֶּךָ וְהוֹשִׁיעֵנוּ מִכָּל-רָע : חָטֵאנוּ לָךְ אֲדוֹן
סֶלַח-נָא כָּרֵב רַחֲמֶיךָ אֵל :

אֵל אֲרָךְ אַפִּים וְרַב-חֶסֶד וְאֱמֶת אֵל-תַּסְתֵּר פָּנֶיךָ
מִמֶּנּוּ : חוּסָה ייַ עַל-יִשְׂרָאֵל עַמֶּךָ וְהַצִּילֵנוּ מִכָּל-רָע :
חָטֵאנוּ לָךְ אֲדוֹן סֶלַח-נָא כָּרֵב רַחֲמֶיךָ אֵל :

סדר קריאת התורה :

The following to בְּקָרָם, p. 71, forms part of the Service when Prayers are said with a Congregation on Mondays and Thursdays, and also, with the exception of יְהִי רָצוֹן, pp. 69, 70, on Sabbath Afternoons, חוּל הַמּוֹעֵד, ראש חודש, and on a תַּעֲנִית צָבוּר (Mornings and Afternoons).

The Ark is opened.

Reader and Congregation.

וַיְהִי בִּנְסֹעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה • קוּמָה אֲנִי וַיִּפָּצוּ
אֲבִיךָ וַיִּגְסוּ מִשְׁנֵאֶיךָ מִכָּנֶיךָ : כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה
וַיְדַבֵּר-יְיָ מִירוּשָׁלַם :

בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִרְשָׁתוֹ :

The Reader takes the תוֹרָה, and says:—

בָּרְכוּ לִי אֱתִי • וְנִרְוַמָּה שְׁמוֹ יַחְדָּו :

Reader and Cong.—Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine, O Lord, is the kingdom, and the supremacy as head over all. Exalt ye the Lord our God, and worship at his footstool: holy is he. Exalt ye the Lord our God, and worship at his holy mount; for the Lord our God is holy.

May the Father of mercy have mercy upon a people that have been borne by him. May he remember the covenant with the patriarchs, deliver our souls from evil hours, check the evil inclination in them that have been carried by him, grant us of his grace an everlasting deliverance, and in the attribute of his goodness fulfil our desires by salvation and mercy.

The Scroll of the Law is placed upon the desk. The Reader unrolls it, and says the following:—

And may his kingdom be soon revealed and made visible unto us, and may he be gracious unto our remnant and unto the remnant of his people, the house of Israel, granting them grace, kindness, mercy and favour; and let us say, Amen. Ascribe, all of you, greatness unto our God, and render honour to the Law.

Here the Reader names the Person who is to be called to the Reading of the Law.

Blessed be he, who in his holiness gave the Law unto his people Israel. The Law of the Lord is perfect, restoring the soul: the testimony of the Lord is faithful, making wise

Reader and Congregation:—

לך יי הגדלה והגבורה והתפארת והנצח וההוד •
 כי-כל בשמים ובאָרץ לך יי הממלכה והמתנשא לכול
 לראש : רוממו יי אלהינו והשתחוּו להדם רגליו קדוש
 הוא : רוממו יי אלהינו והשתחוּו להר קדשו כי קדוש
 יי אלהינו :

אב הרחמים • הוא ירחם עם עמוסים • ויזכור ברית
 אתנים • ויציל נפשותינו מן השעות הרעות • ויגער
 בנצר הרע מן הנשואים • ויחן אותנו לפליטת עולמים •
 וימלא משאלותינו במדה טובה ישועה ורחמים :

*The סֵפֶר תּוֹרָה is placed upon the desk. The Reader unrolls it,
 and says the following:—*

ותגלה ותראה מלכותו עלינו בזמן קרוב • ויחון פליטתנו
 ופליטת עמו בית ישראל לחן ולהסדר לרחמים ולרצון
 ונאמר אמן : הכל הבו גִּדְל לאלהינו ותנו כבוד לתורה :

*Here the Reader names the Person who is to be called to the Reading
 of the Law.*

כהן קרב יעמר פ' בן פ' הפהן •
 ברוך שנתן תורה לעמו ישראל בקדשתו : תורת יי
 תמימה משיבת נפש עדות יי נאמנה מחכימת פתי :

the simple. The precepts of the Lord are right, rejoicing the heart : the commandment of the Lord is pure, enlightening the eyes. The Lord will give strength unto his people : the Lord will bless his people with peace. As for God, his way is perfect : the word of the Lord is tried : he is a shield unto all them that trust in him.

Cong. and Reader.—And ye that cleave unto the Lord your God are alive every one of you this day.

Those who are called to the Reading of the Law say the following Blessing :—

Bless ye the Lord who is to be blessed.

Cong.—Blessed be the Lord, who is to be blessed for ever and ever.

The Response of the Congregation is repeated and the Blessing continued :—

Blessed art thou, O Lord our God, King of the universe, who hast chosen us from all peoples, and hast given us thy Law. Blessed art thou, O Lord, who givest the Law.

After the Reading of a Section of the Law, the following Blessing is said :—

Blessed art thou, O Lord our God, King of the universe, who hast given us the Law of truth, and hast planted everlasting life in our midst. Blessed art thou, O Lord, who givest the Law.

פְּקוּדֵי יי יִשְׂרָאֵל מִשְׁמַחֵי-לֵב מְצוֹת יי בְּרָה מְאִירַת
עֵינָיִם: יי עֹז לְעַמּוֹ יִתֵּן יי | יְבָרֶךְ אֶת עַמּוֹ בְּשָׁלוֹם:
הָאֵל תָּמִים דְּרָכּוֹ אָמְרַת יי צְרוּפָה • מִגֵּן הוּא לְכָל
הַחוֹסִים בּוֹ:

Congregation and Reader:—

וְאַתֶּם הַדְּבָקִים בִּי אֱלֹהֵיכֶם חַיִּים בְּלָכֶם הַיּוֹם:

*Those who are called to the Reading of the Torah say the following
Blessing:—*

בָּרְכּוּ אֶת-יי הַמְּבָרֵךְ:

Congregation:—

בְּרוּךְ יי הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

*The Response of the Congregation is repeated and the Blessing
continued:—*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • אֲשֶׁר בָּחַר-
בָּנוּ מִכָּל-הָעַמִּים וְנָתַן-לָנוּ אֶת-תּוֹרָתוֹ • בְּרוּךְ אַתָּה
יי • נוֹתֵן הַתּוֹרָה:

*After the Reading of a Section of the Law, the following Blessing
is said:—*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • אֲשֶׁר נָתַן-
לָנוּ תּוֹרַת אֱמֶת • וְחַיִּי עוֹלָם נָטַע בְּתוֹכֵנוּ • בְּרוּךְ
אַתָּה יי • נוֹתֵן הַתּוֹרָה:

Persons who have been in peril of their lives, during journeys by sea or land, in captivity or sickness, upon their deliverance or recovery say the following, after the conclusion of the last Blessing :—

Blessed art thou, O Lord our God, King of the universe, who vouchsafest benefits unto the undeserving, who hast also vouchsafed all good unto me.

The Congregation respond :—

He who hath vouchsafed all good unto thee, may he vouchsafe all good unto thee for ever.

After the Reading of the Law, the Scroll is held up, and the Congregation say the following :—

And this is the Law which Moses set before the children of Israel, according to the commandment of the Lord by the hand of Moses. It is a tree of life to them that grasp it, and of them that uphold it every one is rendered happy. Its ways are ways of pleasantness, and all its paths are peace. Length of days is in its right hand ; in its left hand are riches and honour. It pleased the Lord, for his righteousness' sake, to magnify the Law and to make it honourable.

On those Mondays and Thursdays when the Prayers, pp. 57 to 65, are said, the Reader adds the following, previous to the Scroll of the Law being returned to the Ark :—

May it be the will of our Father who is in heaven to establish the Temple, the house of our life, and to restore his divine presence in our midst, speedily in our days ; and let us say, Amen.

May it be the will of our Father who is in heaven to have mercy upon us and upon our remnant, and to keep destruction and the plague from us and from all his people, the house of Israel ; and let us say, Amen.

Persons who have been in peril of their lives, during journeys by sea or land, in captivity or sickness, upon their deliverance or recovery say the following, after the conclusion of the last Blessing:—

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מִלְּךְ הָעוֹלָם • הַגּוֹמֵל לְחַיִּים
טוֹבוֹת • שְׁנִמְלֵךְ כָּל־טוֹב :

The Congregation respond:—

מִי שְׁנִמְלֵךְ כָּל־טוֹב • הוּא יִגְמֵל כָּל־טוֹב סָלָה :

After the Reading of the Law, the סֵפֶר תּוֹרָה is held up, and the Congregation say the following:—

וְזֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל עַל־פִּי
יְיָ בִּיד־מֹשֶׁה : עֵץ־חַיִּים הִיא לַמַּחְזִיקִים בָּהּ וְתִמְכֶּיָּה
מֵאֲשֶׁר : דְּרָכֶיהָ דְּרָכֵי־נֶזֶעַם וְכֹל־נִתְיַבְּתֶיהָ שָׁלוֹם : אַרְךְ
יָמִים בַּיְמִינָהּ בְּשִׂמְלָהּ עֵשֶׂר וְכְבוֹד : יְיָ חֲפֵץ לְמַעַן
צִדְקוֹ יִגְדִּיל תּוֹרָה וַיֹּאדִיר :

On those Mondays and Thursdays when תַּחֲנוּן is said, p. 57 to p. 65, the Reader adds the following, previous to the סֵפֶר תּוֹרָה being returned to the Ark:—

יְהִי רָצוֹן מִלִּפְנֵי אֱבֹנוֹ שְׁפִשְׁמִים • לְכוּנָה אֶת־בֵּית חַיִּינוּ
וּלְהַשִּׁיב אֶת־שְׂכִינָתוֹ בְּתוֹכֵנוּ בְּמַהֲרָה בְּיָמֵינוּ • וְנֹאמֶר אָמֵן :
יְהִי רָצוֹן מִלִּפְנֵי אֱבֹנוֹ שְׁפִשְׁמִים • לְרַחֵם עָלֵינוּ וְעַל פְּלִיטָתֵנוּ
וְלִמְנוּעַ מִשְׁחִית וּמִגָּדָה מֵעָלֵינוּ וּמֵעַל כָּל־עֲמוֹ בֵּית יִשְׂרָאֵל •
וְנֹאמֶר אָמֵן :

May it be the will of our Father who is in heaven to preserve among us the wise men of Israel ; them, their wives, their sons and daughters, their disciples and the disciples of their disciples in all the places of their habitation ; and let us say, Amen.

May it be the will of our Father who is in heaven that good tidings of salvation and comfort may be heard and published, and that he may gather our banished ones from the four corners of the earth ; and let us say, Amen.

As for our brethren, the whole house of Israel, such of them as are given over to trouble or captivity, whether they abide on the sea or on the dry land,—may the All-present have mercy upon them, and bring them forth from trouble to enlargement, from darkness to light, and from subjection to redemption, now speedily and at a near time ; and let us say, Amen.

On returning the Scroll of the Law to the Ark, the Reader says:—

Let them praise the name of the Lord ; for his name alone is exalted :

Congregation.—His majesty is above the earth and heaven ; and he hath lifted up a horn for his people, to the praise of all his loving ones, even of the children of Israel, the people near unto him. Praise ye the Lord.

Psalm xxiv. A Psalm of David.

The earth is the Lord's, and the fulness thereof ; the world, and they that dwell therein. For it is he that hath founded it upon the seas, and established it upon the floods. Who may ascend the mountain of the Lord ? And who may stand in his holy place ? He that hath clean hands and a pure heart ; who hath not set his desire upon vanity, and hath not sworn deceitfully. He shall receive a blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek after

יהי רצון מלפני אבינו שפשמים • לתקנם-פגנו חכמי ישראל •
הם וגושיהם וגבניהם וגבוליהם ותלמידיהם ותלמידיהם ותלמידיהם
תלמידיהם בכל-מקומות מושבותיהם • ונאמר אמן :
יהי רצון מלפני אבינו שפשמים • שפשמע ונתבשר בשורות
טובות ושוערות ונקמות • וימקץ נדחינו מארבע פנפות
הארץ • ונאמר אמן :

אחינו כל-בית-ישראל חתוננים בצרה ובשביה • העומדים
בין בים ובין בגישה • המקום ורחם עליהם ויציאם מצרה
לרחוק • ומאכלה לאורה • ומשעבוד לגאולה • השקטא בעגלא
ובזמן קרוב • ונאמר אמן :

On returning the ספר to the Ark, the Reader says:—

יהללו את-שם יהוה ביי-גשגב שמו לבדו •

Congregation:—

הודו על-ארץ ושמים • וירם קרן לעמו
תהלה לכל חסידיו לבני ישראל עם קרבו • הללויה :

תהלים כ"ד

לדוד מזמור • ליהוה הארץ ומלואה תבל וישיבי בה :
כי הוא על-ימים יסדה ועל-נהרות יכוננה : מי-יעלה
בהר יהוה ומי-יקום במקום קדשו : נקי כפים ובר לבב
אשר לא-נשא לשוא נפשי ולא נשבע למרמה : ישא
ברכה מאת יהוה וצדקה מאלהי ישעו : זה דוד דרשו

him, that seek thy face, (O God of) Jacob ! (Selah.) Lift up your heads, O ye gates ; and be ye lifted up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory ? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates ; yea, lift them up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory ? The Lord of hosts, he is the King of glory. (Selah.)

While the Scroll of the Law is being placed in the Ark, the following to "as of old" is said:—

And when it rested, he said, Return, O Lord, unto the ten thousands of the thousands of Israel. Arise, O Lord, unto thy resting place ; thou, and the ark of thy strength. Let thy priests be clothed with righteousness ; and let thy loving ones shout for joy. For the sake of David thy servant, turn not away the face of thine anointed. For I give you good doctrine ; forsake ye not my Law. It is a tree of life to them that grasp it, and of them that uphold it every one is rendered happy. Its ways are ways of pleasantness, and all its paths are peace. Turn thou us unto thee, O Lord, and we shall return : renew our days as of old.

Happy are they that dwell in thy house : they will be ever praising thee. (Selah.) Happy is the people, that is in such a case : happy is the people, whose God is the Lord.

Psalm cxlv. A Psalm of Praise : of David.

I will extol thee, my God, O King ; and I will bless thy name for ever and ever. Every day will I bless thee ; and I will praise thy name for ever and ever. Great is the Lord, and exceedingly to be praised : and his greatness is un-

מִבְּקָשֵׁי פָנֶיךָ יַעֲקֹב סֵלָה : שְׂאוּ שְׁעָרִים רְאִשֵׁיכֶם וְהִנֵּשְׂאוּ
פֶתְחֵי עוֹלָם וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד : מִי זֶה מֶלֶךְ הַכְּבוֹד יְהוָה
עֲזֹז וְגִבּוֹר יְהוָה גִּבּוֹר מְלַחֲמָה : שְׂאוּ שְׁעָרִים רְאִשֵׁיכֶם
וּשְׂאוּ פֶתְחֵי עוֹלָם וַיָּבֹא מֶלֶךְ הַכְּבוֹד : מִי הוּא זֶה מֶלֶךְ
הַכְּבוֹד יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד סֵלָה :

*While the סֵפֶר is being placed in the Ark, the following, to בְּקָרָם,
is said :—*

וּבִגְלוֹתָיִךְ יֹאמֶר • שׁוּבָה יְהוָה רַבְבוֹת אֱלֹפֵי יִשְׂרָאֵל :
קוּמָה ! יְהוָה לְמִנוּחֶתְךָ אָתָּה וְאַרְוֹן עֵינֶיךָ : כְּהִנֵּיךְ יִלְפָנֶיךָ-
צֶדֶק וְחִסְדֶּיךָ יִרְגְּנוּ : בַּעֲבוּר דָּוִד עַבְדְּךָ אֶל-תֵּשֵׁב פָּנֵי
מְשִׁיחֶךָ : כִּי לָקַח טוֹב נָתַתִּי לָכֶם תּוֹרַתִּי אֶל-תַּעֲזֹבוּ :
עִזְ-חַיִּים הִיא לְמַחְזִיקִים בָּהּ וְתִמְכִּיָּה מֵאֲשֶׁר : דְּרָכֶיהָ
דְּרָכֵי-נֶעֱם וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם : הִשִּׁיבֵנוּ יְהוָה אֱלֹהֶיךָ
וְנִשׁוּבָה חֲדָשׁ יִמְיֵנוּ בְּקָרָם :

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ עוֹד יְהַלְלוּךָ סֵלָה :
אֲשֶׁרִי הָעָם שִׁפְכָה לּוֹ אֲשֶׁרִי הָעָם שֵׁנִי אֱלֹהֵיו :

תְּהִלָּה לְדָוִד • קמ"ה

אַרְוִמְךָ אֱלֹהֵי הַמֶּלֶךְ וְאַבְרַכָּה שְׁמֶךָ לְעוֹלָם וָעֶד :
בְּכָל-יוֹם אֲבָרְכְּךָ וְאֶהְלֶלָה שְׁמֶךָ לְעוֹלָם וָעֶד :
גָּדוֹל יְהוָה וּמְהֵלֵל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֶקֶר :

searchable. One generation shall laud thy works to another, and shall declare thy mighty acts. On the majestic glory of thy grandeur, and on thy marvellous deeds, will I meditate. And men shall speak of the might of thy awful acts ; and I will recount thy greatness. They shall pour forth the fame of thy great goodness, and shall exult in thy righteousness. The Lord is gracious and merciful ; slow to anger and of great lovingkindness. The Lord is good to all ; and his tender mercies are over all his works. All thy works shall give thanks unto thee, O Lord ; and thy loving ones shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power ; to make known to the sons of men his mighty acts, and the majestic glory of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. The Lord upholdeth all that fall, and raiseth up all those that are bowed down. The eyes of all wait upon thee ; and thou givest them their food in due season. Thou openest thine hand, and satisfiest every living thing with favour. The Lord is righteous in all his ways, and loving in all his works. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him ; he also will hear their cry, and will save them. The Lord guardeth all them that love him ; but all the wicked will he destroy. My mouth shall speak of the praise of the Lord ; and let all flesh bless his holy name for ever and ever.

But we will bless the Lord from this time forth and for evermore. Praise ye the Lord.

דֹּדַר לְדֹדַר יִשְׁבַּח מַעֲשֵׂיךָ וּגְבוּרָתֶיךָ יִגְדְּרוּ :
הֲרַר כְּבוֹד הוֹרֶךְ וְדַבְּרִי נִפְלְאוֹתֶיךָ אֲשִׁיחָה :
וַעֲזֹזוּ נִזְרֹאוֹתֶיךָ יֹאמְרוּ וּגְדַלְתֶּךָ אֲסַפְּרָנָה :
זָכַר רַב־טוֹבְךָ יִכְיֶעֱזֵר וְצִדִּיקְתֶּךָ יִרְגְּנוּ :
חֲנוּן וְרַחוּם יְהוָה אֶרְךָ אַפִּים וּגְדַל־חֶסֶד :
טוֹב־יְהוָה לְכָל וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו :
יִזְרֹךְ יְהוָה כָּל־מַעֲשֵׂיךָ וַחֲסִידֶיךָ יִבְרַכּוּכָה :
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ וּגְבוּרָתְךָ יִדְבְּרוּ :
לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרָתוֹ וְכְבוֹד הֲרַר מַלְכוּתוֹ :
מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים וּמִמְשַׁלְתֶּךָ בְּכָל־דֹּדַר וְדָר :
סוֹמֵךְ יְהוָה לְכָל־הַנִּפְלִים וְזוֹקֵף לְכָל־הַכּוֹפִּים :
עֵינֵי כָל אֱלֹהִים יִשְׁפְּרוּ וְאַתָּה נֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ :
פּוֹתֵחַ אֶת־יָרֶךְ וּמִשְׁבִּיעַ לְכָל־חַי רָצוֹן :
צַדִּיק יְהוָה בְּכָל־דְּרָכָיו וַחֲסִיד בְּכָל־מַעֲשָׂיו :
קָרוֹב יְהוָה לְכָל־קֹרְאָיו לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת :
רָצוֹן־יִרְאֻוּ יַעֲשֶׂה וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעַם :
שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהָבָיו וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד :
תְּהַלֵּל יְהוָה יִדְבַּר־פִּי וַיִּבְרַךְ כָּל־בֶּשֶׂר שֵׁם קִדְּשׁוֹ
לְעוֹלָם וָעֶד :
וְאַנְחֵנוּ נִבְרַךְ יְיָ מֵעַתָּה וְעַד־עוֹלָם יְיָ הַלְלוּיָהּ :

On the following days Psalm xx. is omitted: New Moon, the day before Passover, on the Fast of Ab, the day before the Fast of Atonement, during the Feast of Dedication, on Purim and Purim Katon.

Psalm xx. For the Chief Musician. A Psalm of David.

The Lord answer thee in the day of trouble; the name of the God of Jacob set thee up on high; send thee help from the sanctuary, and uphold thee out of Zion; remember all thy offerings, and accept thy burnt sacrifice (Selah); grant thee thy heart's desire, and fulfil all thy purpose. We will exult in thy salvation, and in the name of our God we will set up our banners: the Lord fulfil all thy petitions. Now know I that the Lord saveth his anointed; he will answer him from his holy heaven with the mighty saving acts of his right hand. Some trust in chariots and some in horses: but we will make mention of the name of the Lord our God. They are bowed down and fallen: but we are risen and stand upright. Save, Lord: may the King answer us on the day when we call.

And a redeemer shall come to Zion and to them that turn from transgression in Jacob, saith the Lord. And as for me, this is my covenant with them, saith the Lord: my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.

But thou art holy, O thou that dwellest amid the praises of Israel. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory. *And they receive sanction the one from the other, and say, Holy in the highest heavens, the place of his divine abode; holy upon earth, the work of his might; holy for ever and

* The Chaldee paraphrase of the preceding verse.

*On the following days לְמִנְצָח is omitted: ראשׁ חֹדֶשׁ, the day before
חֲנֻכָּה, יוֹם כְּפוּר, the day before תִּשְׁעָה בָּאָב, פָּסַח,
פִּינְקִס and פִּזְמוֹן פְּנִינִים.*

תהלים כ'

לְמִנְצָח מְזֻמּוֹר לְדוֹד : יַעֲנֶךָ יְהוָה בַּיּוֹם צָרָה יִשְׁנָבֶךָ
שֵׁם אֱלֹהֵי יַעֲקֹב : יִשְׁלַח עֲזָרְךָ מִקֹּדֶשׁ וּמִצִּיּוֹן יִסְעָדֶךָ :
יִזְכֹּר כָּל-מִנְחֹתֶיךָ וְעוֹלֹתֶיךָ יִדְשָׁנָה-סֶלָה : יִתֶּן-לְךָ כָּל־בֶּכֶךָ
וְכָל-עֲצָתְךָ יִמְלֵא : נִרְנְנָה בִישׁוּעָתְךָ וּבִשְׁמֵ-אֱלֹהֵינוּ נִדְגַל
יִמְלֵא יְהוָה כָּל-מִשְׁאֲלוֹתֶיךָ : עֲתָה יִדְעֵתִי כִי הוֹשִׁיעַ
יְהוָה מִשִּׁיחוֹ יַעֲנֶהוּ מִשְׁמִי קִדְשׁוֹ בְּגִבּוֹרוֹת יִשַּׁע יָמִינוּ :
אֵלֶּה בָּרֶכֶב וְאֵלֶּה בַּפּוֹסִים וְאֶנְחָנוּ בְּשֵׁם-יְהוָה אֱלֹהֵינוּ
נִזְכִּיר : הִמָּה כָּרְעוּ וְנִפְּלוּ וְאֶנְחָנוּ קִמְנוּ וְנִתְעוֹדֵד : יְהוָה
הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בַּיּוֹם-קָרָאֵנוּ :

וּבֹא לְצִיּוֹן גּוֹאֵל וּלְשִׁבִי פֹשֵׁעַ בִּיעֲקֹב נָאִם יי : וְאֲנִי
זֹאת בְּרִיתִי אִתָּם אָמַר יי רוּחִי אֲנִשְׁר עָלֶיךָ וּדְבָרִי אֲנִשְׁר-
שְׁמִתִּי בְּפִיךָ לֹא יִמּוּשׁוּ מִפִּיךָ וּמִפִּי זֶרַע וּזְרַעַךְ
אָמַר יי מַעֲתָה וְעַד-עוֹלָם :

וְאַתָּה קְדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל : וְקָרָא
זֶה אֱלֹהֵהּ וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יי צְבָאוֹת
מִלֵּא כָל-הָאָרֶץ כְּבוֹדוֹ : וּמִקְבְּלֵי דֵין מִן-דֵּין וְאֶמְרִין
קְדִישׁ בְּשֵׁמִי מְרוֹמָא עֲלָאָה בֵּית שְׁכִינְתָּהּ • קְדִישׁ עַל-
אֶרֶעָ עוֹבֵד גְּבוּרָתָהּ • קְדִישׁ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא • יי

to all eternity is the Lord of hosts; the whole earth is full of the radiance of his glory. Then a wind lifted me up, and I heard behind me the voice of a great rushing (saying), Blessed be the glory of the Lord from his place. *Then a wind lifted me up, and I heard behind me the voice of a great rushing, of those who uttered praises, and said, Blessed be the glory of the Lord from the region of his divine abode. The Lord shall reign for ever and ever. *The kingdom of the Lord endureth for ever and to all eternity. O Lord, the God of Abraham, of Isaac and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and direct their heart unto thee. And he, being merciful, forgiveth iniquity and destroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath. For thou, O Lord, art good and forgiving, and abounding in lovingkindness to all them that call upon thee. Thy righteousness is an everlasting righteousness, and thy Law is truth. Thou wilt show truth to Jacob and lovingkindness to Abraham, according as thou hast sworn unto our fathers from the days of old. Blessed be the Lord day by day; if one burdeneth us, God is our salvation. (Selah.) The Lord of hosts is with us; the God of Jacob is our stronghold. (Selah.) O Lord of hosts, happy is the man who trusteth in thee. Save, Lord: may the King answer us on the day when we call.

Blessed is our God, who hath created us for his glory, and hath separated us from them that go astray, and hath given us the Law of truth and planted everlasting life in our midst. May he open our heart unto his Law, and place his love and fear within our hearts, that we may do his will and serve him with a perfect heart, that we may not labour in vain, nor bring forth for confusion. May it be thy will, O Lord our God and God of our fathers, that we may keep thy statutes in this world, and be worthy to live to

* The Chaldee paraphrase of the preceding verse.

צבאות מליא כל-ארעא זיו יקרה: ותשאני רוח ואשמע
אחרי קול רעש גדול ברוך כבוד-י ממוקמו: ונטלתני
רוחא ושמעת בתרי קל זיע שגיא די משבחין ואמרין •
ברוך יקרא די יי מאתר בית שכינתה: יי ימלך לעלם
ועד: יי מלכותה קאם לעלם ולעלמי עלמא: יי אליהי
אברהם יצחק וישראל אבותינו • שמרה-זאת לעולם
ליצר מחשבות לבב עמך והבן לבבם אליך: והוא רחום
יכפר עון ולא ישחית והרבה להשיב אפיו ולא יעיר כל-
חמתו: כי-אתה אדני טוב וסלה ורב-חסד לכל-קראיך:
צדקתך צדק לעולם ותורתך אמת: תתן אמת ליעקב
חסד לאברהם אשר-נשבעת לאבותינו מימי קדם: ברוך
אדני יום יום יעמס-לנו האל ישועתנו סלה: יי צבאות
עמנו משגב-לנו אליהי יעקב סלה: יי צבאות אשרי
אדם בטח בך: יי הושיעה • המלך יעננו ביום-קראנו:
ברוך אליהנו שבראנו לכבודו והבדילנו מן-התועים
ונתן לנו תורת אמת וחי עולם נטע בתוכנו • הוא
יפתח לבנו בתורתו וישם בלבנו אהבתו ויראתו
ולעשות רצונו ולעבדו בלבב שלם • למען לא ניגע לריק
ולא גלד לבהלה: יהי רצון מלפניך יי אליהנו ואליהי
אבותינו • שנשמור חקיך בעולם הזה • ונזכה ונחיה

witness and inherit happiness and blessing in the days of the Messiah and in the life of the world to come. To the end that my glory may sing praise unto thee, and not be silent: O Lord my God, I will give thanks unto thee for ever. Blessed is the man that trusteth in the Lord, and whose trust the Lord is. Trust ye in the Lord for ever; for in Jah the Lord is an everlasting rock. And they that know thy name will put their trust in thee; for thou hast not forsaken them that seek thee, Lord. It pleased the Lord, for his righteousness' sake, to magnify the Law and to make it honourable.

On the days when the Additional Service is said, the Reader here says Half Kaddish, to "in the world; and say ye, Amen"; on other days, the whole Kaddish, as follows:—

And now, I pray thee, let the power of the Lord be great, according as thou hast spoken. Remember, O Lord, thy tender mercies and thy lovingkindnesses; for they have been ever of old.

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honoured, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Accept our prayer in mercy and in favour.

וְנִרְאָה וְנִירֵשׁ טוֹבָה וּבִרְכָּה לְשָׁנִי יְמוֹת הַמְּשִׁיחַ וּלְחַיֵּי
הָעוֹלָם הַבָּא : לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יִדָּם • יי אֱלֹהֵי
לְעוֹלָם אֲוֶרֶךְ : בָּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בִּי וְהִיָּה יי
מְבִטָּחוֹ : בְּטָחוֹ בִּי עַד־עַד כִּי בִיָּה יי צוֹר עוֹלָמִים :
וַיְבִטָּחוּ בְּךָ יוֹדְעֵי שְׁמֶךָ כִּי לֹא־עֲזַבְתָּ דְרָשִׁיךָ יי :
יי חֲפִץ לְמַעַן צִדְקוֹ יַגְדִּיל תוֹרָה וַיֹּאדִיר :

On the days when מוסף is said, the Reader here says קדוש, i. e., to בְּעֶלְמָא • וְאָמְרוּ אָמֵן ; on other days, the whole Kaddish, as follows :—

וְעַתָּה יַגְדִּילָכָּא כָּח אֲדָנִי כְּאֲשֶׁר דְּבִרְתָּ לֵאמֹר :
זְכֹר רַחֲמֶיךָ יי וְחֲסִדֶיךָ כִּי מַעֲוֹלָם חָמָּה :

Reader. יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֶהּ רַבָּא בְּעֶלְמָא דִּי־בְרָא
בְּרַעוּתָהּ • וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן וּבְחַיֵּי
דִּי־כָל־בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזָמַן קָרִיב • וְאָמְרוּ אָמֵן :
Cong. and Reader. יִהְיֶה שְׁמֶהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי
עֲלְמֵיָא •

Reader. יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֶהּ דִּי־קִדְשָׁא • בָּרִיךְ הוּא •
לְעֵלָּא מִן־כָּל־בִּרְכָּתָא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנִחְמַתָּא
דִּי־אֲמִירָן בְּעֶלְמָא • וְאָמְרוּ אָמֵן :

Cong. קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ :

Reader.—May the prayers and supplications of all Israel be accepted by their Father who is in heaven ; and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Reader.—May there be abundant peace from heaven, and life for us and for all Israel ; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Reader.—He who maketh peace in his high places, may he make peace for us and for all Israel ; and say ye, Amen.

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God ; there is none else : in truth he is our King ; there is none besides him ; as it is written in his Law, And thou shalt know this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath : there is none else.

✓ We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected

Reader. תתקבל צלותהון ובעותהון די-כל-ישראל

קדם אבוהון די בשמיא . ואמרו אמן :

Cong. יהי שם יי מברך מעתה ועד עולם :

Reader. יהא שלמא רבא מן-שמיא וחיים עלינו

ועל-כל-ישראל . ואמרו אמן :

Cong. עזרי מעם יי עשה שמים וארץ :

Reader. עשה שלום במרומיו הוא יעשה שלום עלינו

ועל-כל-ישראל . ואמרו אמן :

עלינו לשבח לאדון הכל לתת גדלה ליוצר
בראשית . שלא עשנו בגויי הארצות ולא שמנו
במשפחות האדמה . שלא שם חלקנו בהם וגרלנו
בכל-המונם . ואנחנו פרעים ומשתחוים ומודים לפני
מלך מלכי המלכים הקדוש ברוך הוא . שהוא נוטה
שמים ויוסד ארץ . ומושב יקרו בשמים ממעל ושכינת
עזו בגבהי מרומים : הוא אלהינו . אין עוד . אמת
מלבנו . אפס זולתו . בפתוב בתורתו . וידעת היום
והשבת אל-לבבך כי יי הוא האלהים בשמים ממעל
ועל-הארץ מתחת אין עוד :

על-כן נקנה לך יי אלהינו לראות מהרה בתפארת
עזך . להעביר גלולים מן הארץ והאלילים פרות יפרתון .

under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall ; and unto thy glorious name let them give honour ; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory, as it is written in thy Law, The Lord shall reign for ever and ever. And it is said, And the Lord shall be king over all the earth : in that day shall the Lord be One, and his name One.

The following Kaddish is said by a Mourner.

And now, I pray thee, let the power of the Lord be great, according as thou hast spoken. Remember, O Lord, thy tender mercies and thy lovingkindnesses ; for they have been ever of old.

Mourner.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Mourner.—Let his great name be blessed for ever and to all eternity. ✓

Mourner.—Blessed, praised and glorified, exalted, extolled and honoured, magnified and lauded be the name of the Holy One, blessed be he ; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world ; and say ye, Amen.

לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי וְכָל-בְּנֵי בֶשֶׁר יִקְרְאוּ בְשִׁמְךָ •
 לְהַפְנוֹת אֱלֹהֶיךָ כָּל-רִשְׁעֵי אָרֶץ : יִפְּרוּ וַיִּדְעוּ כָּל-יֹשְׁבֵי
 תֵּבֵל כִּי לָךְ תִּכְרַע כָּל-בָּרֶךְ תִּשְׁבַּע כָּל-לֶשׁוֹן : לְפָנֶיךָ יִי
 אֱלֹהֵינוּ יִכְרְעוּ וַיִּפּוּלוּ • וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ • וַיִּקְבְּלוּ
 כָּלם אֶת-עַל מַלְכוּתְךָ • וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם
 וָעַד • כִּי הַמַּלְכוּת שְׁלָךְ הִיא וְלְעוֹלָמִי עַד תִּמְלֹךְ
 בְּכָבוֹד : בְּפָתוּב בְּתוֹרָתְךָ • יִי • יִמְלֹךְ לְעוֹלָם וָעַד :
 וְנֹאמַר • וְהָיָה יִי לְמֹלֶךְ עַל-כָּל-הָאָרֶץ בַּיּוֹם הַהוּא יְהִיָּה
 יִי אֶחָד וְשִׁמוֹ אֶחָד :

מְדִישׁ יְתוֹם

וְעַתָּה יִגְדֹּל-כָּא כָּח אֱדֹנִי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר :
 זָכַר רַחֲמֶיךָ יִי וְחִסְדֶּיךָ כִּי מַעֲלָם הַמָּוֶה :
 Mourners. יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי-בְרָא
 כְּרַעֲוִיתָהּ • וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן וּבְחַיִּי
 דִּי-כָּל-בֵּית יִשְׂרָאֵל בְּעִגְלָא וּבְזִמְן קָרִיב • וְאָמְרוּ אָמֵן :
 Cong. and Mourners. יְהִיָּה שְׁמֵהּ רַבָּא מְבָרֵךְ לְעָלָם
 וְלְעָלְמֵי עָלְמַיָּא •

Mourners. יִתְבָּרֵךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא
 וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דִּי-קֳדִישָׁא • בְּרִיךְ הוּא •
 לְעָלָא מִן-כָּל-בְּרַכְתָּא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנַחֲמָתָא
 דִּי-אֲמִירָן בְּעָלְמָא • וְאָמְרוּ אָמֵן :

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Mourner.—May there be abundant peace from heaven, and life for us and for all Israel ; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Mourner.—He who maketh peace in his high places, may he make peace for us and for all Israel ; and say ye, Amen.

HYMN OF GLORY.

The Ark is opened and the following Hymn is chanted in alternate verses by the Reader and Congregation.

I will chant sweet hymns and compose songs ; for my soul panteth after thee.

My soul hath longed to be beneath the shadow of thy hand, to know all thy secret mysteries.

Even whilst I speak of thy glory, my heart yearneth for thy love.

Therefore will I speak glorious things of thee, and will honour thy name with songs of love.

I will declare thy glory, though I have not seen thee ; under images will I describe thee, though I have not known thee.

By the hand of thy prophets, in the mystic utterance of thy servants, thou hast imaged forth the grandeur and the glory of thy majesty.

Thy greatness and thy might they described in accordance with the power made manifest in thy acts.

In images they told of thee, but not according to thine essence ; they but likened thee in accordance with thy works.

Cong. יהי שם יי מְבָרֵךְ מֵעַתָּה וְעַד עוֹלָם :

Mourner. יְהֵא שְׁלָמָא רַבָּא מִן-שְׁמַיָּא וְחַיִּים עָלֵינוּ

וְעַל-כָּל-יִשְׂרָאֵל • וְאָמְרוּ אָמֵן :

Cong. עֲזָרִי מַעַם יי עֲשֵׂה שְׁמַיִם וָאָרֶץ :

Mourner. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ

וְעַל-כָּל-יִשְׂרָאֵל • וְאָמְרוּ אָמֵן :

שיר הכבוד :

The Ark is opened and the following Hymn is chanted in alternate verses by the Reader and Congregation.

אֲנַעֲמִים זְמִירוֹת וְשִׁירִים אֶאֱרוֹג • כִּי אֶלֶיָּה נִפְשֵׁי תַעֲרוֹג :

נִפְשֵׁי חֲמֻדָּה בְּצֹל יְדָה • לְדַעַת כָּל רֵז סוּדָה :

מִגִּי דְבָרִי בְּכַבֻּדָּה • חוֹמָה לְפִי אֵל הוֹדִיָּה :

עַל כֵּן אֲדַבֵּר בָּהּ נִכְבְּדוֹת • וְשִׁמָּה אֲכַבֵּד בְּשִׁירֵי יְדִידוֹת :

אֲסַפְּרָה כְבוֹדָהּ וְלֹא רְאִיתִיָּה • אֲדַמָּה אֲכַבֵּד וְלֹא יִדְעָמִיָּה :

בְּיַד נְבִיאִיָּה בְּסוּד עֲבָדֶיָּה • דְּמִיתָ חֲדָר כְּבוֹד הוֹדָה :

גְּדֻלָּתָהּ וְגִבּוֹרָתָהּ • כִּפְנֵי לְחֻקָּהּ פִּצְלָתָהּ :

דְּמִי אֹתָהּ וְלֹא כָפִי וְשָׁהּ • וַיִּשְׁוֶהָ לְפִי מַעֲשֵׂיָּה :

They figured thee in a multitude of visions ; behold thou art One under all images.

They saw in thee both age and youth,* the hair of thy head now grey as in old age, now black as in youth.

Age in the day of judgment, and youth in the day of battle ; as a man of war he striveth with his hands :

He hath bound a helmet of victory upon his head ; his right hand, and his holy arm, hath wrought victory for him :

With dew of light his head is filled, and his locks with drops of the night.

He shall be glorified by me for he delighteth in me ; yea, he shall be to me a crown of beauty.

His head is like fine, pure gold ; upon his forehead is impressed the glory of his holy name.

For grace and glory, beauty and splendour his people hath encircled him with a crown.

The plaited hair of his head seemed as in the days of youth, his black locks were flowing in curls.

The abode of righteousness—his glorious beauty—may he prefer it above his chiefest joy.

May his treasured people be a crown in his hand, a royal diadem of glorious beauty.

They were borne by him, he carried them ; with a crown he adorned them ; for that they were precious in his sight he honoured them.

His glory resteth upon me, and mine upon him ; and he is nigh unto me, when I cry unto him.

He is bright and ruddy in red apparel, when he cometh from treading the winepress in Edom.†

The symbol of his all-embracing providence he showed to the meek Moses, when the similitude of the Lord was before his eyes.

Taking pleasure in his people, he will glorify the meek ; that, dwelling amid praises, he may be glorified by them.

The sum of thy word is truth ; O thou, who hast called every generation from the beginning, seek the people that seeketh thee.

Accept, I beseech thee, the multitude of my songs, and let my joyous cry come near unto thee.

Let my praise be a crown unto thy head, and my prayer be set forth before thee as incense.

* In regard to these and the following expressions, compare Daniel vii. 9 ; Exod. xv. 3 ; Song of Solomon v. 2, 14 ; Isaiah lix. 17 ; Psalm xcvi. 1.

† Compare Isaiah lxiii. 1, 2.

חֲמִשִּׁילָהּ בָּרַב חַיִּינֹת • חֲנָה אֶחָד בְּכָל דְּמִינֹת :
 וְיִחְזֶה בָּהּ זִקְנָה וּבְחָרוּת • וְשָׁעַר רֹאשָׁהּ בְּשִׁיבָה וְשַׁחְרוּת :
 זִקְנָה בְּיוֹם דִּין וּבְחָרוּת בְּיוֹם קָרֵב • כָּאִישׁ מִלְחָמוֹת וְדִין
 לוֹ רַב :
 חֲבֵשׁ כּוֹבֵעַ יְשׁוּעָה בְּרֹאשׁוֹ • הוֹשִׁיעָה לוֹ יְמִינוֹ וְזִרְעַת קֶדְשׁוֹ :
 טָלְלִי אוֹרוֹת רֹאשׁוֹ גְּמֻלָּא • וְקִנְצוֹתָיו רְסִיסֵי לֵילָח :
 יִתְפָּאֵר בִּי בִּי חֲפֵץ בִּי • וְהוּא יִתְנַחֲלֵי לַעֲטָרַת צָבִי :
 כְּתָם טָחֹר כִּזְדָּמוֹת רֹאשׁוֹ • וְחַק צֶל מְצִיחַ כְּבוֹד שֵׁם קֶדְשׁוֹ :
 לְחֹן וּלְכְבוֹד צָבִי תִּפְאָרֶת • אֲמַתּוֹ לוֹ עֲטָרָה עֲטָרָה :
 מִחֻלְפוֹת רֹאשׁוֹ כְּבִימֵי בְּחָרוּת • קִנְצוֹתָיו תִּלְתַּלִּים שַׁחְרוּת :
 נִגַּח תִּצְדֵּק צָבִי תִּפְאָרֶת • יַעֲלֶה-נָא צֶל רֹאשׁ שְׂמֻחָתוֹ :
 סִגְלָתוֹ תִּהְיֶה בְּיָדוֹ עֲטָרָת • וְצִנִּיף מְלוּכָה צָבִי תִּפְאָרֶת :
 עֲמוּסִים נִשְׁאָם עֲטָרַת עֲנָדָם • מֵאֲשֶׁר יִקְרוּ בְּעֵינָיו בְּכַדָּם :
 פָּאֵרוֹ עָלֵי וּפִאֲרֵי עָלָיו • וְקָרֹב אֵלַי בְּקִרְאִי אֵלָיו :
 צַח וְאֶדֹם לְלִבּוֹשׁוֹ אֶדֶם • פִּוּרָה בְּדֶרֶכוֹ בְּבוֹאוֹ מֵאֶדֶם :
 * קֹשֶׁר תִּפְלִין הִרְאָה לְעֵינוֹ • תְּמוּנַת יְיָ לִקְגֹד עֵינָיו :
 רוֹצֶה בְּעַמּוֹ עֲנוּיִם יִפְאֵר • יוֹשֵׁב תְּחִלּוֹת בָּם לְהִתְפָּאֵר :
 רֹאשׁ דְּבִרָּה אֲמַת • קוֹרָא מֵרֹאשׁ דּוֹר וְדוֹר עִם דּוֹרְשָׁה דְּרוֹשׁ :
 שִׁית חֲמוֹן שִׁירֵי נָא עָלֶיהָ • וְרַבְתִּי תִּקְרַב אֵלָיָה :
 תִּתְחַלְתִּי תִּהְיֶה לְרֹאשָׁה עֲטָרָת • וְתִפְלְתִי תִּפְּוֹן קְטָרֶת :

* The Midrashic interpretation of וְרֹאשִׁית אֶת אֹזְרִי, Exod. xxxiv. 23.

Let the song of the poor be precious in thy sight as the song that was sung at thy offerings.

May my blessing rise to the bountiful God, who createth and produceth, who is just and mighty.

And when I bless thee, incline thine head unto me, and take what I offer as though it were the choicest spices.

May my meditation be pleasant unto thee, for my soul panteth after thee.

The Mourner's Kaddish, p. 77.

Psalm for the First Day of the Week.

This is the First Day of the Week on which the Levites in the Temple used to say :—

(Psalm xxiv., p. 70.)

Psalm for the Second Day of the Week.

This is the Second Day of the Week on which the Levites in the Temple used to say :—

(Psalm xlviii.) A Song ; a Psalm of the Sons of Korah.

Great is the Lord, and highly to be praised, in the city of our God, in his holy mountain. Beautiful in elevation, the joy of the whole earth is mount Zion,—at the sides of the north,—the city of the great king. God hath made himself known in her palaces as a stronghold. For, lo, the kings met each other, they passed on together. They saw it ; then were they amazed ; they were confounded, they hasted away. Trembling took hold of them there ; pangs as of a woman in travail. With an east wind thou didst break the ships of Tarshish. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God : God will establish it for ever. (Selah.) We thought of thy lovingkindness, O God, in the midst of thy temple. As is thy name, O God, so is thy renown unto the ends of the earth : thy right hand is full of righteousness. Let mount Zion rejoice, let the daughters of Judah be glad, because

תִּיקַר שִׁירַת־ךָשׁ בְּעִינֶיךָ • כְּשִׁיר יוֹשֵׁר עַל קֶרֶבְנֶיךָ :
 בִּרְכָתִי תַעֲלֶה לְרֹאשׁ מִשְׁבִּיר • מְחֹלֵל וּמוֹלִיד צְדִיק כְּבִיר :
 וּבִבְרָכָתִי תִבְעַנֶּנּוּ לִי רֹאשׁ • וְאוֹתָהּ קַח לָךְ בְּבִשְׁמִים רֹאשׁ :
 יַעֲרֹב־נָא שִׁיחִי עֲלֶיךָ • כִּי נִפְשִׁי תַעֲרוֹג אֵלֶיךָ :
 קַדִּישׁ יְחֹם, p. 77.

Psalm for the First Day of the Week.

הַיּוֹם יוֹם רִאשׁוֹן בְּשַׁבָּת תָּשׁוּבּוּ חַלּוּיִם הָיוּ אוֹמְרִים בַּמִּקְדָּשׁ :
 (See תהלים כ"ד, p. 70.)

Psalm for the Second Day of the Week.

הַיּוֹם יוֹם שְׁנִי בְּשַׁבָּת תָּשׁוּבּוּ חַלּוּיִם הָיוּ אוֹמְרִים בַּמִּקְדָּשׁ :
 (תהלים מ"ח)

שִׁיר מִזְמוֹר לְבְנֵי־קֶרַח : גְּדוֹל יְהוָה וּמַהֲלֵל מְאֹד
 בָּעִיר אֱלֹהֵינוּ הִרְקִדְשׁוּ : יִפֶּה נוֹף מְשׁוֹשׁ כָּל־הָאָרֶץ
 הִרְצִיּוֹן יִרְכָּתִי צִפּוֹן קִרְיַת מֶלֶךְ רַב : אֱלֹהִים בְּאַרְמְנוֹתֶיהָ
 נוֹדַע לְמִשְׁגָּב : כִּי־הִנֵּה הַמְּלָכִים נִוְעְדוּ עָבְרוּ יַחְדָּו : הִמָּה
 רָאוּ בֵּן תִּמְהוּ גִבְהָלוּ גִחְפּוּזוֹ : רַעְדָּה אַחֲזָתָם שֵׁם חֵיל
 כִּי־לָדָה : בָּרוּחַ קָדִים תִּשְׁבֵּר אֲנִיּוֹת תִּרְשִׁישׁ : כַּאֲשֶׁר
 שָׁמַעְנוּ בֵּן רִאִינוּ בָּעִיר יְהוָה־צְבָאוֹת בָּעִיר אֱלֹהֵינוּ
 אֱלֹהִים יְכוֹנְנָה עַד־עוֹלָם סֵלָה : דָּמִינוּ אֱלֹהִים חֲסִדָּךְ
 בִּקְרֹב הִיבָלְךָ : כְּשִׁמְךָ אֱלֹהִים בֵּן תִּהְלָתְךָ עַל קְצוֵי־אָרֶץ
 צֹדֵק מְלָאָה יְמִינְךָ : יִשְׁמַח הִרְצִיּוֹן תִּגְלָלָהּ בְּנוֹת יְהוָה

of thy judgments. Compass ye Zion and go round about her : count the towers thereof. Mark ye well her rampart, traverse her palaces ; that ye may tell a later generation, that this God is our God for ever and ever : he will be our guide even unto death.

Psalm for the Third Day of the Week.

This is the Third Day of the Week, on which the Levites in the Temple used to say:—

(Psalm lxxxii.) A Psalm of Asaph.

God standeth in the congregation of the mighty ; he judgeth among the judges. How long will ye judge unjustly, and respect the persons of the wicked ? (Selah.) Judge the lowly and fatherless : do justice to the afflicted and destitute. Rescue the lowly and needy : deliver them out of the hand of the wicked. They know not, neither do they understand ; they walk about in darkness : all the foundations of the earth are moved. I said, Ye are gods, and all of you sons of the Most High. Nevertheless ye shall die like men, and fall like one of the princes. Arise, O God, judge the earth : for thou shalt possess all the nations.

Psalm for the Fourth Day of the Week.

This is the Fourth Day of the Week, on which the Levites in the Temple used to say:—

(Psalm xciv.)

O God of vengeance, Lord, O God of vengeance, shine forth. Lift up thyself, thou judge of the earth : render to the proud their desert. Lord, how long shall the wicked, how long shall the wicked triumph ? They prate, they speak arrogantly : all the workers of iniquity are boastful. They crush thy people, O Lord, and afflict thine heritage. They

לִמְעַן מִשְׁפָּטֶיךָ : סָבוּ צִיּוֹן וְהִקִּיפוּהָ סָפְרוּ מַגְדָּלֶיהָ :
שִׁיתוּ לִבָּכֶם לְחִילָה פִּסְגּוֹ אַרְמְנוֹתֶיהָ לִמְעַן תִּסְפְּרוּ
לְדֹר אַחֲרוֹן : כִּי זֶה אֱלֹהִים אֱלֹהֵינוּ עוֹלָם וָעֶד הוּא
יִנְהַגֵּנוּ עַל-מוֹת :

Psalm for the Third Day of the Week.

הַיּוֹם יוֹם שְׁלִישִׁי בְּשַׁבָּת נִשְׁבּוּ חַלּוּיִם הָיוּ אוֹמְרִים בְּמִקְדָּשׁ :
(תהלים פ"ב)

מִזְמוֹר לְאַסָּף אֱלֹהִים נָצַב בַּעֲדַת-אֵל בִּקְרֹב אֱלֹהִים
יִשְׁפֹּט : עַד מָתִי תִשְׁפֹּטוּ-עוֹל וּפָנִי רְשָׁעִים תִּשְׁאוּ-סֵלָה :
שְׁפֹטוּ-דָּל וְיִתּוֹם עָנִי וְרֹשׁ הַצְּדִיקוֹ : פִּלְטוּ-דָּל וְאֶבְיוֹן
מִיַּד רְשָׁעִים הַצִּילוּ : לֹא יִדְעוּ וְלֹא יִבִּינוּ בַּחֲשָׁכָה
יִתְהַלְכוּ יְמוּטוֹ כָּל-מוֹסְדֵי אָרֶץ : אֲנִי אֶמְרָתִי אֱלֹהִים
אַתֶּם וּבְנֵי עֲלִיוֹן כָּלְכֶם : אֲכֹן כָּאָדָם תִּמּוּתוֹן וּכְאֶחָד
הַשָּׂרִים תִּפְּלוּ : קוֹמָה אֱלֹהִים שִׁפְטָה הָאָרֶץ כִּי-אַתָּה
תִּנְחַל בְּכָל-הַגּוֹיִם :

Psalm for the Fourth Day of the Week.

הַיּוֹם יוֹם רְבִיעִי בְּשַׁבָּת נִשְׁבּוּ חַלּוּיִם הָיוּ אוֹמְרִים בְּמִקְדָּשׁ :
(תהלים צ"ד)

אֵל-נִקְמוֹת יְהוָה אֵל נִקְמוֹת הוֹפִיעַ : הַנִּשְׂא שִׁפְט
הָאָרֶץ הַשֵּׁב גָּמוּל עַל-גָּאִים : עַד-מָתִי רְשָׁעִים יְהוָה עַד-
מָתִי רְשָׁעִים יַעֲלֹזוּ : יִפְּעוּ יִדְבְּרוּ עֲתָק יִתְאַמְרוּ כָּל-פְּעֻלֵּי
אָוֶן : עֲמָךְ יְהוָה יִדְבָּאוּ וְנִחַלְתָּךְ יַעֲנוּ : אֶלְמָנָה וְגֵר יִהְיֶה

slay the widow and the stranger, and murder the fatherless. And they say, The Lord will not see, neither will the God of Jacob give heed. Give heed, ye brutish among the people : and ye fools, when will ye be wise ? He that planted the ear, shall he not hear ? He that formed the eye, shall he not see ? He that chasteneth the nations, shall he not punish, even he that teacheth man knowledge ? The Lord knoweth the thoughts of men, that they are vanity. Happy is the man whom thou chastenest, O Lord, and teachest out of thy Law ; that thou mayest give him rest from the days of evil, until the pit be digged for the wicked. For the Lord will not cast off his people, neither will he forsake his inheritance. For judgment shall return unto righteousness : and all the upright in heart shall follow it. Who will rise up for me against the evil-doers, who will stand up for me against the workers of iniquity ? Unless the Lord had been my help, my soul had soon dwelt in silence. When I say, My foot slippeth, thy lovingkindness, O Lord, holdeth me up. In the multitude of my thoughts within me, thy comforts delight my soul. Hath the tribunal of destruction fellowship with thee, which frameth mischief by statute ? They gather themselves together against the soul of the righteous, and condemn the innocent blood. But the Lord is become my stronghold ; and my God the rock of my refuge. And he bringeth back upon them their own iniquity, and for their evil shall cut them off ; the Lord our God shall cut them off.

O come, let us exult before the Lord : let us shout for joy to the rock of our salvation.

Psalm for the Fifth Day of the Week.

This is the Fifth Day of the Week, on which the Levites in the Temple used to say : —

(Psalm lxxxi.)

To the Chief Musician. Set to the Gittith. A Psalm of Asaph.

Exult aloud unto God our strength : shout for joy unto the God of Jacob. Raise the song, and strike the timbrel,

ויתומים ירצחו : ויאמרו לא יראה־יה ולא יבין אלהי
יעקב : כינו בָּעֲרִים בָּעַם וּבְסִילִים מָתִי תִשְׁכְּלוּ : הִנָּמַע
אֶזְנוֹ הָלֹא יִשְׁמַע אִם־יֵצֵר עֵין הָלֹא יִבִּיט : הִיסֵר גּוֹיִם הָלֹא
יוֹכִיחַ הַמֶּלֶכֶד אָדָם דָּעַת : יִהְיֶה יָדַע מַחְשְׁבוֹת אָדָם כִּי
הָמָּה הָבֵל : אֲשֶׁרִי הַגָּבֵר אֲשֶׁר־תִּסְרְנוּ יֵה וּמִתּוֹרֶתְךָ
תִּלְמָדְנוּ : לְהִשְׁקִיט לוֹ מִיָּמִי רַע עַד־יִכְרֶה לְרָשָׁע שְׁחַת :
כִּי לֹא־יִטֹּשׁ יִהְיֶה עֲמוֹ וְנִחַלְתּוּ לֹא יַעֲזֹב : כִּי־עַד־צָדֵק
יָשׁוּב מִשְׁפָּט וְאַחֲרָיו כָּל־יִשְׂרָאֵל־לֵב : מִי־יָקוּם לִי עִם־
מְרַעִים מִי־יִתִּיצֵב לִי עִם־פְּעָלֵי אֶזְנוֹ : לִוְלִי יִהְיֶה עֲזָרְתָּה
לִי כִמְעֹט שְׁכָנָה דּוֹמָה נַפְשִׁי : אִם־אֶמְרָתִי מָטָה רַגְלִי
חֲסִידְךָ יִהְיֶה יִסְעָדְנִי : בָּרֵב שְׂרַעְפִּי בְּקִרְבִּי תִנְחַוְמִיד
יִשְׁעִישְׁעוּ נַפְשִׁי : הִיחַבְּרֶךְ כִּפְסֵא הַוּוֹת יֵצֵר עֲמָל עָלִי־
חֶק : יְגֹדְדוּ עַל־נַפְשׁ צָדִיק וְדָם נָקִי יִרְשִׁיעוּ : וַיְהִי יִהְיֶה
לִי לְמִשְׁגָּב וְאֱלֹהִי לְצוּר מַחְסִי : וַיָּשָׁב עָלֵיהֶם וְאֵת־
אוֹנֶם וּבִרְעָתָם יַצְמִיתֵם יַצְמִיתֵם יִהְיֶה אֱלֹהֵינוּ :
לְכוּ גִרְגָּנָה לִיהוָה גִּרְיָעָה לְצוּר יִשְׁעֵנוּ :

Psalm for the Fifth Day of the Week.

הַיּוֹם יוֹם חֲמִישִׁי בַּשָּׁבָת שָׁבוּ הַלְלוּם הֵיוּ אוֹמְרִים בְּמִקְדָּשׁ :

(תהלים פ"א)

לְמִנְצָח עַל־הַגִּתִּית לְאַסָּף : הִרְנִינוּ לְאֱלֹהִים עֲזָרְנוּ
הִרְיָעוּ לְאֱלֹהִי יַעֲקֹב : שְׁאוּ־מָרָה וּתְנוּ־תָף כְּנֹזֵר נָעִים

the pleasant lyre with the harp. Blow the horn on the new moon, at the beginning of the month, for our day of festival. For it is a statute for Israel, a decree of the God of Jacob. He appointed it in Joseph for a testimony, when he went forth over the land of Egypt : where I heard a language that I knew not. I removed his shoulder from the burden : his hands were freed from the basket. Thou calledst in trouble and I delivered thee ; I answered thee in the secret place of thunder, I proved thee at the waters of Meribah. (Selah.) Hear, O my people, and I will testify against thee : O Israel, if thou wilt hearken unto me. There shall be no strange god in thee ; neither shalt thou worship any foreign god. I am the Lord thy God, who brought thee out of the land of Egypt : open wide thy mouth, and I will fill it. But my people hearkened not to my voice ; and Israel was not willing towards me. So I let them go in the stubbornness of their heart, that they might walk in their own counsels. O that my people would hearken unto me, that Israel would walk in my ways. I would soon subdue their enemies, and turn my hand against their adversaries. The haters of the Lord should submit themselves unto him : so that their time might endure for ever. He would feed them also with the fat of wheat : and with honey out of the rock would I satisfy thee.

Psalm for the Sixth Day of the Week.

This is the Sixth Day of the Week, on which the Levites in the Temple used to say :—

(See Psalm xciii., p. 28.)

Psalm for the Sabbath Day.

This is the holy Sabbath Day on which the Levites in the Temple used to say :—

(See Psalm xcii., p. 27.)

עם-נָבֵל : תִּקְעוּ בַחֲדָשׁ שׁוֹפָר בִּכְסֶּסֶה לַיּוֹם חֲגֻגּוֹ : כִּי חֹק
 לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב : יְעֻדוּת בִּיהוֹסֵף
 שָׁמוּ בַּצֵּאתוֹ עַל-אֶרֶץ מִצְרַיִם שְׁפַת לֹא-יִדְעָתִי אֲשַׁמֵּעַ :
 הַסִּירוּתִי מִסָּבֵל שְׁכֻמוֹ כִּפְּיוֹ מְדוּד תַּעֲבֹרָנָה : בַּצָּרָה
 קָרָאתָ וְאַחֲלָצְךָ אֶעֱנֶךָ בְּסֶתֶר רָעַם אֲבַחֲנֶךָ עַל-מִי
 מְרִיבָה סָלָה : שָׁמַע עַמִּי וְאַעֲיִדָה בְךָ יִשְׂרָאֵל אִם-
 תִּשְׁמַע-לִי : לֹא-יִהְיֶה בְךָ אֵל זֶר וְלֹא תִשְׁתַּחֲוֶה לְאֵל
 גֵּכָר : אֲנֹכִי | יְהוָה אֱלֹהֶיךָ הַמַּעֲלֶךָ מֵאֶרֶץ מִצְרַיִם הֶרְחַב-
 פִּיךָ וְאַמְלָאָהוּ : וְלֹא-שָׁמַע עַמִּי לְקוֹלִי וְיִשְׂרָאֵל לֹא-אָבָה
 לִי : וְאַשְׁלַחְהוּ בַּשְּׁרִירוֹת לִבָּם יִלְכוּ בְּמוֹעֲצוֹתֵיהֶם : לוֹ
 עַמִּי שָׁמַע לִי יִשְׂרָאֵל בְּדַרְכֵי יְהִלְכוּ : כִּמְעֹט אוֹיְבֵיהֶם
 אֲבַקֵּיעַ וְעַל-צָרֵיהֶם אֲשִׁיב יָדִי : מִשְׁנֹאֵי יְהוָה יִכְחָשׁוּ-לוֹ
 וַיְהִי עֵתָם לְעוֹלָם : וַיֵּאבִּילְהוּ מִחֶלֶב חֲטָא וּמִצּוֹר דָּבַשׁ
 אֲשַׁפִּיעֶךָ :

Psalm for the Sixth Day of the Week.

הַיּוֹם יוֹם שֵׁשִׁי בְּשַׁבָּת נִשְׁבּוּ חֲלוּיִם הָיוּ אוֹמְרִים בְּמִקְדָּשׁ :

(See תהלים צ"ח, p. 28.)

Psalm for the Sabbath Day.

הַיּוֹם יוֹם שַׁבָּת-קֹדֶשׁ נִשְׁבּוּ חֲלוּיִם הָיוּ אוֹמְרִים בְּמִקְדָּשׁ :

(See תהלים צ"ב, p. 27.)

On the days when Tachanun (p. 62 to p. 65) is said, the following is added after the Psalm of the day :—

Psalm lxxxiii.

A Song ; a Psalm of Asaph.

O God, keep not thou silence : hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult : and they that hate thee have lifted up the head. They take crafty counsel against thy people, and consult together against thy hidden ones. They have said, Come and let us cut them off from being a nation ; that the name of Israel may be remembered no more. For they have consulted together with one consent ; against thee do they make a covenant. The tents of Edom and the Ishmaelites ; Moab and the Hagarenes ; Gebal, and Ammon, and Amalek ; Philistia with the inhabitants of Tyre : Assyria also is joined with them ; they have been an arm of help to the children of Lot. (Selah.) Do thou unto them as unto Midian ; as to Sisera, as to Jabin, at the brook Kishon. They were destroyed at Endor ; they became as dung for the earth. Make their nobles like Oreb and Zeeb ; yea, all their princes like Zebah and Zalmunna : who said, Let us take to ourselves in possession the habitations of God. O my God, make them like the whirling dust, as stubble before the wind ; as the fire that burneth the forest, and as the flame that setteth the mountains on fire : so pursue them with thy storm, and confound them with thy hurricane. Fill their faces with confusion ; that they may seek thy name, O Lord. Let them be ashamed and confounded for ever ; yea, let them be abashed and perish. That they may know that thou, of whom alone the name is the Lord, art Most High over all the earth.

On New Moon, Psalm civ. is read, p. 176.

On the days when תחנון (p. 62 to p. 65) is said, the following is added after the Psalm of the Day:—

תהלים פ"ג

שִׁיר מִזְמוֹר לְאַסָּף : אֱלֹהִים אֱלֹד־מִי־לְךָ אֱל־תַּחֲרֹשׁ
וְאֱל־תִּשְׁקֹט אֵל : כִּי־הִנֵּה אוֹיְבֶיךָ יִהְיִיו וּמִשְׁנֵאֶיךָ נִשְׂאוּ
רֹאשׁ : עַל־עַמֶּךָ יַעֲרִימוּ סוֹד וַיִּתְּעֻצּוּ עַל־צַפּוֹנֶיךָ : אָמְרוּ
לִבּוֹ וְנִכְחִידֵם מִגּוֹי וְלֹא־יִזְכֹּר שֵׁם־יִשְׂרָאֵל עוֹד : כִּי נִוְעֲצוּ
לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכָּרְתוּ : אֱהִי אֲדוֹם וַיִּשְׁמַעֲאֵלִים
מוֹאֵב וְהַגָּרִים : גָּבַל וַעֲמֹן וַעֲמָלֶךְ פִּלְשֶׁת עַם־יִשְׁבִּי צוֹר :
גַּם־אֲשׁוּר גִּלְזָה עַמָּם הָיוּ זָרוּעַ לִבְגִי־לוֹט סָלָה : עֲשֵׂה־
לָהֶם כְּמִדֵּין כְּסִיסְרָא כִּיבִין בְּנַחַל קִישׁוֹן : נִשְׁמְדוּ בַּעֲיֹן־
דָּאֵר הָיוּ דָמָן לְאֲדָמָה : שִׁיתָמוּ נְדִיבָמוּ כְּעֶרֶב וּכְזָאֵב
וּכְזֹבֵחַ וּכְצִלְמָנַע כָּל־נְסִיבָמוּ : אֲשֶׁר אָמְרוּ נִירְשָׁה־לָּנוּ
אֵת נְאוֹת אֱלֹהִים : אֱלֹהֵי שִׁיתָמוּ כְּגִלְגָּל כְּקֵשׁ לִפְנֵי־
רוּחַ : כָּאִשׁ תִּבְעַר־עֵצֶר וּכְלֹהָבָה תִּלְהַט הָרִים : בֵּין
תִּרְדָּפֶם בְּסַעֲרֶךָ וּבְסוּפַתְךָ תִּבְהֹלֶם : מִלֵּא פְנֵיהֶם קָלוֹן
וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה : יִבְשׁוּ וַיִּבְהֹלוּ עֲדִי־עַד וַיִּחַפְּרוּ
וַיֹּאבְדוּ : וַיִּדְעוּ כִּי־אַתָּה שְׁמֶךָ יְהוָה לִבְרֶךְ עֲלִיוֹן עַל־
כָּל־הָאָרֶץ :

From the beginning of the Month of Elul until Hoshana Rabba, the following Psalm is read every Morning and Evening:—

Psalm xxvii. A Psalm of David.

The Lord is my light and my salvation; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid? When evil-doers drew nigh against me to eat up my flesh, even my adversaries and my foes, they stumbled and fell. Though an host should encamp against me, my heart would not fear; though war should rise against me, even then would I be confident. One thing have I asked of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the pleasantness of the Lord, and to inquire in his temple. For in the day of trouble he will hide me in his pavilion: in the shelter of his tabernacle will he conceal me; he will lift me up upon a rock. And now shall mine head be lifted up above my enemies round about me; and I will offer in his tabernacle sacrifices of joyful shouting; I will sing, yea, I will sing praises unto the Lord. Hear, O Lord, when I cry with my voice; have pity upon me, and answer me. My heart saith unto thee, (since thou hast said,) Seek ye my face, Thy face, Lord, will I seek. Hide not thy face from me; thrust not thy servant away in anger: thou hast been my help; cast me not off, neither forsake me, O God of my salvation. For my father and my mother have forsaken me, but the Lord will take me up. Teach me thy way, O Lord; and lead me on an even path, because of them that lie in wait for me. Give me not up to the will of mine adversaries: for false witnesses have risen up against me, and such as breathe out violence. (I should despair), unless I believed to see the goodness of the Lord in the land of the living. Wait for the Lord; be strong and let thine heart take courage; yea, wait thou for the Lord.

*In some Congregations the following Psalm is said daily before
"Blessed be he," etc., p. 16.*

Psalm xxx.

A Psalm; a Song at the Dedication of the House; a Psalm of David.

I will extol thee, O Lord; for thou hast drawn me up, and hast not made my foes to rejoice over me. O Lord, my God, I cried unto thee, and thou didst heal me. O Lord, thou broughtest

From הוֹשַׁעְנָא רַבָּא till רִחַ אֶלּוּל the following Psalm is read every Morning and Evening.

תהלים כז

לְדוֹד יְהוֹנָתָן אֲדָרִי וַיִּשְׁעִי מִמֶּי אֵירָא יְהוֹנָתָן מְעוֹז חַיִּי מִמֶּי
אֶפְקֹד : בְּקָרוֹב עָלַי מִרְעִים לֶאֱכֹל אֶת-בְּשָׂרִי צָרִי וְאוֹיְבֵי לִי
חֲמָה פָּשְׁלוּ וְנָקְלוּ : אִם-תִּמְחַנֶּה עָלַי מִחֲנָה לֹא-יֵירָא לְבִי אִם-
תִּמָּוֶם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בֹטֵחַ : אַחַת שְׁאֵלָתִי מֵאֵת
יְהוֹנָתָן אוֹתָהּ אֲבַקֵּשׁ שְׁבֹתִי בְּבֵית יְהוֹנָתָן כָּל-יְמֵי חַיִּי לַחַזוֹת
בְּנִצְעִם-יְהוֹנָתָן וּלְבַקֵּר בְּחִיקָלוֹ : כִּי יִצְפְּנֵנִי בְּסִפְּהָ בַּיּוֹם רָעָה
יִסְתַּיְרֵנִי בְּסֶתֶר אֶחָלוּ בְּצוּר יְרוּמָמֵנִי : וַעֲתָה יְרוּם רֹאשִׁי עַל
אֹיְבֵי סְבִיבוֹתַי וְאֶזְבְּחָה בְּאֶחָלוּ זִבְחֵי תְרוּעָה אֲשִׁירָה וְאֶזְמַרְחָה
לִיהוֹנָתָן : שִׁמְעֵ-יְהוֹנָתָן קוֹלִי אֶקְרָא וְחַנּוּנִי וַעֲנֵנִי : לֵךְ אָמַר לְבִי
בִּקְשׁוּ סָנִי אֶת-פָּנָיָהּ יְהוֹנָתָן אֲבַקֵּשׁ : אֶל-תִּסְתַּר פָּנָיָהּ מִפָּנָי אֶל-
תַּט בָּאֵף עֲבָדָהּ עֲזַרְתִּי תִּהְיֶה אֶל-תִּפְשָׁשֵׁנִי וְאֶל-פַּעֲזֻבֵּנִי אֱלֹהֵי
יִשְׁעִי : כִּי-אֲבִי וְאֲמִי עֲזָבוּנִי וִיהוֹנָתָן יִאֶסְכֵּנִי : חוֹרְנִי יְהוֹנָתָן
וְרִכְּהָ וּנְחָנִי בְּאוֹרַח מִיִּשׁוּר לְמַעַן שְׁרָדִי : אֵל תִּתְּנֵנִי בְּנִפְשׁ
צָרִי כִּי קָמוּ-בִי עַד־שָׁקָר וַיִּפֹּחַ חֶמֶס : לֹאֵל תִּתְּנֵנִי לַרְאוֹת
בְּטוֹב-יְהוֹנָתָן בְּאַרְץ חַיִּים : מִנָּה אֶל-יְהוֹנָתָן חֲזֹק וַיֵּאמֶץ לִבָּהּ
וּמִנָּה אֶל-יְהוֹנָתָן :

In some Congregations the following Psalm is said daily before
בְּרוּךְ שְׁאֵמַר, p. 16 :—

תהלים ל

מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדוֹד : אֲרוּמָהּ יְהוֹנָתָן כִּי דִלִּיתָנִי
וְלֹא-שִׁמְחָתָ אֹיְבֵי לִי : יְהוֹנָתָן אֱלֹהֵי שְׁבֹעֲתִי אֱלֹהֵי וַתִּרְפָּאֵנִי :

up my soul from the grave: thou hast kept me alive, that I should not go down to the pit. Sing praise unto the Lord, O ye his loving ones, and give thanks to his holy name. For his anger is but for a moment; his favour is for a lifetime: weeping may tarry for the night, but joy cometh in the morning. As for me, I said in my prosperity, I shall never be moved. Thou, Lord, of thy favour hadst made my mountain to stand strong: thou didst hide thy face; I was confounded. I cried unto thee, O Lord; and unto the Lord I made supplication: What profit is there in my blood if I go down to the pit? Can the dust give thanks to thee? Can it declare thy truth? Hear, O Lord, and be gracious unto me; Lord, be thou my helper. Thou hast turned for me my mourning into dancing; thou hast loosed my sackcloth, and girded me with gladness: to the end that my glory may sing praise to thee, and not be silent: O Lord my God, I will give thanks unto thee for ever.

Kaddish to be said after reading Lessons from the Works of the Rabbis:—

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honoured, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Unto Israel, and unto the Rabbis, and unto their disciples, and unto all the disciples of their disciples, and unto all who engage in the study of the Law, in this or in any other place, unto them and unto you be abundant peace, grace, lovingkindness, mercy, long life, ample sustenance and salvation from the Father who is in heaven, and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

יחנך תעלית מן-שואל נפשי חיייתי מירדי-בור : זמרו ליהנח
 חסידיו וחודו לזכר קדשו : פי רגע באפו חיים ברצונו בערב
 ילון כבי ולפקר רפה : ואני אמרתי בשלוי בלאפוט לעולם :
 יחנך ברצונה תעמדתה לתררי עז הסתרתה פניה חייתי
 נבהל : אליה יחנך אקרא ואל-אדני אתחנן : מת-כצע בךמי
 בךדתי אל שחת חיוך עפר חניגד אמרה : שמע-יחנך
 וחגני יחנך חנה עזר לי : הפכה מספדי למחול לי פתחת
 שמי ופתחתי שמיחה : למען יזמרה קבוד ולא ידם יחנך
 אלהי לעולם אודה :

קדיש רבנן

Reader. ויתגדל ויתקדש שמה רבא בעלמא די-ברא כרעויה :

וימליה מלכויה בתיכון וביומיכון ובחיי די-כל-בית ישראל
 בעגלא ובזמן קריב : ואמרו אמן :

Cong. and Reader. יהא שמה רבא מברך לעלם ולעלמי עלמא :

Reader. ויתברך וישתבח ויתקאר ויתרמם ויתנשא ויתחדר

ויתעלה ויתהלל שמה די-קדשא ברין הוא : לעלא מן-כל
 ברבא ושירתא תשבחא ונחמא די-אמירן בעלמא :
 ואמרו אמן :

על ישראל ועל רבנן ועל תלמידיהון ועל כל-תלמידי
 תלמידיהון ועל כל-מן די עסקין באורייתא די באתרא הון
 ודי בקל-אתר ואתר יהא לחון ולכון שלמא רבא חנא וחסדא
 ורחמין וחיין אריכין ומזקא רויחא ופרקא מן-קדם אביהון
 די בשמא : ואמרו אמן :

Cong. יהי שם יי מברך מעתה ועד עולם :

Reader.—May there be abundant peace from heaven, and a happy life for us and for all Israel ; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Reader.—He who maketh peace in his high places, may he in his mercy make peace for us and for all Israel ; and say ye, Amen.

PRAYER FOR SUSTENANCE.

My help is from the Lord, who made heaven and earth. Cast thy burden upon the Lord, and he shall sustain thee. Mark the perfect man, and behold the upright ; for the latter end of that man is peace. Trust in the Lord, and do good ; dwell in the land, and feed upon faithfulness. Behold, God is my salvation ; I will trust, and will not be afraid : for Jah the Lord is my strength and song, and he is become my salvation.—O Sovereign of the universe, in thy holy words it is written, saying, He that trusteth in the Lord, lovingkindness shall compass him about ; and it is written, And thou givest life to them all. O Lord God of truth, vouchsafe blessing and prosperity upon all the work of my hands, for I trust in thee that thou wilt so bless me through my occupation and calling, that I may be enabled to support myself and the members of my household with ease and not with pain, by lawful and not by forbidden means, unto life and peace. In me also let the scripture be fulfilled, Cast thy burden upon the Lord, and he shall sustain thee. Amen !

THE TEN COMMANDMENTS.

Exodus xx. 1—17.

And God spake all these words, saying.

1. I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

Reader. יהא שְׁלָמָא רבא מן-שְׁמַיָּא וְחַיִּים טוֹבִים עֲלֵינוּ וְעַל-

כָּל-יִשְׂרָאֵל • וְאָמְרוּ אָמֵן :

Cong. עֲזָרִי מַעַם יְיָ עֲשֵׂה שָׁמַיִם וָאָרֶץ :

Reader. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם

עֲלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל • וְאָמְרוּ אָמֵן :

תפלה על הפרנסה :

עֲזָרִי מַעַם יְיָ עֲשֵׂה שָׁמַיִם וָאָרֶץ : הַשְׁלֵךְ עַל-יְיָ יִחְבֹּד
וְחֹוּא יִכְלֹקֶלֶךָ : שְׁמִרָתָם וְרֵאחַ יִשָּׁר בִּי אַחֲרִית לְאִישׁ שְׁלוֹם :
בְּטַח בִּי וַעֲשֵׂה טוֹב שְׁכֵן-אָרֶץ וְרַעַח אֲמוּנָתָה : חֲנֹה אֶל יִשְׁוּעָתִי
אֶבְטַח וְלֹא אֶפְחָד • בִּי עֲזִי וְזִמְרַת יְהוָה יְיָ וְיִחַי-לִי לִישׁוּעָה :
רְבוּנוּ שֶׁל-עוֹלָם • בְּדִבְרֵי קֹדֶשׁ קְרוֹב לֵאמֹר • חַבּוּטָה בִּי
חֶסֶד יְסוּבְכֵנוּ • וְקְרוֹב וְאַמְתָּה מְחַיֶּה אֶת-בָּלֵם : יְיָ אֱלֹהִים
אֲמֵת • תֵּן בְּרָכָה וְחֻזְלָחָה בְּכָל-מַעֲשֵׂה יָדַי • בִּי בְּטַחְתִּי בְּךָ
שְׁעַל-יָדַי מִשָּׂא וּמָתָן וַעֲסָקִים שְׁלִי תִשְׁלַח לִי בְּרָכָה כְּדִי
שְׂאוּכַל לְפַרְגֵּם אֶת-עַצְמִי וּבְנֵי בֵיתִי בְּנַחַת וְלֹא בְּצָעַר בְּהַתֵּר
וְלֹא בְּאִסּוּר לְחַיִּים וּלְשְׁלוֹם • וְיִקְוֶם בִּי מִקְרָא שְׁפָרוּב • הַשְׁלֵךְ
עַל-יְיָ יִחְבֹּד וְחֹוּא יִכְלֹקֶלֶךָ • אָמֵן :

עשרת הדברות :

שְׁמוֹת כ' א'–י'

וַיְדַבֵּר אֱלֹהִים אֶת כָּל-הַדְּבָרִים הָאֵלֶּה לֵאמֹר :

אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם

מִבֵּית עֲבָדִים :

2. Thou shalt have no other gods before me. Thou shalt not make unto thee a graven image; nor the form of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation, unto them that hate me: and shewing loving-kindness to the thousandth generation, unto them that love me and keep my commandments.

3. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

4. Remember the sabbath day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is a sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that is therein, and rested on the seventh day: wherefore the Lord blessed the sabbath day and hallowed it.

5. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

6. Thou shalt not murder.

7. Thou shalt not commit adultery.

8. Thou shalt not steal,

ב לא־יִהְיֶה לָךְ אֱלֹהִים אַחֲרַיִם עַל־פָּנַי : לא־תַעֲשֶׂה
 לָךְ פֶּסֶל וְכָל־תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וְאֲשֶׁר בָּאָרֶץ
 מִתַּחַת וְאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ : לא־תִשְׁתַּחֲוֶה לָהֶם
 וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קָנָא פֶקֶד עֵוֹן
 אָבֹת עַל־בָּנִים עַל־שְׁלֵשִׁים וְעַל־רַבָּעִים לְשָׁנָאִי : וַעֲשֵׂה
 חֶסֶד לְאֵלִפִּים לְאַהֲבִי וּלְשֹׁמְרֵי מִצְוֹתַי :

ג לא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׁוּא כִּי לֹא יִנָּקֶה
 יְהוָה אֶת אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ לְשׁוּא :

ד זְכוֹר אֶת־יוֹם הַשַּׁבָּת לְקֹדֶשׁוֹ : שֵׁשֶׁת יָמִים תַּעֲבֹד
 וַעֲשִׂיתָ כָּל־מְלָאכָתְךָ : וַיּוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה
 אֱלֹהֶיךָ לא־תַעֲשֶׂה כָּל־מְלָאכָה אַתָּה וּבִנְךָ וּבִתְךָ
 עַבְדְּךָ וַאֲמָתְךָ וּבְהֶמְתְּךָ וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ : כִּי
 שֵׁשֶׁת־יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־
 הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בִּרְךָ
 יְהוָה אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ :

ה כִּבֵּד אֶת־אָבִיךָ וְאֶת־אִמְךָ לְמַעַן יָאֲרִכּוּ יָמֶיךָ עַל
 הָאָדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָךְ :

ו לא תִרְצַח •

ז לא תִנְאָף •

ח לא תִגְנוֹב •

9. Thou shalt not bear false witness against thy neighbour.

10. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

THIRTEEN PRINCIPLES OF THE FAITH.*

1. I believe with perfect faith that the Creator, blessed be his name, is the Author and Guide of everything that has been created, and that he alone has made, does make, and will make all things.

2. I believe with perfect faith that the Creator, blessed be his name, is a Unity, and that there is no unity in any manner like unto his, and that he alone is our God, who was, is, and will be.

3. I believe with perfect faith that the Creator, blessed be his name, is not a body, and that he is free from all the accidents of matter, and that he has not any form whatsoever.

4. I believe with perfect faith that the Creator, blessed be his name, is the first and the last.

5. I believe with perfect faith that to the Creator, blessed be his name, and to him alone, it is right to pray, and that it is not right to pray to any being besides him.

6. I believe with perfect faith that all the words of the prophets are true.

* These Articles of the Jewish Creed were formulated by Moses Maimonides in the 12th century C.E.

ט לא-תענה ברעך עד שקר :

י לא תחמר בית רעך לא-תחמר אשת רעך
ועבדו ואמתו ושורו וחמרו וכל אשר-לרעך :

שלשה עשר עקרים :

א אני מאמין באמונה שלמה שהבורא יתברך שמו
הוא בורא ומנהיג לכל-הברואים • והוא לבדו עשה
ועושה ויעשה לכל-המעשים :

ב אני מאמין באמונה שלמה שהבורא יתברך שמו
הוא יחיד • ואין יחידות במוהו בשום פנים • והוא
לבדו אלהינו ה' ה' ויהי :

ג אני מאמין באמונה שלמה שהבורא יתברך שמו
אינו גוף • ולא ישיגוהו משיגי הגוף • ואין לו שום
דמיון כלל :

ד אני מאמין באמונה שלמה שהבורא יתברך שמו
הוא ראשון והוא אחרון :

ה אני מאמין באמונה שלמה שהבורא יתברך שמו
לו לבדו ראוי להתפלל • ואין ראוי להתפלל לזולתו :

ו אני מאמין באמונה שלמה שכל-דברי הנביאים
אמת :

7. I believe with perfect faith that the prophecy of Moses our teacher, peace be unto him, was true, and that he was the chief of the prophets, both of those that preceded and of those that followed him.

8. I believe with perfect faith that the whole Law, now in our possession, is the same that was given to Moses our teacher, peace be unto him.

9. I believe with perfect faith that this Law will not be changed, and that there will never be any other law from the Creator, blessed be his name.

10. I believe with perfect faith that the Creator, blessed be his name, knows every deed of the children of men, and all their thoughts, as it is said, It is he that fashioneth the hearts of them all, that giveth heed to all their deeds.

11. I believe with perfect faith that the Creator, blessed be his name, rewards those that keep his commandments, and punishes those that transgress them.

12. I believe with perfect faith in the coming of the Messiah, and, though he tarry, I will wait daily for his coming.

13. I believe with perfect faith that there will be a resurrection of the dead at the time when it shall please the Creator, blessed be his name, and exalted be the remembrance of him for ever and ever.

For thy salvation I hope, O Lord! I hope, O Lord, for thy salvation! O Lord, for thy salvation I hope!

ז אָנִי מֵאֲמִין בְּאַמוֹנָה שְׁלָמָה שְׁנִבּוֹאֶת מִשֶּׁה רַבִּינוּ
עָלֵינוּ הַשְּׁלוֹם הִיְתָה אֲמִתִּית • וְיִשְׁהוּא הִיְה אָב לְנִבְיָאִים
לְקוֹדְמִים לְפָנָיו וּלְבָאִים אַחֲרָיו :

ח אָנִי מֵאֲמִין בְּאַמוֹנָה שְׁלָמָה שְׁכַל-הַתּוֹרָה הַמְצוּיָה
עֲתָה בְיָדֵינוּ הִיא הַנְּתוּנָה לְמִשֶּׁה רַבִּינוּ עָלֵינוּ הַשְּׁלוֹם :
ט אָנִי מֵאֲמִין בְּאַמוֹנָה שְׁלָמָה שְׁזֹאֵת הַתּוֹרָה לֹא
תְּהִי מִחֻלָּפֶת • וְלֹא תְּהִי תּוֹרָה אַחֶרֶת מֵאֵת הַבּוֹרָא
יִתְבָּרֵךְ שְׁמוֹ :

י אָנִי מֵאֲמִין בְּאַמוֹנָה שְׁלָמָה שֶׁהַבּוֹרָא יִתְבָּרֵךְ שְׁמוֹ
יִזְרַע כָּל-מַעֲשֵׂה בְנֵי אָדָם וְכָל-מַחֲשַׁבְתָּם • שְׁנֹאֲמַר •
הַיִּצֵּר יָחַד לָבָם הַמִּבִּין אֶל-כָּל-מַעֲשֵׂיהֶם :

יא אָנִי מֵאֲמִין בְּאַמוֹנָה שְׁלָמָה שֶׁהַבּוֹרָא יִתְבָּרֵךְ שְׁמוֹ
גּוֹמֵל טוֹב לְשׁוֹמְרֵי מִצְוֹתָיו וּמַעֲנִישׁ לְעֹוֲבֵרֵי מִצְוֹתָיו :

יב אָנִי מֵאֲמִין בְּאַמוֹנָה שְׁלָמָה בְּבִיאַת הַמָּשִׁיחַ • וְאַף
עַל פִּי שְׂתִמְחֵמָה עִם כָּל-זֶה אַחֲכָה-לוֹ בְּכָל-יוֹם שְׂיָבֵא :

יג אָנִי מֵאֲמִין בְּאַמוֹנָה שְׁלָמָה שֶׁתְּהִיָּה תַּחֲתֵית הַמַּתִּים
בַּעַת שְׂעִיעָלָה רָצוֹן מֵאֵת הַבּוֹרָא יִתְבָּרֵךְ שְׁמוֹ וְיִתְעַלָּה
זָכְרוּ לְעֹד וּלְנִצָּחַ נִצָּחִים :

לִישׁוּעָתְךָ קִוִּיתִי • לִישׁוּעָתְךָ • יי לִישׁוּעָתְךָ
קִוִּיתִי :

לְפָרְקָנְךָ סִבֵּרְתָּ • סִבֵּרְתָּ • לְפָרְקָנְךָ • יי לְפָרְקָנְךָ
סִבֵּרְתָּ :

Genesis xxii. 1—19.

And it came to pass after these things, that God did prove Abraham, and said unto him, Abraham ; and he said, Here am I. And he said, Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah ; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son ; and he clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. On the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder, and we will worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son ; and he took in his hand the fire and the knife ; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father : and he said, Here am I, my son. And he said, Behold, the fire and the wood : but where is the lamb for a burnt offering ? And Abraham said, God will provide himself the lamb for a burnt offering, my son : so they went both of them together. And they came to the place which God had told him of ; and Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham : and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him : for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in the thicket by his horns : and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Adonai-Jireh : as it is said to this

פרשת עקרה :

בראשית כ"ב א'-י"ט

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נָסָה אֶת-אַבְרָהָם וַיֹּאמֶר
אֵלָיו אַבְרָהָם וַיֹּאמֶר הֲגֵנִי : וַיֹּאמֶר מַח-נָא אֶת-בְּנִךְ אֶת-יִחִידְךָ
אֲשֶׁר-אַהֲבָה אֶת-יִצְחָק וְלֹךְ-לָךְ אֶל-אֶרֶץ הַמִּצְרַיִם וְהַעֲלֵהוּ שָׁם
לְעֹלָה עַל אֶחָד הַתְּהָרִים אֲשֶׁר אָמַר אֵלֶיךָ : וַיִּשְׁכֶּם אַבְרָהָם בְּבֶקֶר
וַיַּחֲבֹשׁ אֶת-חֲמורוֹ וַיִּקַּח אֶת-שְׁנֵי נַעֲרָיו אִתּוֹ וְאֵת יִצְחָק בְּנוֹ
וַיִּבְקַע עֲצֵי עֹלָה וַיָּקֶם וַיֵּלֶךְ אֶל-הַמָּקוֹם אֲשֶׁר-אָמַר-לוֹ הָאֱלֹהִים :
בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת-עֵינָיו וַיֵּרָא אֶת-הַמָּקוֹם מֵרְחוֹק :
וַיֹּאמֶר אַבְרָהָם אֶל-נַעֲרָיו שְׁבוּ-לָכֶם פֹּה עִם-חֲמֹמור וְאֲנִי וְהַנֶּפֶר
גָּלְכָה עַד-כֹּה וְנִשְׁתַּמְחָה וְנִשְׁוִיבָה אֵלֵיכֶם : וַיִּקַּח אַבְרָהָם אֶת-עֲצֵי
הָעֹלָה וַיִּשֶׂם עַל-יִצְחָק בְּנוֹ וַיִּקַּח בְּיָדוֹ אֶת-הָאֵשׁ וְאֶת-הַמִּצְבָּאָה
וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו : וַיֹּאמֶר יִצְחָק אֶל-אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי
וַיֹּאמֶר הֲגֵנִי בְנִי וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהָעֲצִים וְאַיֵּה תִשָּׂה לְעֹלָה :
וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יִרְאֵה-לוֹ תִשָּׂה לְעֹלָה בְנִי וַיֵּלְכוּ שְׁנֵיהֶם
יַחְדָּו : וַיָּבֹאוּ אֶל-הַמָּקוֹם אֲשֶׁר אָמַר-לוֹ הָאֱלֹהִים וַיִּגְּן שָׁם אַבְרָהָם
אֶת-חֲמֹמְבָה וַיַּעֲרֹךְ אֶת-הָעֲצִים וַיַּעֲקֹד אֶת-יִצְחָק בְּנוֹ וַיִּשֶׂם אִתּוֹ
עַל-חֲמֹמְבָה מִמַּעַל לְעֲצִים : וַיִּשְׁלַח אַבְרָהָם אֶת-יִדּוֹ וַיִּקַּח אֶת-
חֲמֹמְבָה לְשַׁחֵט אֶת-בְּנוֹ : וַיִּקְרָא אֵלָיו מִלֵּאָה יִהְיֶה מִן-הַשָּׁמַיִם
וַיֹּאמֶר אַבְרָהָם אַבְרָהָם וַיֹּאמֶר הֲגֵנִי : וַיֹּאמֶר אֶל-תִּשְׁלַח יָדְךָ
אֶל-חֲנֹפֶר וְאֶל-תַּעֲשֵׂ לֹ מְאוֹמָה כִּי עֹתָה יִדְעָמִי כִּי-יֵרָא אֱלֹהִים
אִתָּה וְלֹא תִשְׁכַּת אֶת-בְּנִךְ אֶת-יִחִידְךָ מִמֶּנִּי : וַיִּשָּׂא אַבְרָהָם אֶת-
עֵינָיו וַיֵּרָא וְהִנֵּה-אֵיל אַחֵר נִתְחַז בְּסֻבָּה בְּתֹרְנוֹ וַיֵּלֶךְ אַבְרָהָם
וַיִּקַּח אֶת-הָאֵיל לְעֹלָה וַיַּעֲלֵהוּ לְעֹלָה כְּתוּבָה בְּנוֹ : וַיִּקְרָא אַבְרָהָם שֵׁם-
הַמָּקוֹם הַהוּא יִהְיֶה וַיִּרְאֵה אֲשֶׁר יֹאמַר הַיּוֹם בְּתֹר וְהִנֵּה יִרְאֵה :

day, On the mount of the Lord it shall be seen. And the angel of the Lord called unto Abraham a second time out of heaven, and said, By myself have I sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy son, thine only son : that I will surely bless thee, and I will surely multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore ; and thy seed shall possess the gate of his enemies ; and through thy seed shall all the nations of the earth bless themselves ; because thou hast obeyed my voice. So Abraham returned unto his young men, and they rose up and went together to Beer-sheba ; and Abraham dwelt at Beer-sheba.

Exodus xvi. 4—36.

And the Lord said unto Moses, Behold, I will rain bread from heaven for you ; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in my Law, or no. And it shall come to pass on the sixth day, that they shall prepare that which they bring in, and it shall be twice as much as they gather daily. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt : and in the morning, then ye shall see the glory of the Lord ; for that he heareth your murmurings against the Lord : and as for us, what are we, that ye murmur against us ? And Moses said, (This shall be) when the Lord shall give you in the evening flesh to eat, and in the morning bread to satisfy ; for that the Lord heareth your murmurings which ye murmur against him : and as for us, what are we ? your murmurings are not against us, but against the Lord. And Moses said unto Aaron, Say unto all the congregation of the children of Israel, Come near before the Lord ; for he hath heard your murmurings. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they turned toward the wilderness, and, behold, the glory of the Lord appeared in the cloud. And the Lord spake unto Moses, saying, I have heard the murmurings of the children of Israel : speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be satisfied with bread ; and ye shall know that I am the Lord your God. And it came to pass at even, that the

וַיֹּאמֶר מִלֵּאדָּה יִהְיֶה אֱלֹהֵי אֲבֹתָם שְׁנִית מִן־הַשָּׁמַיִם: וַיֹּאמֶר בִּי
 נִשְׁבַּעְתִּי נָא־יְהוָה בִּי יַעֲזֹן אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה וְלֹא
 חָשַׁבְתָּ אֶת־בְּנֶה אֶת־יְחִידָה: כִּי־כִרְדָּה אֲבָרְכָה וְחִרְבָּה אֲרַבָּה
 אֶת־זֶרְעָה כְּכֹכְבֵי הַשָּׁמַיִם וְכַחֲזֹל אֲשֶׁר עַל־שָׁפַת הַיָּם וַיִּרְשׁ
 זֶרְעָה אֶת־שָׁעַר אֲיֹבִיו: וְהִתְפָּרְכוּ בְּזֶרְעָה כָּל־גִּוְיֵי הָאָרֶץ עֲקֹב
 אֲשֶׁר שָׁמַעְתָּ בְּחִלִּי: וַיָּשָׁב אֲבֹתָם אֶל־נַעֲרֵיו וַיִּקְחוּ וַיִּלְכוּ
 יַחְדָּו אֶל־בָּאָר שָׁבַע וַיָּשָׁב אֲבֹתָם בְּבָאָר שָׁבַע:

פרשת המן:

שמות ט"ז ד"ל

וַיֹּאמֶר יְהוָה אֱלֹהֵי־מֹשֶׁה חֲנִי מִמָּטִיר לָכֶם לֶחֶם מִן־הַשָּׁמַיִם וַיֵּצֵא
 הָעָם וּלְקַטֹּי דְּבֶר־יוֹם בְּיוֹמוֹ לִמְעַן אֲנִסְנִי תִּלְלוֹה בְּתוֹרָתִי אִם־
 לֹא: וְחָיָה בַּיּוֹם הַשְּׁנִי וְחָכִינוּ אֶת־אֲשֶׁר־יָבִיאוּ וְהָיָה מִשְׁנֵה עַל
 אֲשֶׁר יִלְקְטוּ יוֹם אֶחָד: וַיֹּאמֶר מֹשֶׁה וְאַחֲרָן אֶל־כָּל־בְּנֵי יִשְׂרָאֵל
 עֲרֹב וַיִּדְעֻתָם כִּי יְהוָה חוֹצִיא אֶתְכֶם מֵאָרֶץ מִצְרַיִם: וּבִקֹּר
 וּרְאִיתֶם אֶת־כְּבוֹד יְהוָה בְּשָׁמְעוֹ אֶת־תְּלַתִּיכֶם עַל־יְהוָה וְנִחַנּוּ
 מִחַ כִּי תִלְכֶּנּוּ עֲלֵינוּ: וַיֹּאמֶר מֹשֶׁה בְּתַת יְהוָה לָכֶם בְּעֲרֹב בְּשֹׁר
 לֶאֱכֹל וּלְחֹם בְּבִקֹּר לִשְׁבַע בְּשָׁמַע יְהוָה אֶת־תְּלַתִּיכֶם אֲשֶׁר־
 אַתֶּם מְלִינִם עָלָיו וְנִחַנּוּ מִחַ לֹא־עָלִינוּ תְּלַתִּיכֶם כִּי עַל־יְהוָה:
 וַיֹּאמֶר מֹשֶׁה אֶל־אַחֲרָן אָמַר אֶל־כָּל־עַדַּת בְּנֵי יִשְׂרָאֵל תִּרְבוּ לִפְנֵי
 יְהוָה כִּי שָׁמַע אֶת־תְּלַתִּיכֶם: וַיְהִי כִּדְבַר אַחֲרָן אֶל־כָּל־עַדַּת
 בְּנֵי־יִשְׂרָאֵל וַיִּפְּנוּ אֶל־חֲמֹד־דָּבָר וְהִנֵּה כְבוֹד יְהוָה נִרְאָה בְּעָנָן:
 וַיִּדְבֹּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: שָׁמַעְתִּי אֶת־תְּלַתִּיכֶם בְּנֵי יִשְׂרָאֵל
 דְּבַר אֱלֹהִים לֵאמֹר בֵּין הָעַרְבִים תֹּאכְלוּ בְשֹׁר וּבְבִקֹּר תִשְׁבְּעוּ־
 לֶחֶם וַיִּדְעֻתָם כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם: וַיְהִי בְּעֲרֹב וּמַעַל הַשָּׁמַיִם

quails came up, and covered the camp : and in the morning the dew lay round about the camp. And when the dew that lay was gone up, behold, upon the face of the wilderness a fine crisp thing, fine as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, What is it? for they knew not what it was. And Moses said unto them, It is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, Gather ye of it every man according to his eating ; an omer a head, according to the number of your persons, shall ye take it, every man for them that are in his tent. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack ; they gathered every man according to his eating. And Moses said unto them, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses : but some of them left of it until the morning, and it bred worms, and stank : and Moses was wroth with them. And they gathered it morning by morning, every man according to his eating : and when the sun waxed hot, it melted. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for each one : and all the princes of the congregation came and told Moses. And he said unto them, This is that which the Lord hath spoken, To-morrow is a solemn rest, a holy sabbath unto the Lord : bake that which ye will bake, and seethe that which ye will seethe ; and all that remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade : and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day ; for to-day is a sabbath unto the Lord : to-day ye shall not find it in the field. Six days ye shall gather it ; but on the seventh day is the sabbath, in it there shall be none. And it came to pass on the seventh day, that there went out some of the people to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days ; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day. And the house of Israel called the name thereof Manna : and it was like coriander seed, white ; and the taste of it was like cakes made with honey. And Moses said, This is the thing

ונתכם את-המחנה ובבקר היתה שכבת השל סביב למחנה :
 ונתעל שכבת השל והנה על-פני המדבר דק מחספס דק בפפר
 על-הארץ : ויראו בני-ישראל ויאמרו איש אל-אחיו מן הוא כי
 לא ידעו מה-הוא ויאמר משה אליהם הוא הלקחם אשר נתן
 יהוה לכם לאכלה : זה הדבר אשר צוה יהוה לקטו ממנו איש
 לפי אכלו עמר לגלגלת מספר נפשתיכם איש לאשר באהלו
 תקחו : ויעשו-כן בני ישראל וילקטו המרגה והממעיט : וימזו
 בעמר ולא העדיף המרגה והממעיט לא הוסייר איש לפי-
 אכלו לקטו : ויאמר משה אליהם איש אל-יוותר ממנו עד-בקר :
 ולא-שמעו אל-משה ויותרו אנשים ממנו עד-בקר ויגרם תולעים
 ויבאש ויקצף עליהם משה : וילקטו אותו בבקר בבקר איש פפי
 אכלו וחס חשמש ונמס : ויהי ביום הששי לקטו לקחם משנה
 שני העמר לאחד ויבאו כל-נשיאי העדה ויגידו למשה : ויאמר
 אליהם הוא אשר דבר יהוה שבתון שבת-קודש ליהוה מחר את
 אשר-תאפו אפו ואת אשר-תבטלו בשלל ואת כל-העדר הקיחו
 לכם למשקרת עד-הבקר : ויקיחו אותו עד-הבקר באשר צוה
 משה ולא הבאיש ורמה לא-היתה-בו : ויאמר משה אכלהו
 היום כ-שבת היום ליהוה היום לא תמצאוהו בשדה : ששבת
 ימים תלקטוהו וביום השביעי שבת לא-יהיה-בו : ויהי ביום
 השביעי יצאו מן-העם ללקט ולא מצאו : ויאמר יהוה אל-משה
 עד-אנח מאנחתם לשמר מצותי ותורתי : ראו כ-יהוה נתן לכם
 השבת על-כן הוא נתן לכם ביום הששי לקחם יומים שבו איש
 תחמו אל-יצא איש ממחמו ביום השביעי : וישבתו העם ביום
 השביעי : ויקראו בית-ישראל את-שמו מן והוא קוצר עד לכן
 וטעמו קצפיתת בדךש : ויאמר משה זה הדבר אשר צוה יהוה

which the Lord hath commanded, Let an omerful of it be kept for your generations ; that they may see the bread wherewith I fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot, and put an omerful of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept. And the children of Israel did eat the manna forty years, until they came to an inhabited land ; they did eat the manna, until they came unto the borders of the land of Canaan. Now an omer is the tenth part of an ephah.

AFTERNOON SERVICE FOR WEEKDAYS.

1. "*Happy are they*," p. 29, to "*praise ye the Lord*," p. 30.
 2. *Kaddish*, p. 37.
 3. *Amidah*, p. 44, to "*as in ancient years*," p. 54.
 4. "*And David said*," p. 62, to "*suddenly*," p. 63.
 5. "*O Guardian of Israel*," p. 64, to "*for thy name's sake*," p. 65.
 6. *Kaddish*, p. 75.
 7. "*It is our duty*," p. 76.
 8. *The Mourner's Kaddish*, p. 77.
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AFTERNOON SERVICE FOR FRIDAYS.

As above, but omitting 4, 5, 7, 8.

מלא העמר ממנו למשמרת לדורתיכם למען יראו את-הלכם
אשר האכלתי אתכם במדבר בהוציא אתכם מארץ מצרים :
ויאמר משה אל-אהרן קח צנצנת אחת ותן-שמה מלא-העמר
מן והנח אתו לפני יהוה למשמרת לדורתיכם : כאשר צוה
יהוה אל-משה ויביחמו אהרן לפני העדת למשמרת : ובני
ישראל אכלו את-המזון ארבעים שנה עד-באם אל-ארץ נשבת
את-המזון אכלו עד-באם אל-קצה ארץ כנען : והעמר עשירית
האיפה הוא :

תפלת מנחה לחול :

1. אשרי, p. 29.
2. חצי קדיש, p. 37.
3. 54. p., קדמוניות 44, p. 44, עמידה.
4. 62. p., ויאמר דוד.
5. 64. p., שומר ישראל.
6. 75. p., קדיש התקבל.
7. 76. p., עלינו.
8. 77. p., קדיש יחום.

תפלת מנחה לערב שבת :

As above, but omitting 4, 5, 7, 8.

EVENING SERVICE FOR WEEKDAYS AND THE TERMINATION OF THE SABBATH.

On Weekdays, if the Evening Service is read after nightfall, commence here. At the termination of the Sabbath say Psalms cxliv. and lxvii., pp. 210, 211; then continue, "And he being merciful," see below. On Weekdays, if the Evening Service is read before nightfall, commence, "And he being merciful."

Psalm cxxxiv. A Song of Degrees.

Behold, bless ye the Lord, all ye servants of the Lord, who stand in the house of the Lord in the night seasons. Lift up your hands towards the sanctuary, and bless ye the Lord. The Lord bless thee out of Zion; even he that made heaven and earth.

The Lord of hosts is with us; the God of Jacob is our stronghold. (Selah.)

(To be said three times.)

O Lord of hosts, happy is the man that trusteth in thee.

(To be said three times.)

Save, Lord: may the King answer us on the day when we call.

(To be said three times.)

The Reader says Kaddish, p. 37.

And he being merciful, forgiveth iniquity, and destroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath. Save, Lord: may the King answer us on the day when we call.

ערבית לימות החול ולמוצאי שבת :

On Weekdays, if מְעַרֵב is read after nightfall, commence שִׁיר הַמַּעֲלוֹת
At the termination of the Sabbath say לְדוֹר בְּרוּךְ to אֶרֶץ, pp.
210, 211; then continue וְהוּא רַחוּם, see below. On Weekdays, if
וְהוּא רַחוּם is read before nightfall, commence מְעַרֵב.

תהלים קלד

שִׁיר הַמַּעֲלוֹת הִנֵּה בָּרְכוּ אֶת־יְיָ כָּל־עַבְדֵי יְיָ הָעֹמְדִים
 בְּבֵית יְיָ בַּלִּילוֹת : שֹׂאוּ יְדֵכֶם קִדְשׁ וּבָרְכוּ אֶת־יְיָ :
 בָּרֵכְךָ יְיָ מִצִּיּוֹן עֲשֵׂה שָׁמַיִם וָאָרֶץ :
 יְיָ צְבָאוֹת עֲמָנוּ מִשְׁנֵב־לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה :

(To be said three times.)

יְיָ צְבָאוֹת אֱשֶׁר־יְיָ אָדָם בִּטָּח בְּךָ :

(To be said three times.)

יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קִרְאָנוּ :

(To be said three times.)

The Reader says חֲצִי מִדִּישׁ, p. 37.

וְהוּא רַחוּם יְכַפֵּר עֲוֹן וְלֹא יִשְׁחִית וְהִרְבָּה לְהַשְׁיֵב
 אִפּוֹ וְלֹא יַעִיר כָּל־חַמָּתוֹ : יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ
 בְיוֹם־קִרְאָנוּ :

Congregation in an undertone.

Reader. — Bless ye
the Lord who is to
be blessed.

Cong. and Reader. —
Blessed is the Lord
who is to be blessed
for ever and ever.

Blessed, praised, glorified, exalted
and extolled be the name of the su-
preme King of kings, the Holy One,
blessed be he, who is the first and the
last, and beside him there is no God.
Extol ye him that rideth upon the hea-
vens by his name Jah, and rejoice be-
fore him. His name is exalted above
all blessing and praise. Blessed be His
name, whose glorious kingdom is for
ever and ever. Let the name of the
Lord be blessed from this time forth
and for evermore.

Blessed art thou, O Lord our God, King of the universe,
who at thy word bringest on the evening twilight, with
wisdom openest the gates of the heavens, and with under-
standing changest times and variest the seasons, and
arrangest the stars in their watches in the sky, according to
thy will. Thou createst day and night; thou rollest away
the light from before the darkness, and the darkness from
before the light; thou makest the day to pass and the night
to approach, and dividest the day from the night, the Lord
of hosts is thy name; a God living and enduring continually,
mayest thou reign over us for ever and ever. Blessed art
thou, O Lord, who bringest on the evening twilight.

With everlasting love thou hast loved the house of Israel,
thy people; a Law and commandments, statutes and judg-
ments hast thou taught us. Therefore, O Lord our God,
when we lie down and when we rise up we will meditate
on thy statutes: yea, we will rejoice in the words of thy
Law and in thy commandments for ever; for they are our
life and the length of our days, and we will meditate on
them day and night. And mayest thou never take away
thy love from us. Blessed art thou, O Lord, who lovest
thy people Israel.

Congregation in an undertone.

Reader.

וְיִתְבַּרְךָ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא שְׁמוֹ שֶׁל-מֶלֶךְ
מַלְכֵי הַמַּלְכִּים הַקְדוֹשׁ בְּרוּךְ הוּא •
שֶׁהוּא רִאשׁוֹן וְהוּא אַחֲרוֹן
וּמְבַלְעָדָיו אֵין אֱלֹהִים • סְלוּ לִרְכַּב
בְּעֲרֻבוֹת בָּיָה שְׁמוֹ וְעֲלֹזוֹ לִפְנָיו •
וּשְׁמוֹ מְרוֹמֵם עַל-כָּל-בְּרָכָה
וְיִתְהַלַּח :

בִּרְכוּ אֶת-יְיָ הַמְּבָרָךְ :

Cong. and Reader.

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם
וָעֶד :

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ

מֶלֶךְ הָעוֹלָם • אֲשֶׁר

בִּדְבָרוֹ מַעְרִיב עַרְבִים

בְּחֻכְמָה פּוֹתַח שְׁעָרִים

וּבִתְבוּנָה מְשַׁנָּה עֵתִים

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם
וָעֶד : יְהִי שֵׁם יְיָ מְבָרָךְ מִעַתָּה
וְעַד עוֹלָם :

וּמַחְלִיף אֶת-הַיּוֹמִנִים וּמַסְדֵּר אֶת-הַכִּכָּבִים בְּמִשְׁמֶרֶתֵיהֶם
בְּרָקִיעַ בְּרִצּוֹנוֹ • בּוֹרֵא יוֹם וְלַיְלָה גּוֹלָל אוֹר מִפְּנֵי-
חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי-אוֹר • וּמַעְבִּיר יוֹם וּמַבִּיא לַיְלָה
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה יְיָ עֲבָאוֹת שְׁמוֹ • אֵל חַי
וְקַיִם תָּמִיד יְמַלּוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד • בְּרוּךְ אַתָּה
יְיָ • הַמַּעְרִיב עַרְבִים :

אֲהַבֵּת עוֹלָם בֵּית יִשְׂרָאֵל עַמְּךָ אֲהַבֵּת • תּוֹרָה וּמִצְוֹת
חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמִדָּת • עַל-כֵּן יְיָ אֱלֹהֵינוּ
בְּשִׂבְכֵנוּ וּבְקִימָנוּ נִשְׁתַּחֲוֶה בְּחֻקֶּיךָ • וְנִשְׁמַח בְּדַבְּרֵי תוֹרָתְךָ
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד • כִּי הֵם חַיֵּינוּ וְאַרְךָ יָמֵינוּ
וּבָהֶם נִהְיֶה יוֹמָם וְלַיְלָה • וְאֲהַבְתָּךְ אֶל-תְּסִיר מִמֶּנּוּ
לְעוֹלָמִים • בְּרוּךְ אַתָּה יְיָ • אוֹהֵב עַמּוֹ יִשְׂרָאֵל :

(When Prayers are not said with the Congregation, add:—
God, faithful King!)

Deut. vi. 4—9.

Hear, O Israel: the Lord our God, the Lord is One.

Blessed be His name, whose glorious kingdom is for ever and ever.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thy house, and upon thy gates.

Deut. xi. 13—21.

And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will give grass in thy field for thy cattle, and thou shalt eat and be satisfied. Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; and the anger of the Lord be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and ye perish

(When Prayers are not said with the Congregation, add:—

אל מִלֵּךְ נִאֲמָן :

דברים ו' ד"ט

שִׁמְעֵה יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד :

בְּרוּךְ שֵׁם כְּבוֹד מְלִכְהֵנוּ לְעוֹלָם וָעֶד :

וְאַהֲבָתְךָ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדְךָ : וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצִוֶּה
הַיּוֹם עַל-לִבְבְּךָ : וְשָׁנַנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ : וְקִשְׁרָתָם
לְאוֹרֹת עַל-יְדֶיךָ וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ : וּכְתַבְתָּם
עַל-מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ :

דברים י"א י"ג-כ"א

וְהָיָה אִם-שָׁמַעַתָּה שִׁמְעֵנוּ אֵל-מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצִוֶּה
אִתְּכֶם הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכָל-
לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם : וְנָתַתִּי מִטֶּר-אֶרְצְכֶם בְּעֵתוֹ יוֹרֵה
וּמִלֶּקֶשׁ וְאֶסְפֹּת דָּגָךְ וְתִירֹשְׁךָ וַיִּצְהַרְךָ : וְנָתַתִּי עֵשֶׂב
בְּשֹׁדְךָ לְבֹהֶמְתְּךָ וְאֶכְלָתָה וְשָׂבַעְתָּ : הַשְׁמְרוּ לָכֶם פֶּן-
יִפְתָּרָה לְבַבְכֶם וְסִרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים
וְהִשְׁתַּחֲוִיתֶם לָהֶם : וְחָרָה אַף-יְהוָה בָּכֶם וְעָצַר אֶת-
הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ

quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul ; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And ye shall teach them your children, talking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates : that your days may be multiplied, and the days of your children, upon the land which the Lord sware unto your fathers to give them, as the days of the heavens above the earth.

Numbers xv. 37—41.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them a fringe upon the corners of their garments throughout their generations, and that they put upon the fringe of each corner a cord of blue : and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them ; and that ye go not about after your own heart and your own eyes, after which ye use to go astray : that ye may remember and do all my commandments, and be holy unto your God. I am the Lord your God, who brought you out of the land of Egypt, to be your God : I am the Lord your God.

True and trustworthy is all this, and it is established with us that he is the Lord our God, and there is none beside

וַאֲבִדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַפְּזָה אֲשֶׁר יְהוָה נָתַן
 לָכֶם: וְשִׁמְתֶם אֶת־דְּבָרֵי אֱלֹהַ עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם
 וְקִשְׁרְתֶם אֹתָם לְאוֹת עַל־יְרֵכְם וְהָיוּ לְטוֹטְפֹת בֵּין
 עֵינֵיכֶם: וּלְמַדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשַׁבָּתְךָ
 בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבִשְׁכַבְּךָ וּבְקוּמְךָ: וּכְתַבְתֶּם
 עַל־מְזוֹזוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ: לְמַעַן יִרְבּוּ יְמִיכֶם וַיְמִי
 בְנֵיכֶם עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתִּיכֶם
 לֵאמֹר לָהֶם כִּי־מִי הַשָּׁמַיִם עַל־הָאָרֶץ:

במדבר ט"ו לד"א

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
 וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל־כְּנָפֵי בְּגָדֵיהֶם
 לְדֹרֹתָם וְנָתַנוּ עַל־צִיצִית הַכֶּנֶף פֶּתִיל תְּכֵלֶת: וְהָיָה
 לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה
 וְעָשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לִבְבְּכֶם וְאַחֲרַי עֵינֵיכֶם
 אֲשֶׁר־אַתֶּם זִנִּים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וְעָשִׂיתֶם
 אֶת־כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
 אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לָהֲנוֹת
 לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

אָמֵת וְאִמּוֹנָה כָּל־זֹאת וְקִיָּם עָלֵינוּ כִּי הוּא יי אֱלֹהֵינוּ

him, and that we, Israel, are his people. It is he who redeemed us from the hand of kings, even our King, who delivered us from the grasp of all the terrible ones; the God, who on our behalf dealt out punishment to our adversaries, and requited all the enemies of our soul; who doeth great things past finding out, yea, and wonders without number; who holdeth our soul in life, and hath not suffered our feet to be moved; who made us tread upon the high places of our enemies, and exalted our horn over all them that hated us; who wrought for us miracles and vengeance upon Pharaoh, signs and wonders in the land of the children of Ham; who in his wrath smote all the first-born of Egypt, and brought forth his people Israel from among them to everlasting freedom; who made his children pass between the divisions of the Red Sea, but sank their pursuers and their enemies in the depths. Then his children beheld his might; they praised and gave thanks unto his name, and willingly accepted his sovereignty. Moses and the children of Israel sang a song unto thee with great joy, saying, all of them,

Who is like unto thee, O Lord, among the mighty ones?
Who is like unto thee, glorious in holiness, revered in praises, doing wonders?

Thy children beheld thy sovereign power, as thou didst cleave the sea before Moses: they exclaimed, This is my God! and said, The Lord shall reign for ever and ever.

And it is said, For the Lord hath delivered Jacob, and redeemed him from the hand of him that was stronger than he. Blessed art thou, O Lord, who hast redeemed Israel.

Cause us, O Lord our God, to lie down in peace, and raise us up, O our King, unto life. Spread over us the tabernacle

וַאִין זולתו וַאֲנַחְנוּ יִשְׂרָאֵל עִמּוֹ • הפוךנו מִיד מְלָכִים
מִלְכָּנוּ הַגּוֹאֲלָנוּ מִכַּף כָּל-הָעֲרִיצִים • האל הַנִּפְרָע לָנוּ
מִצָּרֵינוּ וְהַמְשַׁלֵּם גְּמוּל לְכָל-אוֹיְבֵי נַפְשָׁנוּ • הַעֲשֵׂה גְדֻלּוֹת
עַד-אֵין חֶקֶר וְנִפְלְאוֹת עַד-אֵין מִסְפָּר • הַשֵּׁם נַפְשָׁנוּ
בַּחַיִּים וְלֹא-נָתַן לָמוֹט רִגְלָנוּ • הַמְדְּרִיכָנוּ עַל-בְּמוֹת
אוֹיְבֵינוּ וְיָרֵם קִרְנָנוּ עַל-כָּל-שֹׁנְאֵינוּ • הַעֲשֵׂה-לָנוּ נִסִּים
וְנִקְמָה בַּפְּרָעָה אוֹתָת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי-חָם • הַמְכָּה
בְּעִבְרָתוֹ כָּל-בְּכוֹרֵי מִצְרַיִם וַיּוֹצֵא אֶת-עַמּוֹ יִשְׂרָאֵל
מִתּוֹכָם לְחֵרוֹת עוֹלָם • הַמַּעֲבִיר בָּנוּ בֵּין גִּזְרֵי יַם-סוּף
אֶת-רֹדְפֵיהֶם וְאֶת-שׁוֹנְאֵיהֶם בְּתַהֲמוֹת טַבַּע • וְרָאוּ בָנוּ
גְבוּרָתוֹ שֶׁבָחוּ וְהוֹדוּ לִשְׁמוֹ וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ
עֲלֵיהֶם • מִשָּׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה
רַבָּה • וְאָמְרוּ כֻלָּם •

מִי-כְמֹכָה בָּאֵלִים יְהוָה מִי כְמֹכָה נֶאֱדָר בְּקִרְשׁ
נוֹרָא תַּהֲלֵת עֲשֵׂה פֶלֶא :

מַלְכוּתְךָ רָאוּ בְּנִיךָ בּוֹקֵעַ יָם לִפְנֵי מִשָּׁה • זֶה אֱלֹהֵי
עָנִי • וְאָמְרוּ • יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד :

וְנֹאמַר כִּי-פָדָה יְיָ אֶת-יַעֲקֹב וַיִּגָּאֵלוּ מִיַּד חֲזָק מִמֶּנּוּ •
בְּרוּךְ אַתָּה יְיָ • גָּאֹל יִשְׂרָאֵל :

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְכָּנוּ לְחַיִּים •

of thy peace ; direct us aright through thine own good counsel ; save us for thy name's sake ; be thou a shield about us ; remove from us every enemy, pestilence, sword, famine and sorrow ; remove also the adversary from before us and from behind us. O shelter us beneath the shadow of thy wings ; for thou, O God, art our Guardian and our Deliverer ; yea, thou, O God, art a gracious and merciful King ; and guard our going out and our coming in unto life and unto peace from this time forth and for evermore. Blessed art thou, O Lord, who guardest thy people Israel for ever.

Blessed be the Lord for evermore. Amen, and Amen. Blessed be the Lord out of Zion, who dwelleth in Jerusalem. Praise ye the Lord. Blessed be the Lord God, the God of Israel, who alone doeth wondrous things : and blessed be his glorious name for ever ; and let the whole earth be filled with his glory. Amen, and Amen. Let the glory of the Lord endure for ever ; let the Lord rejoice in his works. Let the name of the Lord be blessed from this time forth and for evermore. For the Lord will not forsake his people for his great name's sake ; because it hath pleased him to make you a people unto himself. And when all the people saw it, they fell on their faces : and they said, The Lord, he is God ; the Lord, he is God. And the Lord shall be King over all the earth : in that day shall the Lord be One, and his name One. Let thy lovingkindness, O Lord, be upon us, according as we have hoped for thee. Save us, O God of our salvation, and gather us and deliver us from the nations, to give thanks unto thy holy name, and to triumph in thy praise. All nations whom thou hast made shall come and worship before thee, O Lord ; and they

וּפְרוּשׁ עָלֵינוּ סִפְרַת שְׁלוֹמֶךָ • וְתַקְנֵנוּ בְּעֶצֶה טוֹבָה
מִלִּפְנֵיךָ • וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ • וְהִגֵּן בְּעֶדְנוּ וְהִסֵּר
מֵעָלֵינוּ אוֹיֵב דָּבָר וְחָרֵב וְרָעַב וְיָגוֹן • וְהִסֵּר שָׁטָן
מִלִּפְנֵינוּ וּמֵאַחֲרֵינוּ • וּבָצַל בְּנִפְיֶךָ תַּסְתִּירֵנוּ כִּי אֵל
שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה •
וְיִשְׁמֹר צִאתָנוּ וּבּוֹאָנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד
עוֹלָם • בְּרוּךְ אַתָּה יי • שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לְעַד :

בְּרוּךְ יי לְעוֹלָם • אָמֵן וְאָמֵן : בְּרוּךְ יי מַצִּיּוֹן שֶׁכֵּן
יְרוּשָׁלַם • הִלְלוּהָ : בְּרוּךְ יי אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל עֲשֵׂה
נִפְלְאוֹת לְבָדּוֹ : וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם וַיִּמְלֹא כְבוֹדוֹ
אֶת-כָּל-הָאָרֶץ • אָמֵן וְאָמֵן : יְהִי כְבוֹד יי לְעוֹלָם יִשְׁמַח
יי בְּמַעֲשָׁיו : יְהִי שֵׁם יי מְבָרָךְ מֵעַתָּה וְעַד-עוֹלָם : כִּי
לֹא-יִשָּׁשׁ יי אֶת-עַמּוֹ בְּעִבּוֹר שְׁמוֹ הַגָּדוֹל כִּי הוּאִיל יי
לַעֲשׂוֹת אֶתְכֶם לוֹ לָעַם : וַיֵּרָא כָּל-הָעָם וַיִּפְּלוּ עַל-
פְּנֵיהֶם וַיֹּאמְרוּ יי הוּא הָאֱלֹהִים יי הוּא הָאֱלֹהִים : וְהָיָה
יי לְמֶלֶךְ עַל-כָּל-הָאָרֶץ בַּיּוֹם הַהוּא יְהִי יי אֶחָד וְיִשְׁמוּ
אֶחָד : יְהִי חֲסִדֶךָ יי עָלֵינוּ כַּאֲשֶׁר יַחֲלֵנוּ לָךְ : הוֹשִׁיעֵנו
אֱלֹהֵי יִשְׁרָאֵל וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן-הַגּוֹיִם לְהוֹדוֹת לְשֵׁם
קִדְשֶׁךָ לְהִשְׁתַּבֵּחַ בְּתִהְלֹתֶךָ : כָּל-גּוֹיִם אֲשֶׁר עָשִׂיתָ
יָבוֹאוּ וַיִּשְׁתַּחֲווּ לִפְנֵיךָ אֲדֹנָי וַיִּכְבְּדוּ לְשִׁמְךָ : כִּי-גָדוֹל

shall glorify thy name : for thou art great and doest marvellous things ; thou art God alone. But we are thy people and the sheep of thy pasture ; we will give thanks unto thee for ever : we will recount thy praise to all generations.

Blessed be the Lord by day ; blessed be the Lord by night ; blessed be the Lord when we lie down ; blessed be the Lord when we rise up. For in thy hand are the souls of the living and the dead, as it is said, In his hand is the soul of every living thing, and the spirit of all human flesh. Into thy hand I commend my spirit ; thou hast redeemed me, O Lord God of truth. Our God who art in heaven, assert the unity of thy name, and establish thy kingdom continually, and reign over us for ever and ever.

May our eyes behold, our hearts rejoice, and our souls be glad in thy true salvation, when it shall be said unto Zion, Thy God reigneth. The Lord reigneth ; the Lord hath reigned ; the Lord shall reign for ever and ever : for the kingdom is thine, and to everlasting thou wilt reign in glory ; for we have no king but thee. Blessed art thou, O Lord, the King, who constantly in his glory will reign over us and over all his works for ever and ever.

Kaddish, p. 37.

Amidah, pp. 44—54.

Kaddish, p. 75.

"It is our duty," &c., p. 76.

The Mourner's Kaddish, p. 77.

ערבית לימות החול ולמוצאי שבת

אתה ועשה נפלאות אתה אלהים לבדך : ואנחנו
עמך וצאן מרעיתך נזרה לך לעולם לדור ודור
נספר תהלתך :

ברוך :: ביום . ברוך :: בלילה . ברוך ::
בשכבנו . ברוך :: בקומנו : כי בידך נפשות החיים
והמתים : אשר בידו נפש כל-חי ורוח כל-בשר-
איש : בידך אפקיד רוחי פדיתה אותי :: אל אמת :
אלהינו שששמים יחד שמך וקיים מלכותך תמיד
ומלוך עלינו לעולם ועד :

יראו עינינו וישמח לבנו ותגל נפשנו בישועתך
באמת באמר לציון מלך אלהיך . :: מלך . :: מלך .
:: ימלך לעולם ועד : כי המלכות שלך היא ולעולמי
עד תמלך בכבוד כי אין לנו מלך אלא אתה . ברוך
אתה :: המלך בכבודו תמיד ימלוך עלינו לעולם
ועד ועל כל מעשיו :

37. p. חצי קדיש

44—54. p. עמידה

75. p. קדיש תתקבל

76. p. עלינו

77. p. קדיש יתום

When the Evening Service is read after nightfall, the following three Psalms are said:—

Psalm xxiv., p. 70.

Psalm viii.

For the Chief Musician; set to Gittith. A Psalm of David.

O Lord, our Lord, how glorious is thy name in all the earth, who hast set thy splendour upon the heavens! Out of the mouth of babes and sucklings hast thou founded a power, because of thine adversaries, that thou mightest still the enemy and the revengeful. When I look upon thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him, and the son of man that thou givest heed to him, and madest him little less than divine, and didst crown him with glory and majesty? Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the plain; the birds of the air and the fish of the sea, whatsoever passeth through the paths of the seas. O Lord, our Lord, how glorious is thy name in all the earth!

Psalm xxix., p. 111.

On the days of Omer when Tachanun (the Prayer between pp. 62 and 65) is said, one of the following Psalms is added:—

On Sunday.

Psalm xxv. A Psalm of David.

Unto thee, O Lord, do I lift up my soul. O my God, in thee have I trusted, let me not be ashamed; let not mine enemies triumph over me. Yea, let none that wait for thee be ashamed: let them be ashamed who deal treacherously without cause. Show me thy ways, O Lord; teach me thy

When מעריב בְּזִמְנוֹ is read, the following three Psalms are said:—

תהלים כ"ד.

תהלים ח'

לִמְנַצֵּחַ עַל־חַגְּגֵית מִזְמוֹר לְדָוִד : יי אֲדֹכְנוּ מִחֲאֲדִיר שָׁמַיָּה
בְּכָל־הָאָרֶץ אֲשֶׁר־תִּבְּרָה הוֹדָה עַל־הַשָּׁמַיִם : מִפִּי עוֹלָלִים וְיוֹנְקִים
יִסְדֹּת עֵז לְמַעַן צוֹרֵרֶיהָ לְהַשְׁבִּית אוֹיֵב יִמְתַּנְּקֶם : פִּירָאֲרָח
שָׁמַיָּה מַעֲשֵׂה אֲצָבָעֶיהָ יִרְחַ וְכוֹכָבִים אֲשֶׁר פּוֹנְנָתָה : מִחֲאֲנוּשׁ
פִּיתִיזְכָּרָנִי וּבִן־אָדָם פִּי תִפְתָּרָנִי : וְתַחֲסִרְהוּ מַעַט מֵאֱלֹהִים
וְכָבוֹד וְהָדָר תַּעֲטִרְהוּ : תִּמְשִׁילָהוּ בְּמַעֲשֵׂי יְדֵיהָ כֹּל שְׂתַה
תַּחַת־רַגְלֵיוֹ : צִנָּה וְאֵלֶפִים כָּלָם וְגַם בְּהִמּוֹת שָׂדֵי : צִפּוֹר שָׁמַיִם
וְדָגֵי הַיָּם עֶבֶר אֲרָחוֹת וַיִּמִּים : יי אֲדֹכְנוּ מִחֲאֲדִיר שָׁמַיָּה בְּכָל־
הָאָרֶץ :

תהלים כ"ט.

On the days of Omer when תַּחֲנוּן (the Prayer between pp. 62 and 65) is said, one of the following Psalms is added:—

On Sunday.

תהלים כ"ה

לְדָוִד אֵלֶיךָ יְהוָה נַפְשִׁי אֶשָּׂא : אֱלֹהֵי בְךָ בִּטְחֹתִי
אֶל־אֲבוֹשָׁה אֶל־יַעֲלֶצוּ אוֹיְבֵי לִי : גַּם כָּל־קוֹיֶךָ לֹא יִבְשׁוּ
יִבְשׁוּ הַבּוֹגְדִים רִיקָם : יְדַכֶּיךָ יְהוָה הוֹדִיעֲנִי אֲרָחוֹתֶיךָ

paths. Guide me in thy truth, and teach me ; for thou art the God of my salvation ; for thee do I wait all the day. Remember, O Lord, thy tender mercies, and thy loving-kindnesses ; for they have been ever of old. Remember not the sins of my youth, nor my transgressions : according to thy lovingkindness remember thou me, for thy goodness' sake, O Lord. Good and upright is the Lord : therefore will he instruct sinners in the way. The meek will he guide in justice : and the meek will he teach his way. All the paths of the Lord are lovingkindness and truth unto such as keep his covenant and his testimonies. For thy name's sake, O Lord, pardon mine iniquity, for it is great. Who is the man that feareth the Lord ? Him shall he instruct in the way that he should choose. His soul shall dwell in happiness ; and his seed shall inherit the land. The communion of the Lord is with them that fear him ; and he will make known to them his covenant. Mine eyes are ever toward the Lord ; for he shall draw my feet out of the net. Turn thee unto me and have pity upon me ; for I am solitary and afflicted. The troubles of my heart are enlarged : O bring thou me out of my distresses. Consider mine affliction and my travail ; and forgive all my sins. Consider mine enemies for they are many ; and they hate me with cruel hatred. O guard my soul, and deliver me : let me not be ashamed, for I have taken refuge in thee. Let integrity and uprightness protect me, for I wait for thee. Set Israel free, O God, from all his troubles.

On Monday.

Psalm xxxii. A Psalm of David. Maschil.

Happy is he whose transgression is forgiven, whose sin is covered. Happy is the man unto whom the Lord reckoneth not iniquity, and in whose spirit there is no guile. When I kept silence, my bones wasted away through my

לְמִרְנִי : הִדְרִיבְנִי בְּאַמְתְּךָ וּלְמִרְנִי כִּי-אַתָּה אֱלֹהֵי יִשְׂרָאֵל
 אוֹתְךָ קִנִּיתִי כָּל-הַיּוֹם : זְכוּר רַחֲמֶיךָ יְהוָה וַחֲסָדֶיךָ כִּי
 מַעֲוֹלָם הָקְמָה : חַטָּאוֹת גְּעוּרֵי וּפִשְׁעֵי אֶל-תִּזְכּוּר כְּחַסְדְּךָ
 זְכַר-לִי-אַתָּה לְמַעַן טוֹבֶךָ יְהוָה : טוֹב וַיֵּשֶׁר יְהוָה עַל-כֵּן
 יוֹרָה חַטָּאִים בְּדֶרֶךְ : יִדְרֶךְ עֲנּוּיִם בְּמִשְׁפָּט וַיִּלְמַד עֲנּוּיִם
 דִּרְבּוּ : כָּל-אַרְחוֹת יְהוָה חֶסֶד וְאַמֶּת לְנִצְרֵי בְרִיתוֹ
 וַעֲדָתוֹ : לְמַעַן-שִׁמְךָ יְהוָה וְסִלַּחְתָּ לַעֲוֹנֵי כִּי רַב-הוּא :
 מִי זֶה הָאִישׁ יֵרָא יְהוָה יוֹרְנוּ בְּדֶרֶךְ יִבְחָר : נִפְשׁוּ בְּטוֹב
 תָּלִין וְזָרְעוּ יִירֶשׁ אֶרֶץ : סוּד יְהוָה לִירְאָיו וּבְרִיתוֹ
 לְהוֹדִיעַם : עֵינֵי תַמִּיד אֶל-יְהוָה כִּי-הוּא יוֹצִיא מִרְשָׁתָּה
 רַגְלִי : פָּנֶה-אֵלַי וַחֲנֹנִי כִּי-יַחֲדִיד וְעָנִי אָנִי : צְרוֹת לִבִּי
 הִרְחִיבוּ מִמְּצוּקוֹתַי הוֹצִיאֵנִי : רְאֵה-עָנִי וְעַמְלִי וְשֵׂא
 לְכָל-חַטָּאוֹתַי : רְאֵה אִיבִי כִּי-קָרְבוּ וְשִׁנְאַת חֶמֶס
 שִׁנְאוֹנִי : שִׁמְרָה נַפְשִׁי וְהַצִּילֵנִי אֶל-אֲבוֹשׁ כִּי-חֲסִיתִי
 בְּךָ : תַּם-וַיֵּשֶׁר יִצְרוֹנִי כִּי קִוִּיתִּיךָ : פָּדֶה-אֱלֹהִים אֶת-
 יִשְׂרָאֵל מִכָּל צָרוֹתָיו :

On Monday.

תהלים לב

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי גִשְׁוִי-פֶשַׁע בְּסוּי חַטָּאָה : אֲשֶׁרִי
 אָדָם לֹא-יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רָמִיָּה : כִּי

roaring all the day long. For day and night thy hand was heavy upon me : my sap was changed into the droughts of summer. (Selah.) I made known my sin unto thee and mine iniquity I did not cover : I said, I will confess my transgressions unto the Lord ; and thou forgavest the guilt of my sin. (Selah.) For this let every one that loveth thee pray unto thee at a time when thou mayest be found : surely when the great waters overflow they shall not reach unto him. Thou art a shelter unto me ; thou wilt preserve me from trouble ; thou wilt compass me about with songs of deliverance. (Selah.) I will instruct thee and teach thee in the way which thou must go : I will give counsel ; mine eye shall be upon thee. Be ye not as the horse, or as the mule, which hath no understanding : with bit and bridle, his harness, must he be tamed, else he will not come near unto thee. Many pains shall be unto the wicked : but he that trusteth in the Lord, lovingkindness shall compass him about. Rejoice in the Lord and be glad, ye righteous : and exult aloud, all ye that are upright in heart.

On Tuesday.

Psalm xxxviii.

A Psalm of David, to bring to remembrance.

O Lord, rebuke me not in thy wrath : neither chasten me in thy hot displeasure. For thine arrows have sunk into me, and thy hand lighteth upon me. There is no soundness in my flesh because of thine indignation ; neither is there any health in my bones because of my sin. For mine iniquities are gone over mine head : as a heavy burden they are too heavy for me. My wounds stink and fester because of my foolishness. I writhe and am bowed down greatly ; I go mourning all the day long. For my loins are filled with burning ; and there is no soundness in my flesh. I am benumbed and crushed exceedingly : I

הַחֲרַשְׁתִּי בָּלוּ עֲצָמֵי בִּשְׁאֲגָתִי בְּלֵהִיּוֹם : כִּי יוֹמָם וְלַיְלָה
תִּכְבֵּד עָלַי יָדְךָ נִהַפֵּךְ לְשֹׂדֵי בְּחִרְבְּנִי קִיץ סָלָה : חֲטָאתִי
אוֹדִיעֶךָ וְעוֹנִי לֹא-כִסִּיתִי אֶמְרָתִי אוֹדֶה עָלַי פֶּשְׁעֵי
לִיהוָה וְאַתָּה נִשְׂאתָ עוֹן חֲטָאתִי סָלָה : עַל-זֹאת יִתְפַּלֵּל
בְּלִחְסִיד אֱלֹהֶיךָ לַעֲת מִצֵּא רַק לְשֹׁטֵף מַיִם רַבִּים אֵלָיו
לֹא יִגִּיעוּ : אַתָּה סָתַר לִי מִצָּר תִּצְרְנִי רָנִי פִּלַּט תִּסּוּבְּכִנִּי
סָלָה : אֲשַׁבֵּילְךָ וְאוֹרֶךְ בְּדַרְדְּרוֹ תִּלְךָ אִיעֶצֶה עֲלֶיךָ
עֵינִי : אַל-תִּהְיוּ כְּסוֹם בִּפְרֹד אֵין הִבִּין בְּמִתְג וְרָסָן עָדִיו
לְבָלוֹם בַּל קָרַב אֱלֹהֶיךָ : רַבִּים מְכַאוֹבִים לְרָשָׁע וְהַבּוֹטָח
בִּיהוָה חֲסֹד יִסּוּבְּכֵנוּ : שִׂמְחוּ בִיהוָה וְגִילוּ צַדִּיקִים
וְהִרְנֵנוּ כָּל-יִשְׂרָאֵל :

On Tuesday.

תהלים לח

מִזְמוֹר לְדָוִד לְהַזְכִּיר : יְהוָה אֵל-בְּקֶצֶף תּוֹכִיחֵנִי
וּבְחִמָּתְךָ תִּיַּסְרֵנִי : כִּי-חָצִיךָ נִחַתִּי-בִי וְתִנַּחַת עָלַי יָדְךָ :
אֵין-מָתָם בַּבְּשָׂרִי מִפְּנֵי זַעֲמֶךָ אֵין-שְׁלוֹם בְּעֲצָמֵי מִפְּנֵי
חֲטָאתִי : כִּי-עֲזֹנְתִי עָבְרוּ רֵאשֵׁי בְּמִשָּׂא כִבֵּד יִכְבְּדוּ
מִמֶּנִּי : הִבֵּאִישׁוּ נִמְקוּ חֲבוּרָתִי מִפְּנֵי אוֹלָתִי : נַעֲוִיתִי
שְׁחוּתִי עַד-מָאֵד בְּלֵהִיּוֹם קָרַר הֶלְקֵתִי : כִּי-כִסְלִי
מָלְאוּ נִקְלָה וְאֵין מָתָם בַּבְּשָׂרִי : נְפוּגְתִי וְנִדְּפִיתִי

roar through the disquietude of my heart. Lord, all my desire is before thee; and my sighing is not hid from thee. My heart throbbereth, my strength faileth me: as for the light of mine eyes, it also is no longer mine. My lovers and my friends stand aloof from my plague; and my kinsmen stand afar off. They also that seek after my life lay snares for me; and they that seek my hurt speak of destruction, and meditate deceits all the day long. But I am as a deaf man, I hear not; and I am as a dumb man that openeth not his mouth. Yea, I am as a man that heareth not, and in whose mouth there are no reproofs. For in thee, O Lord, do I hope: thou wilt answer, O Lord my God. For I said, Lest they rejoice over me: when my foot slippeth, they magnify themselves against me. For I am ready to halt, and my pain is continually before me. For I declare mine iniquity; I am troubled because of my sin. But mine enemies are full of life, and are strong; and they that hate me falsely are many. And, rendering evil for good, they are adversaries unto me, because I follow after good. Forsake me not, O Lord; O my God, be not far from me. Make haste to help me, O Lord my salvation.

On Wednesday.

Psalm li.

For the Chief Musician. A Psalm of David: When Nathan the Prophet came unto him, after he had gone in unto Bath-sheba.

Have pity upon me, O God, according to thy lovingkindness: according to the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know my transgressions: and my sin is ever before me. Against

עַד-מָאֵד שְׁאַנְתִּי מִנְהֶמֶת לִבִּי : אֲדֹנִי נִגְדָךְ כָּל-תַּאֲוֹתִי
וְאִנְחָתִי מִמָּךְ לֹא-נִסְתָּרָה : לִבִּי סָחֲרָחַר עֲזֹבְנִי כְחִי
וְאוֹר עֵינִי גַם-הֵם אֵין אִתִּי : אֶהְבִּי וְרַעִי מִנְגֵד נִגְעִי
יַעֲמְדוּ וּקְרוּבֵי מִרְחָק עָמְדוּ : וַיִּנְקְשׁוּ מִבִּקְשֵׁי נַפְשִׁי
וְדֹרְשֵׁי רַעְתִּי דִּבְרוּ הוֹזֹת וּמִרְמוֹת כָּל-הַיּוֹם יְהִגּוּ : וְאֲנִי
כִּחְרַשׁ לֹא אֲשַׁמֵּעַ וּכְאֶלֶם לֹא יִפְתַּח-פִּיו : וְאֶהֱי
כְּאִישׁ אֲשֶׁר לֹא-שָׁמַעַ וְאֵין בְּפִיו תּוֹכָחוֹת : כִּי-לֶךְ
יְהוָה הוֹחֲלָתִי אַתָּה תַעֲנֶה אֲדֹנִי אֱלֹהִי : כִּי-אֶמְרָתִי פֶן-
יִשְׁמַחוּ-לִי בְּמוֹט רִגְלִי עָלִי הִגְדִּילוּ : כִּי אֲנִי לְצֹלַע נָכוֹן
וּמִכְאוּבֵי נִגְדִי תָמִיד : כִּי-עֲזֹנִי אֲגִיד אֲדַאֵג מִחֲטָאתִי :
וְאִיְבֵי חַיִּים עָצְמוּ וְרַבּוּ שִׁנְאֵי שָׁקָר : וּמִשְׁלָמִי רָעָה
תַּחַת טוֹבָה יִשְׁטַנּוּנִי תַּחַת רִדְפִי-טוֹב : אֶל-תַּעֲזֹבְנִי
יְהוָה אֱלֹהִי אֶל-תִּרְחַק מִמֶּנִּי : חוֹנָשָׁה לְעִזְרָתִי אֲדֹנִי
תִּשׁוּעָתִי :

On Wednesday.

תהלים נ"א

לְמִנְצָח מְזֻמּוֹר לְדָוִד : בְּבוֹא-אֵלָיו נָתַן הַנְּבִיא בְּאֲשֶׁר-
בָּא אֶל-בֵּת-שֹׁבַע : חֲנָנִי אֱלֹהִים כְּחִסְדְּךָ כְּרַב רַחֲמֶיךָ
מִחָה פִּשְׁעִי : הָרַב כְּבִסְנִי מַעֲזֹנִי וּמִחֲטָאתִי טָהַרְנִי : כִּי-
פִּשְׁעִי אֲנִי אֲדַע וּחֲטָאתִי נִגְדִי תָמִיד : לֶךְ לְבִדְךָ חֲטָאתִי

thee, thee only, have I sinned, and done that which is evil in thy sight, that thou mayest be justified when thou speakest, and be clear when thou judgest. Behold I was brought forth in iniquity, and in sin did my mother conceive me. Behold thou desirest truth in the inward parts; therefore in the hidden part make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear gladness and joy, that the bones which thou hast crushed may be glad. Hide thy face from my sins, and blot out all mine iniquities. Create for me a pure heart, O God; and renew a steadfast spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the gladness of thy salvation; and uphold me with a willing spirit. Then will I teach transgressors thy ways; and sinners shall return unto thee. Deliver me from blood-guiltiness, O God, thou God of my salvation, and my tongue shall exult in thy righteousness. O Lord, open thou my lips, and my mouth shall declare thy praise. For thou delightest not in sacrifice, else would I give it: thou takest no pleasure in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Do good in thy favour unto Zion: build thou the walls of Jerusalem. Then wilt thou delight in sacrifices of righteousness, in burnt offering and whole burnt offering: then will they offer bullocks upon thine altar.

On Thursday.

Psalm lxxxvi.

A Prayer of David.

Incline thine ear, O Lord, and answer me; for I am poor and needy. Preserve my soul, for I am pious: O

והרע בעיניך עשיתי למען-תצדק בדברך תזכר
 בשפטך : הן-בעוון חוללתי ובחטא יחמטני אמי : הן
 אמת חפצת במחוחות ובסתם חכמה תודיעני : תחטאני
 באזוב ואטהר תכבסני ומשלג אלבין : תשמיעני ששון
 ושמחה תגלגלה עצמות דקית : הסתר פניך מחטאי
 וכל-עונתי מחה : לב טהור ברא-לי אלהים ורוח
 נכון חדש בקרבי : אל-תשליכני מלפניך ורוח קדשך
 אל-תקח ממני : השיבה לי ששון ישעך ורוח נדיבה
 תסמכני : אלמדה פשעים דרכיך וחטאים אליך
 ישובו : הצילני מדמים אלהים תשועתי תרנן
 לשוני צדקתך : אדני שפתי תפתח ופי יגיד תהלתך :
 כי לא-תחפץ זבח ואתנה עולה לא תרצה : זבחי
 אלהים רוח נשברה לב-נשבר ונרצה אלהים לא
 תבזה : היטיבה ברצונך את-ציון תבנה חומות
 ירושלים : אז תחפץ זבחי-צדק עולה וכליל אז יעלו
 על-מזבחך פרים :

On Thursday.

תהלים פז

תפלה לדוד הטה יהוה אונך ענני כי-עני ואביון
 אני : שמרה נפשי כי-חסיד אני הושע עבדך אתה

thou my God, save thy servant that trusteth in thee. Be gracious unto me, O Lord ; for unto thee do I cry all the day long. Rejoice the soul of thy servant ; for unto thee, O Lord, do I lift up my soul. For thou, Lord, art good and forgiving, and abounding in lovingkindness unto all them that call upon thee. Give ear, O Lord, unto my prayer ; and attend to the voice of my supplications. In the day of my trouble I call upon thee ; for thou wilt answer me. There is none like unto thee among the gods, O Lord ; and there are no works like unto thine. All nations whom thou hast made shall come and worship before thee, O Lord ; and they shall glorify thy name : for thou art great, and doest marvellous things ; thou art God alone. Teach me thy way, O Lord ; I will walk in thy truth : unite my heart to fear thy name. I will praise thee, O Lord my God, with my whole heart ; and I will glorify thy name for evermore. For great is thy lovingkindness toward me, and thou hast delivered my soul from the grave beneath. O God, the proud are risen up against me, and a band of violent men have sought after my soul, and have not set thee before them. But thou, O Lord, art a merciful and gracious God, slow to anger, and abounding in lovingkindness and truth. O turn unto me, and have pity upon me ; give thy strength unto thy servant, and save the son of thine handmaid. Work for me a token for good ; that they which hate me may see it, and be ashamed, because thou, Lord, hast helped me and comforted me.

Mourner's Kaddish, p. 77.

אֱלֹהֵי הַבּוֹטָח אֵלֶיךָ : הִנְנִי אֲדָנִי כִּי-אֵלֶיךָ אֶקְרָא כָּל-
הַיּוֹם : שִׁמְחַ נֶפֶשׁ עַבְדְּךָ כִּי-אֵלֶיךָ יְהוָה נִפְשִׁי אֲשָׂא :
כִּי-אַתָּה אֲדָנִי טוֹב וְסֶלַח וְרַב-חֶסֶד לְכָל-קִרְאֶיךָ :
הַאֲזִינָה יְהוָה תִּפְלְתִּי וְהִקְשִׁיבָה בְּקוֹל תַּחֲנוּנוֹתַי : כִּי־
צָרָתִי אֶקְרָאךָ כִּי תַעֲנֵנִי : אֵין-כְּמוֹךָ בָּאֱלֹהִים ! אֲדָנִי וְאֵין
כְּמַעֲשֶׂיךָ : כָּל-גּוֹיִם אֲשֶׁר עָשִׂיתָ יְבוֹאוּ וַיִּשְׁתַּחֲווּ לִפְנֶיךָ
אֲדָנִי וַיִּכְבְּדוּ לְשִׁמְךָ : כִּי-גָדוֹל אַתָּה וְעֲשֵׂה נִפְלְאוֹת
אַתָּה אֱלֹהִים לְבָרְךָ : הוֹרְנִי יְהוָה דְּרָכְךָ אֲהַלֵּךְ בְּאַמְתְּךָ
יְחַד לְבָבִי לִירְאָה שִׁמְךָ : אוֹדְךָ ! אֲדָנִי אֱלֹהֵי כָּל-לִבִּי
וְאֶכְבְּדָה שִׁמְךָ לְעוֹלָם : כִּי-חֶסֶדְךָ גָּדוֹל עָלַי וְהִצַּלְתָּ
נַפְשִׁי מִשְׂאוֹל תַּחֲתֶיךָ : אֱלֹהִים זָדִים קָמוּ עָלַי וְעַד
עָרִיצִים בִּקְשׁוּ נַפְשִׁי וְלֹא שָׁמוּךְ לִנְגָדָם : וְאַתָּה אֲדָנִי
אֶל-רַחוּם וְחַנוּן אָרְךָ אַפִּים וְרַב-חֶסֶד וְאַמֶּת : פָּנָה
אֵלַי וְהִנְנִי תְנֶה-עֲוֹן לְעַבְדְּךָ וְהוֹשִׁיעָה לִבִּי-אַמְתְּךָ :
עֲשֵׂה-עִמִּי אוֹת לְטוֹבָה וַיֵּרְאוּ שִׁנְאֵי וַיִּבְשׁוּ כִּי-אַתָּה
יְהוָה עֲזָרְתָנִי וְנִחַמְתָּנִי :

INAUGURATION OF THE SABBATH.

On kindling the Sabbath lights say:—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and commanded us to kindle the Sabbath light.

Psalm xcv.

O come, let us exult before the Lord: let us shout for joy to the rock of our salvation. Let us come before his presence with thanksgiving: let us shout for joy unto him with psalms. For the Lord is a great God, and a great king above all gods. In his hand are the deep places of the earth; the heights of the mountains are his also. The sea is his, and he made it; and his hands formed the dry land. O come, let us worship and bow down; let us kneel before the Lord our maker. For he is our God, and we are the people of his pasture, and the sheep of his hand. To-day, oh that ye would hearken to his voice! Harden not your hearts as at Meribah, as in the day of Massah in the wilderness: when your fathers tempted me, and proved me, although they had seen my work. Forty years long was I wearied with that generation, and said, It is a people that do err in their heart, and they have not known my ways. Wherefore I swore in my wrath, that they should not enter into my rest.

Psalm xcvi.

O sing unto the Lord a new song: sing unto the Lord, all the earth. Sing unto the Lord, bless his name: proclaim his salvation from day to day. Recount his glory among

קבלת שבת :

On kindling the Sabbath lights say:—

פְּרוֹךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שַׁל־שַׁבָּת :

תהלים צ"ה

לְכוּ נִרְנְנָה לַיְיָ נְרִיעֶה לְצוֹר יִשְׁעֵנוּ : נִקְדָּמָה פָּנֵינוּ
בַּתּוֹדָה בְּזִמְרוֹת נְרִיעֶה לוֹ : כִּי אֵל גָּדוֹל יְיָ וּמֶלֶךְ גָּדוֹל
עַל-כָּל-אֱלֹהִים : אֲשֶׁר בִּידוֹ מַחְקֵי-אָרֶץ וְתוֹעֲפוֹת הָרִים
לוֹ : אֲשֶׁר-לוֹ הַיָּם וְהוּא עֹשֶׂהוּ וַיִּבְשֹׁת יָדָיו יָצְרוּ : כִּי
נִשְׁתַּחֲוֶה וְנִכְרַעַה נִבְרָכָה לִפְנֵי-יְיָ עֲשֵׂנוּ : כִּי הוּא אֱלֹהֵינוּ
וְאִנְחָנוּ עִם מַדְעִיתוֹ וְצֹאן יָדוֹ הַיּוֹם אִם-בִּקְלוֹ תִשְׁמָעוּ :
אֶל-תִּקְשׁוּ לְבַבְכֶּם כְּמַרְיָבָה כִּיּוֹם מַסָּה בַּמִּדְבָּר : אֲשֶׁר
נִסּוּנִי אֲבוֹתֵיכֶם בְּחִנּוּנִי גַם-רָאוּ פֶּעַלִי : אֲרַבְעִים שָׁנָה
אֶקְוֶה בְּדוֹר וְאָמַר עִם תַּעֲזִי לִבְבִּי הֵם וְהֵם לֹא-יָרְעוּ
דַּרְכִּי : אֲשֶׁר-נִשְׁבַּעְתִּי בְּאִפִּי אִם-יִבְאוּן אֶל-מְנוּחָתִי :

תהלים צ"ו

שִׁירוּ לַיְיָ שִׁיר חֲדָשׁ שִׁירוּ לַיְיָ כָּל-הָאָרֶץ : שִׁירוּ לַיְיָ
בְּרִכּוֹ שְׁמוֹ בַּשָּׁר וּמִיּוֹם-לְיוֹם יִשׁוּעָתוֹ : סִפְרוּ בְּגוֹיִם כְּבוֹדוֹ

the nations, his wondrous works among all the peoples. For great is the Lord, and exceedingly to be praised : he is to be revered above all gods. For all the gods of the peoples are things of nought : but the Lord made the heavens. Splendour and majesty are before him : strength and beauty are in his sanctuary. Give unto the Lord, ye families of the peoples, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name : take an offering, and come into his courts. O worship the Lord in the beauty of holiness ; tremble before him, all the earth. Say among the nations, the Lord reigneth : the world also is set firm that it cannot be moved : he shall judge the peoples with equity. Let the heavens rejoice, and let the earth be glad ; let the sea roar, and the fulness thereof ; let the plain triumph and all that is therein ; yea, let all the trees of the forest exult before the Lord, for he cometh ; for he cometh to judge the earth : he will judge the world with righteousness, and the peoples in his faithfulness.

Psalm xcvi.

The Lord reigneth ; let the earth be glad ; let the many coast-lands rejoice. Clouds and darkness are round about him : righteousness and justice are the foundation of his throne. A fire goeth before him, and burneth up his adversaries round about. His lightnings illumine the world : the earth seeth and trembleth. The mountains melt like wax before the Lord, before the Lord of the whole earth. The heavens declare his righteousness, and all the peoples behold his glory. Ashamed are all they that serve graven images, that make their boast of things of nought : worship him, all ye gods. Zion heareth and rejoiceth, and the daughters of Judah are glad, because of thy judgments, O Lord. For thou, Lord, art most high above all the earth :

בְּכָל-הָעַמִּים נִפְלְאוּתוֹ: כִּי גָדוֹל יי וּמְהֵלָל מְאֹד נֹרָא
 הוּא עַל-כָּל-אֱלֹהִים: כִּי כָל-אֱלֹהֵי הָעַמִּים אֱלִילִים וַיִּי
 שָׁמַיִם עָשָׂה: הוֹדוּהֶר לִפְנֵי עֵץ וְתַפְאֶרֶת בְּמִקְדָּשׁוֹ:
 הָבוּ לַיי מִשְׁפָּחוֹת עַמִּים הָבוּ לַיי כְּבוֹד וְעֹז: הָבוּ לַיי
 כְּבוֹד שְׁמוֹ שְׂאוּ-מִנְחָה וּבֹאוּ לְחִצְרוֹתָיו: הִשְׁתַּחֲווּ לַיי
 בְּהִדְרַת-קֶדֶשׁ חִילוּ מִפְּנֵי כָל-הָאָרֶץ: אָמְרוּ בְּגוֹיִם יי
 מֶלֶךְ אֶפְתָּחוּ תֵּבֵל בְּלִתְמוֹט יָדִין עַמִּים בְּמִישְׁרִים:
 יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ יִרְעֵם הַיָּם וּמְלֹאוּ: יַעֲלוּ
 שָׂרֵי וְכָל-אֲנָשֶׁר-בּוֹ אֹז יִרְנְנוּ כָל-עַצִּי-יָעַר: לִפְנֵי יי כִּי
 בָּא כִּי בָא לִשְׁפֹט הָאָרֶץ יִשְׁפֹט-תֵּבֵל בְּצָדֵק וְעַמִּים
 בְּאִמּוֹנָתוֹ:

תהלים צ"ז

יי מֶלֶךְ תִּגַּל הָאָרֶץ יִשְׁמְחוּ אַיִּים רַבִּים: עָנַן וַעֲרַפֵּל
 סָבִיבוֹ צֶדֶק וּמִשְׁפָּט מִכּוֹן כְּסָאוֹ: אֵשׁ לִפְנֵי תֵּלֶךְ
 וְתִלְהֹט סָבִיב צָרִיו: הָאִירוּ בְּרָקָיו תֵּבֵל רְאֵתָהּ וְתַחֵל
 הָאָרֶץ: הָרִים כְּדוֹנָג נִמְסּוּ מִלִּפְנֵי יי מִלִּפְנֵי אֲדוֹן כָּל-
 הָאָרֶץ: הִגִּידוּ הַשָּׁמַיִם צֶדֶקוֹ וְרָאוּ כָל-הָעַמִּים כְּבוֹדוֹ:
 יִבְשׁוּ כָל-עֲבָדֵי פֶסֶל הַמִּתְהַלְלִים בְּאֱלִילִים הִשְׁתַּחֲווּ-לוֹ
 כָּל-אֱלֹהִים: שִׁמְעָה וּתְשַׁמַּח צִיּוֹן וְתִגְלָנָה בְּנוֹת יְהוּדָה
 לִמְעַן מִשְׁפָּטֶיךָ יי: כִּי-אַתָּה יי עָלִיוֹן עַל-כָּל-הָאָרֶץ מְאֹד

thou art exalted far above all gods. O ye that love the Lord, hate evil : he preserveth the souls of his loving ones ; he delivereth them out of the hand of the wicked. Light is sown for the righteous, and joy for the upright in heart. Rejoice in the Lord, ye righteous ; and give thanks to his holy name.

Psalm xciii. A Psalm.

O sing unto the Lord a new song ; for he hath done marvellous things : his right hand, and his holy arm, hath wrought salvation for him. The Lord hath made known his salvation : his righteousness hath he revealed in the sight of the nations. He hath remembered his lovingkindness and his faithfulness toward the house of Israel : all the ends of the earth have seen the salvation of our God. Shout for joy unto the Lord, all the earth ; break forth into exultation, and sing praises. Sing praises unto the Lord with the lyre ; with the lyre and the sound of song. With trumpets and the sound of the horn shout for joy before the king, the Lord. Let the sea roar, and the fulness thereof, the world, and they that dwell therein. Let the streams clap their hands, let the mountains exult together before the Lord, for he cometh to judge the earth : he will judge the world with righteousness, and the peoples with equity.

Psalm xcix.

The Lord reigneth ; let the peoples tremble : he sitteth above the cherubim ; let the earth be moved. The Lord is great in Zion ; and he is high above all the peoples. Let them give thanks to thy great and dreaded name ; holy is he. And the strength of a king that loveth justice thou didst establish in equity ; thou hast wrought justice and righteousness in Jacob. Exalt ye the Lord our God, and worship at his footstool : holy is he. Moses and Aaron among his priests,

נַעֲלִיתָ עַל-כָּל-אֱלֹהִים: אֶהְיֶי יי שְׁנָאוֹ רָע שֹׁמֵר נַפְשׁוֹת
חֲסִידָיו מִיַּד רָשָׁעִים יִצְיָלִם: אֹרֶז־רָע לְצַדִּיק וּלְיִשְׂרָאֵל-לֵב
שִׁמְחָה: שִׁמְחוּ צַדִּיקִים בְּיי וְהוֹדוּ לְזִכְרִי קִדְשׁוֹ:

תהלים צ"ח

מִזְמוֹר שִׁירֹו לַיי שִׁיר חֲדָשׁ בִּי-נִפְלְאוֹת עָשָׂה
הוֹשִׁיעָה-לוֹ יְמִינוֹ וְזָרַע קִדְשׁוֹ: הוֹדִיעַ יי יְשׁוּעָתוֹ לְעֵינֵי
הַגּוֹיִם גְּלָה צַדִּיקָתוֹ: זָכַר חֲסִדֹו וְאַמּוֹנָתוֹ לְבֵית יִשְׂרָאֵל
רָאוּ כָל-אַפְסֵי-אֶרֶץ אֵת יְשׁוּעַת אֱלֹהֵינוּ: הִרְיעוּ לַיי כָּל-
הָאָרֶץ פִּצְחוּ וְרִנְנוּ וְזָמְרוּ: זָמְרוּ לַיי בְּכִנּוֹר בְּכִנּוֹר וְקוֹל
זָמְרָה: בַּחֲצֹצְרוֹת וְקוֹל שׁוֹפָר הִרְיעוּ לִפְנֵי הַמֶּלֶךְ יי:
יִרְעֵם הַיָּם וּמִלְאוּ תֵבֵל וַיֵּשְׁבִי בָהּ: נְהַרּוֹת יִמְחֹאוּ-כַף
יַחַד הָרִים יִרְנְנוּ: לִפְנֵי יי כִּי בָא לְשַׁפֵּט הָאָרֶץ יִשְׁפֹּט-
תֵּבֵל בְּצַדִּיק וְעַמִּים בְּמִישְׁרִים:

תהלים צ"ט

יי מֶלֶךְ יִרְגְּזוּ עַמִּים יֵשֶׁב בְּרוֹבִים תִּנּוּט הָאָרֶץ: יי
בָּצִיִן גָּדוֹל וְרֵם הוּא עַל-כָּל-הָעַמִּים: יוֹדוּ שִׁמְךָ גָּדוֹל
וְנוֹרָא קְדוֹשׁ הוּא: וְעַז מֶלֶךְ מְשַׁפֵּט אֶהֱב אֶתָּה כּוֹנֵנֶת
מִישְׁרִים מְשַׁפֵּט וּצְדָקָה בְּיַעֲקֹב אֶתָּה עֲשִׂית: רוֹמְמוֹ
יי אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לַהֵדֶם רִגְלָיו קְדוֹשׁ הוּא: מֹשֶׁה

and Samuel among them that call upon his name, called upon the Lord, and he answered them. He spake unto them in the pillar of cloud: they kept his testimonies, and the statute that he gave them. Thou didst answer them, O Lord our God: a forgiving God thou wast unto them, though thou tookest vengeance on their misdeeds. Exalt ye the Lord our God, and worship at his holy mount; for the Lord our God is holy.

Psalm xxix. A Psalm of David.

Give unto the Lord, O ye children of the mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. The voice of the Lord is upon the waters: the God of glory thundereth, even the Lord upon the great waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars; yea, the Lord breaketh in pieces the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young wild-ox. The voice of the Lord cleaveth flames of fire; the voice of the Lord maketh the wilderness to tremble; the Lord maketh tremble the wilderness of Kadesh. The voice of the Lord maketh the hinds to travail, and strippeth the forests bare: and in his temple everything saith, Glory. The Lord sat as king at the flood; yea, the Lord sitteth as king for ever. The Lord will give strength unto his people; the Lord will bless his people with peace.

* Come, my friend, to meet the bride; let us welcome the presence of the Sabbath.

"Observe" and "Remember the Sabbath day," the only God caused us to hear in a single utterance:† the Lord is One, and his name is One to his renown and his glory and his praise. Come, etc.

Come, let us go to meet the Sabbath, for it is a well-

* In this poem, written in the form of an acrostic on the name of the author, R. Shelomo Halevi (Alkabets), the Sabbath is personified as a bride, whose visit to the faithful of Israel it is desired to honour and welcome.

† A reference to the Midrashic explanation (see *Talmud Shebuoth*, 20 b) of the discrepancy between the two versions of the Fourth Commandment in Exodus xx. 8 and Deut. v. 12.

וְאַהֲרֹן בְּכֹהֲנָיו וְשִׁמְוֹאֵל בְּקִרְאֵי שְׁמוֹ קִרְאִים אֶל־יְיָ
וְהוּא יַעֲנֵם: בַּעֲמֹד עָנָן יְדַבֵּר אֲלֵיהֶם שְׁמְרוּ עֲדָתִי
וְחַק נִתֵּן־לָמוֹ: יְיָ אֱלֹהֵינוּ אַתָּה עֲנִיתָם אֶל נִשְׂא הָיִיתָ
לָהֶם וְנָקָם עַל־עֲלִילוֹתָם: רוּמְמוֹ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲוּ
לְהֵר קִדְשׁוֹ כִּי קָדוֹשׁ יְיָ אֱלֹהֵינוּ:

תהלים כ"ט

מִזְמוֹר לְדָוִד הָבוּ לַיְיָ אֱלִים הָבוּ לַיְיָ כְּבוֹד וְעֹז:
הָבוּ לַיְיָ כְּבוֹד שְׁמוֹ הִשְׁתַּחֲוּ לַיְיָ בְּהִרְת־קִדְשׁ: קוֹל
יְיָ עַל הַמָּיִם אֶל־הַכְּבוֹד הִרְעִים יְיָ עַל־מַיִם רַבִּים:
קוֹל־יְיָ בַּפֶּחַ קוֹל יְיָ בְּהִרְרִ: קוֹל יְיָ שֹׁבֵר אֲרָזִים
וַיִּשְׁבֵּר יְיָ אֶת־אֲרָזֵי הַלְּבָנוֹן: וַיִּרְקִידֵם כַּמֹּר־עֵגֶל לְבָנוֹן
וַיִּשְׁרִיץ בָּמוֹ בֶּן־רֵאמִים: קוֹל־יְיָ חִצֵּב לַהֲבוֹת אֵשׁ:
קוֹל יְיָ יַחִיל מִדְּבַר יַחִיל יְיָ מִדְּבַר קִדְשׁ: קוֹל יְיָ
יַחֲלֹל אֵילֹת וַיַּחֲשֹׁף יַעֲרוֹת וַיְבַהֲיֵכְלוּ כֵּלָּאֵם אָמַר
כְּבוֹד: יְיָ לַמַּבּוּל יֵשֶׁב וַיֵּשֶׁב יְיָ מֶלֶךְ לְעוֹלָם: יְיָ עֹז
לַעֲמֹ וַיִּתֵּן יְיָ אֶבְרָךְ אֶת־עַמּוֹ בִּשְׁלוֹם:

לְכָה דוֹדִי לִקְרֹאת כְּלָה • פָּנֵי שַׁבָּת נִקְבְּלָה: לְכָה
שְׁמוֹר וְזָכוֹר בְּדַבּוֹר אַחֵר • הַשְׁמִיעֵנִי אֶל הַמִּיָּחָד • יְיָ
אַחֵר וְשְׁמוֹ אַחֵד • לְשֵׁם וּלְתַפְאֶרֶת וּלְתִהְלָה: לְכָה
לִקְרֹאת שַׁבָּת לָכוּ וְנִלְכָּה • כִּי הִיא מְקוֹר הַבְּרָכָה •

spring of blessing ; from the beginning, from of old it was ordained,—last in production, first in thought. Come, etc.

O sanctuary of our King, O regal city, arise, go forth from thy overthrow ; long enough hast thou dwelt in the valley of weeping ; verily He will have compassion upon thee. Come, etc.

Shake thyself from the dust, arise, put on the garments of thy glory, O my people ! Through the son of Jesse, the Bethlehemite, draw Thounigh unto my soul, redeem it.

Come, etc.

Arouse thyself, arouse thyself, for thy light is come : arise, shine ; awake, awake ; give forth a song ; the glory of the Lord is revealed upon thee. Come, etc.

Be not ashamed, neither be confounded. Why art thou cast down, and why art thou disquieted ? The poor of my people trust in thee, and the city shall be builded on her own mound. Come, etc.

And they that spoil thee shall be a spoil, and all that would swallow thee shall be far away : thy God shall rejoice over thee, as a bridegroom rejoiceth over his bride. Come, etc.

Thou shalt spread abroad on the right hand and on the left, and thou shalt reverence the Lord. Through the offspring of Perez we also shall rejoice and be glad. Come, etc.

Come in peace, thou crown of thy husband, with rejoicing and with cheerfulness, in the midst of the faithful of the chosen people : come, O bride ; come, O bride. Come, etc.

Psalm xcii. A Psalm, A Song for the Sabbath Day.

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High : to declare thy lovingkindness in the morning, and thy faithfulness every

מֵרֹאשׁ מִקֶּדֶם נְסֻכָּהּ • סוּף מַעֲשֵׂה בְּמַחֲשָׁבָה
תְּחִלָּה : לכה

מִקֶּדֶשׁ מֶלֶךְ עִיר מְלוּכָה • קוֹמִי צְאִי מִתּוֹךְ הַהֶפְכָּה • רַב
לְךָ שָׁבַת בְּעֶמֶק הַבְּכָא • וְהוּא יַחְמוּל עָלֶיךָ
חֲמָלָה : לכה

הַתְּנַעֲרִי מֵעַפְרֵי קוֹמִי • לְבָשִׁי בְּגָדֵי תִפְאָרְתְּךָ עִמִּי • עַל-
יָד בֶּן-יִשְׂרָאֵל בֵּית הַלְחָמִי • קִרְבָּה אֶל-נַפְשִׁי גְּאֻלָּה : לכה
הַתְּעוֹדְרִי הַתְּעוֹדְרִי • כִּי בָא אֲוֶרֶךְ קוֹמִי אֲוֶרִי • עוֹרִי
עוֹרִי שִׁיר דְּבָרִי • כְּבוֹד יְיָ עָלֶיךָ נִגְלָה : לכה

לֹא תִבְנִי וְלֹא תִכְלָמִי • מִה תִּשְׁתַּחֲוֶה וּמִה תִּתְהַמֵּי • בָּךְ
יִחָסוּ עֲנִי עִמִּי • וְנִבְנְתָה עִיר עַל-תִּלָּה : לכה
וְהָיוּ לְמִשְׁפָּה שְׂאֵסִיךָ • וְרַחֲקוּ כָל-מְבַלְעֶיךָ • יִשְׁיֵשׁ עָלֶיךָ
אַלְהֶיךָ • בְּמִשְׁוֹשׁ חֲתָן עַל-כֹּלָה : לכה

יָמִין וּשְׂמָאל תִּפְרוּצִי • וְאַתְּ יְיָ תַּעֲרִיצִי • עַל יַד-אִישׁ בֶּן
פְּרָצִי • וְנִשְׁמָחָה וְנִגְיָלָה : לכה

בּוֹאִי בְּשָׁלוֹם עֲמֻרַת בְּעֻלָּה • גַּם בְּשִׁמְחָה וּבְצִהָלָה • תּוֹךְ
אֲמוּנִי עִם סִגְלָה • בּוֹאִי כָלָה • בּוֹאִי כָלָה : לכה

תהלים צ"ב

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת : טוֹב לְהַדְרוֹת לִיהוָה וּלְזִמְרָה
לְשִׁמְךָ עֲלִינוֹן : לְהַגִּיד בַּבֶּקֶר חֶסֶדְךָ וְאַמּוֹנְתְךָ בַּלַּיְלוֹת :

night, with an instrument of ten strings and with a harp, with thoughtful music upon the lyre. For thou, O Lord, hast made me rejoice through thy work : I will exult in the works of thy hands. How great are thy works, O Lord : thy thoughts are very deep. A brutish man knoweth it not, neither doth a fool understand this : when the wicked sprang up as the grass, and all the workers of iniquity flourished, it was that they might be destroyed for ever. But thou, O Lord, art on high for evermore. For, lo, thine enemies, O Lord, for, lo, thine enemies shall perish ; all the workers of iniquity shall be scattered. But my horn hast thou exalted, like that of the wild-ox : I am anointed with fresh oil. Mine eye also hath seen my desire on mine enemies ; mine ears have heard my desire of them that rose up against me, doers of evil. The righteous shall spring up like a palm-tree ; he shall grow tall like a cedar in Lebanon. Planted in the house of the Lord, they shall blossom in the courts of our God. They shall still shoot forth in old age ; they shall be full of sap and green : to declare that the Lord is upright ; he is my rock, and there is no unrighteousness in him.

Psalm xciii.

The Lord reigneth ; he hath robed him in majesty ; the Lord hath robed him, yea, he hath girded himself with strength : the world also is set firm, that it cannot be moved. Thy throne is set firm from of old : thou art from everlasting. The streams have lifted up, O Lord, the streams have lifted up their voice ; the streams lift up their roaring. Than the voices of many waters, mighty waters, breakers of the sea, more mighty is the Lord on high. Thy testimonies are very faithful : holiness becometh thine house, O Lord, for evermore.

Mourner's Kaddish, p. 77.

When a Festival or one of the Intermediate Days of a Festival falls on Sabbath, the Inauguration Service commences with "A Psalm, a Song, etc.," p. 112.

עַל־עֶשׂוֹר וְעַל־נָבֶל עַל־הַגִּיּוֹן בְּכִנּוּר : כִּי שִׂמַּחְתָּנִי
 יִהְיֶה בְּפָעֲלֶךָ בְּמַעֲשֵׂי יָדֶיךָ אֲרֵנָן : מִה־גִּדְלוֹ מַעֲשִׂיךָ
 יִהְיֶה מְאֹד עִמָּקוֹ מִחֲשַׁבְתֶּיךָ : אִישׁ בָּעַר לֹא יָדַע וְכִסִּיל
 לֹא־יָבִין אֶת־זֹאת : בְּפָרַח רִשְׁעִים כְּמו־עֶשֶׂב וַיִּצְיֹצוּ
 כָּל־פְּעָלֵי אָוֶן לְהַשְׁמָדָם עַד־עַד : וְאַתָּה מָרוֹם לְעֵלָם
 יִהְיֶה : כִּי הִנֵּה אֵיבֶיךָ יִהְיֶה כִּי־הִנֵּה אֵיבֶיךָ יֵאָבְדוּ
 יִתְפָּרְדּוּ כָּל־פְּעָלֵי אָוֶן : וְתָרַם בְּרָאִים קִרְנֵי בִלְתִּי
 בְּשִׁמְן רַעֲנָן : וְתַבַּט עֵינֵי בְּשׁוּרֵי בִקְמִים עַל־מְרַעִים
 תִּשְׁמַעְנָה אָזְנִי : צִדִּיק כְּתֹמֵר יִפְרַח כְּאֶרֶץ בִּלְבָנוֹן יִשְׁגָּה :
 שְׁתוּלִים בְּבֵית יִהְיֶה בַּחֲצֹרוֹת אֱלֹהֵינוּ יִפְרִיחוּ : עוֹד
 יִנוּבּוֹן בְּשִׁיבָה דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ : לְהַגִּיד כִּי־יִשְׁרָאֵל
 יִהְיֶה צוּרֵי וְלֹא עוֹלָתָה בּוֹ :

תהלים צג

יִהְיֶה מֶלֶךְ גִּאוֹת לְבֶשׂ לְבֶשׂ יִהְיֶה עוֹ הַתְּאֵזָר אֶפֶס־
 תַּבּוֹן תִּבֵּל כָּל־תַּמּוּט : נָכוֹן כְּסָאָךְ מֵאֵז מַעוֹלָם אָתָּה :
 נִשְׂאוּ נְהָרוֹת יִהְיֶה נִשְׂאוּ נְהָרוֹת קוֹלָם יִשְׂאוּ נְהָרוֹת
 דְּבָכִים : מִקְלֹת מִים רַבִּים אֲדִירִים מִשְׁבְּרֵי־יָם אֲדִיר
 בְּמָרוֹם יִהְיֶה : עֲרִתֶיךָ נֶאֱמָנוּ מְאֹד לְבֵיתְךָ נֶאֱמָה־קָדַשׁ
 יִהְיֶה לְאַרְךָ יָמִים :

קדוש יתום, p. 77.

When a Festival or one of the Intermediate Days of a Festival falls on Sabbath, the Inauguration Service commences with שִׁיר מְזִמּוֹר *p. 112.*

113a EVENING SERVICE FOR SABBATHS AND FESTIVALS.

Congregation in an undertone.

Reader. — Bless ye
the Lord who is to
be blessed.

Cong. and Reader.—
Blessed is the Lord
who is to be blessed
for ever and ever.

Blessed, praised, glorified, exalted
and extolled be the name of the su-
preme King of kings, the Holy One,
blessed be he, who is the first and the
last, and beside him there is no God.
Extol ye him that rideth upon the hea-
vens by his name Jah, and rejoice be-
fore him. His name is exalted above
all blessing and praise. Blessed be His
name, whose glorious kingdom is for
ever and ever. Let the name of the
Lord be blessed from this time forth
and for evermore.

Blessed art thou, O Lord our God, King of the universe,
who at thy word bringest on the evening twilight, with
wisdom openest the gates of the heavens, and with under-
standing changest times and variest the seasons, and
arrangest the stars in their watches in the sky, according to
thy will. Thou createst day and night; thou rollest away
the light from before the darkness, and the darkness from
before the light; thou makest the day to pass and the night
to approach, and dividest the day from the night, the Lord
of hosts is thy name; a God living and enduring continually,
mayest thou reign over us for ever and ever. Blessed art
thou, O Lord, who bringest on the evening twilight.

With everlasting love thou hast loved the house of Israel,
thy people; a Law and commandments, statutes and judg-
ments hast thou taught us. Therefore, O Lord our God,
when we lie down and when we rise up we will meditate
on thy statutes: yea, we will rejoice in the words of thy
Law and in thy commandments for ever; for they are our
life and the length of our days, and we will meditate on
them day and night. And mayest thou never take away
thy love from us. Blessed art thou, O Lord, who lovest
thy people Israel.

Congregation in an undertone.

יְהִי בָרְךְ וַיִּשְׁתַּבַּח וַיְהַפָּאֵר
וַיְתַרומם וַיְהַנְשֵׂא שְׁמוֹ שֶׁל-מֶלֶךְ
מַלְכֵי הַמַּלְכִּים הַקְדוֹשׁ בְּרוּךְ הוּא •
שְׁחֵוֹא רֵאשׁוֹן וְחֵוֹא אַחֲרוֹן
וּמַבְלָעָדִיו אֵין אֱלֹהִים • סְלוּ לְרַב
בְּעֶרְבוֹת בָּיִת שְׁמוֹ וְעֲלֹזוֹ לְבָדּוֹ •
וְשְׁמוֹ מְרוֹמָם עַל-כָּל-בְּרָכָה
וְהַחֲלָה :

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם
וָעֵד : יְהִי שֵׁם יְיָ מְבָרָךְ מִעַתָּה
וְעַד עוֹלָם :

וּמַחֲלִיף אֶת-הַזְּמוֹנִים וּמַסְדֵּר אֶת-הַפְּכָכִים בְּמִשְׁמֵרֵתֵיהֶם
בְּרָקִיעַ בְּרִצּוֹנוֹ • בּוֹרֵא יוֹם וְלַיְלָה גּוֹלָל אוֹר מַפְגִּי-
חֶשֶׁךְ וְחֶשֶׁךְ מַפְגִּי-אוֹר • וּמַעֲבִיר יוֹם וּמַבִּיא לַיְלָה
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה יְיָ צְבָאוֹת שְׁמוֹ • אֵל חַי
וְקַיִם תָּמִיד וּמְלוֹךְ עֲלֵינוּ לְעוֹלָם וָעֵד • בְּרוּךְ אַתָּה
יְיָ • הַמַּעֲרִיב עֲרָבִים :

אֲהַבֵּת עוֹלָם בֵּית יִשְׂרָאֵל עַמְּךָ אֲהַבֵּת • תּוֹרָה וּמִצְוֹת
חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמִדָּת • עַל-כֵּן יְיָ אֱלֹהֵינוּ
בְּשִׁבְכֵנוּ וּבִקְוִמָנוּ נִשְׁיַח בְּחֻקֶּיךָ • וְנִשְׁמַח בְּדִבְרֵי תּוֹרָתְךָ
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֵד • כִּי הֵם חַיֵּינוּ וְאַרְךָ יָמֵינוּ
וּבָהֶם נִהְיֶה יוֹמָם וְלַיְלָה • וְאֲהַבֵּתְךָ אֶל-תַּסִּיר מִפָּנֵינוּ
לְעוֹלָמִים • בְּרוּךְ אַתָּה יְיָ • אוֹהֵב עַמּוֹ יִשְׂרָאֵל :

Reader.

בָּרְכוּ אֶת-יְיָ הַמְּבָרָךְ :

Cong. and Reader.

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם
וָעֵד :

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם • אֲשֶׁר

בְּדָבָרוֹ מַעֲרִיב עֲרָבִים

בְּחֻכְמָה פּוֹתֵחַ שְׁעָרִים

וּבִתְבוּנָה מְשַׁנֶּה עֵתִים

(When Prayers are not said with the Congregation, add:—
 God, faithful King!)

Deut. vi. 4—9.

Hear, O Israel: the Lord our God, the Lord is One.

Blessed be His name, whose glorious kingdom is for ever and ever.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thy house, and upon thy gates.

Deut. xi. 13—21.

And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will give grass in thy field for thy cattle, and thou shalt eat and be satisfied. Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; and the anger of the Lord be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and ye perish

(When Prayers are not said with the Congregation, add:—

אל מִלֵּךְ נִאֲמָן :

דברים ו' ד"ט'

שִׁמְעֵה יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד :

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם וָעֶד :

וְאֶהְיֶה אֵת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מַאֲדְךָ : וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצֻוֶּה
הַיּוֹם עַל-לִבְבְּךָ : וְשִׁנְנֶתָם לִבְנִיךָ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ : וּקְשַׁרְתָּם
לְאוּרֹת עַל-יָדְךָ וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ : וּכְתַבְתָּם
עַל-מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ :

דברים י"א י"ג"כ"א

וְהָיָה אִם-שָׁמַעַתְּ שִׁמְעֵנוּ אֵל-מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצֻוֶּה
אַתֶּם הַיּוֹם לֶאֱהָבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכָל-
לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם : וְנָתַתִּי מִטֶּר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֶה
וּמִלְקוֹשׁ וְאֶסְפַּת דְּגָנְךָ וְתִירְשֶׁךָ וַיִּצְהַרְךָ : וְנָתַתִּי עֵשֶׂב
בְּשַׂרְךָ לִבְהֶמְתְּךָ וְאֶכְלָתָה וְשִׁבַּעְתָּ : הַשְׁמְרוּ לָכֶם פֶּן-
יִפְתָּה לִבְבְּכֶם וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים
וְהִשְׁתַּחֲוִיתֶם לָהֶם : וְחָרָה אַף-יְהוָה בָּכֶם וְעָצַר אֶת-
הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ

quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And ye shall teach them your children, talking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: that your days may be multiplied, and the days of your children, upon the land which the Lord sware unto your fathers to give them, as the days of the heavens above the earth.

Numbers xv. 37—41.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them a fringe upon the corners of their garments throughout their generations, and that they put upon the fringe of each corner a cord of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray: that ye may remember and do all my commandments, and be holy unto your God. I am the Lord your God, who brought you out of the land of Egypt, to be your God: I am the Lord your God.

True and trustworthy is all this, and it is established with us that he is the Lord our God, and there is none beside

וַאֲבִדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַפְּנֵי אֲשֶׁר יְהוָה נָתַן
 לָכֶם: וּשְׁמַתֶּם אֶת־דְּבַר אֱלֹה עַל־לִבְכֶּם וְעַל־נַפְשְׁכֶם
 וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין
 עֵינֵיכֶם: וּלְמַדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשַׁבָּתָךְ
 בְּבֵיתְךָ וּבִלְכַתְךָ בְּדֶרֶךְ וּבִשְׁכַבְךָ וּבְקוּמְךָ: וּכְתַבְתֶּם
 עַל־מְזוֹזוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיַמֵּי
 בְנֵיכֶם עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לֵאמֹר לְאֲבֹתֵיכֶם
 לָתֵת לָהֶם כִּי־מִי הַשָּׁמַיִם עַל־הָאָרֶץ:

במדבר ט"ו לז"מא

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
 וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִת עַל־כַּנְּפֵי בְגָדֵיהֶם
 לְדֹרֹתָם וְנָתַנוּ עַל־צִיצִת הַכַּנָּף פְּתִיל תְּכֵלֶת: וְהָיָה
 לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה
 וְעָשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרֵי לִבְכֶּם וְאַחֲרֵי עֵינֵיכֶם
 אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וְעָשִׂיתֶם
 אֶת־כָּל־מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
 אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהָיוֹת
 לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

אַמֶּת וְאִמּוּנָה כָּל־זֹאת וְקִיָּם עָלֵינוּ כִּי הוּא יי אֱלֹהֵינוּ

him, and that we, Israel, are his people. It is he who redeemed us from the hand of kings, even our King, who delivered us from the grasp of all the terrible ones; the God, who on our behalf dealt out punishment to our adversaries, and requited all the enemies of our soul; who doeth great things past finding out, yea, and wonders without number; who holdeth our soul in life, and hath not suffered our feet to be moved; who made us tread upon the high places of our enemies, and exalted our horn over all them that hated us; who wrought for us miracles and vengeance upon Pharaoh, signs and wonders in the land of the children of Ham; who in his wrath smote all the first-born of Egypt, and brought forth his people Israel from among them to everlasting freedom; who made his children pass between the divisions of the Red Sea, but sank their pursuers and their enemies in the depths. Then his children beheld his might; they praised and gave thanks unto his name, and willingly accepted his sovereignty. Moses and the children of Israel sang a song unto thee with great joy, saying, all of them,

Who is like unto thee, O Lord, among the mighty ones? Who is like unto thee, glorious in holiness, revered in praises, doing wonders?

Thy children beheld thy sovereign power, as thou didst cleave the sea before Moses: they exclaimed, This is my God! and said, The Lord shall reign for ever and ever.

And it is said, For the Lord hath delivered Jacob, and redeemed him from the hand of him that was stronger than he. Blessed art thou, O Lord, who hast redeemed Israel.

וַאִין זולתו וַאֲנַחְנוּ יִשְׂרָאֵל עִמּוֹ • הַפּוֹדֵנוּ מִיַּד מַלְכִּים
מִלִּפְנֵי הַגּוֹאֲלָנוּ מִכַּף כָּל-הָעֲרִיצִים • הָאֵל הַנִּפְרָע לָנוּ
מִצָּרֵינוּ וְהַמְּשַׁלֵּם גְּמוּלָה לְכָל-אוֹיְבֵי נַפְשָׁנוּ • הָעֹשֶׂה גְדֻלּוֹת
עַד-אִין חֶקֶר וְנִפְלְאוֹת עַד-אִין מִסְפָּר • הַשֵּׁם נַפְשָׁנוּ
בְּחַיִּים וְלֹא-נָתַן לָמוּט רִגְלָנוּ • הַמְדְּרִיכָנוּ עַל-בְּמוֹת
אוֹיְבֵינוּ וַיָּרֶם קִרְנָנוּ עַל-כָּל-שֹׁנְאֵינוּ • הָעֹשֶׂה-לָּנוּ נְפִים
וְנִקְמָה בַּפְּרָעָה אוֹתוֹת וּמוֹפְתִים בְּאַרְצֵת בְּנֵי-חָם • הַמִּפְּה
בַּעֲבָרְתוֹ כָּל-בְּכוֹרֵי מִצְרַיִם וַיּוֹצֵא אֶת-עַמּוֹ יִשְׂרָאֵל
מִתּוֹכָם לְחֵירוֹת עוֹלָם • הַמַּעֲבִיר בְּנָיו בֵּין גִּזְרֵי יַם-סוּף
אֶת-רוֹדְפֵיהֶם וְאֶת-שׁוֹנְאֵיהֶם בְּתַהֲמוֹת טָבַע • וְרָאוּ בְנָיו
גְּבוּרָתוֹ שִׁבְּחוּ וְהוֹדּוּ לִשְׁמוֹ וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ
עֲלֵיהֶם • מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה
רַבָּה • וְאָמְרוּ כָלָם •

מִי-כִמְכָּה בָּאֵלִים יְהוָה מִי כִמְכָּה נֶאֱדָר בַּקֹּדֶשׁ
נוֹרָא תַהֲלֹת עֲשֶׂה פֶלֶא :

מַלְכוּתְךָ רָאוּ בְנֵיךָ בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה • זֶה אֵלֵי
עָנוּ • וְאָמְרוּ • יְהוָה יִמְלֹךְ לְעֹלָם וָעַד :
וְנֶאֱמַר כִּי-פָדָה יְיָ אֶת-יַעֲקֹב וַיִּגְאֹלוּ מִיַּד חֲזָק מִמָּנוּ •
כְּרוֹךְ אַתָּה יְיָ • גָּאֹל יִשְׂרָאֵל :

Cause us, O Lord our God, to lie down in peace, and raise us up, O our King, unto life. Spread over us the tabernacle of thy peace ; direct us aright through thine own good counsel ; save us for thy name's sake ; be thou a shield about us ; remove from us every enemy, pestilence, sword, famine and sorrow ; remove also the adversary from before us and from behind us. O shelter us beneath the shadow of thy wings ; for thou, O God, art our Guardian and our Deliverer ; yea, thou, O God, art a gracious and merciful King ; and guard our going out and our coming in unto life and unto peace from this time forth and for evermore ; yea, spread over us the tabernacle of thy peace. Blessed art thou, O Lord, who spreadest the tabernacle of peace over us and over all thy people Israel, and over Jerusalem.

On Sabbaths :—

Exodus xxxi. 16, 17.

And the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for an everlasting covenant. It is a sign between me and the children of Israel for ever, that in six days the Lord made the heavens and the earth, and on the seventh day he rested, and ceased from his work.

הַשְּׂכִיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לַחַיִּים •
וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמְךָ וְתִקְנֵנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ • וְהִגֵּן בְּעַדֵּנוּ וְהִסֵּר מֵעָלֵינוּ אוֹיֵב
דָּבָר וְחָרָב וְרָעָב וְיָגוֹן • וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ •
וּבָצַל בְּנִפְיֶךָ תַּסְתִּירֵנוּ כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילָנוּ אַתָּה
כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה • וְשִׁמּוֹר צִאתָנוּ וּבּוֹאֵנוּ
לַחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם • וּפְרוֹשׁ עָלֵינוּ סֶכֶת
שְׁלוֹמְךָ • בָּרוּךְ אַתָּה יְיָ • הַפּוֹרֵשׁ סֶכֶת שְׁלוֹם עָלֵינוּ
וְעַל כָּל-עַמּוֹ יִשְׂרָאֵל וְעַל-יְרוּשָׁלָּיִם :

— שַׁבָּת On

שמות לא ט' ז"ז

וְשִׁמּוֹר בְּנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת לַעֲשׂוֹת אֶת-הַשַּׁבָּת
לְדֹרֹתָם בְּרִית עוֹלָם : בְּיָמֵי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הוּא
לְעָלָם כִּי-שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת-הַשָּׁמַיִם וְאֶת-
הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ :

On Passover, Pentecost and Tabernacles, say:—

And Moses declared the set feasts of the Lord unto the children of Israel.

On New Year:—

Blow the horn on the new moon, at the beginning of the month, for our day of festival: for it is a statute for Israel, a decree of the God of Jacob.

On the Day of Atonement:—

For on this day shall atonement be made for you to cleanse you; from all your sins shall ye be clean before the Lord.

Kaddish, p. 37.

On Festivals say the appropriate Amidoth.

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

On the Sabbath of Penitence say:—

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Saviour and Shield. Blessed art thou, O Lord, the Shield of Abraham.

—: סכות and שבעות, פסח On

וַיְדַבֵּר מֹשֶׁה אֶת-מַעְדֵי יְהוָה אֶל-בְּנֵי יִשְׂרָאֵל :

—: ראש השנה On

תִּקְעוּ בַחֲרֹשׁ שׁוֹפָר בַּכֶּסֶה לַיּוֹם חֲגֻגְנוּ : כִּי חֹק לְיִשְׂרָאֵל
הוּא מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב :

—: יום בפור On

כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם
לִפְנֵי יְהוָה תִּטְהָרוּ :

37. p, חצי מדיש

עמידות say the appropriate On Festivals

אֲדַנִּי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ :
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ • אֱלֹהֵי
אַבְרָהָם אֱלֹהֵי יִצְחָק וְאַלֹהֵי יַעֲקֹב • הָאֵל הַגָּדוֹל הַגִּבּוֹר
וְהַנּוֹרָא אֵל עֶלְיוֹן • גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל •
זוֹכֵר חֲסִדֵי אֲבוֹת וּמַבִּיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן
שְׁמוֹ בְּאַהֲבָה •

—: שבת שובה On

זָכְרָנוּ לַחַיִּים מִלֶּךְ חַפֵּץ בַּחַיִּים • וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים •
לְמַעַן אֱלֹהִים חַיִּים :
מִלֶּךְ עוֹזֵר וּמַשְׁיֵעַ וּמַגֵּן • בָּרוּךְ אַתָּה יְיָ • מְגֵן אַבְרָהָם :

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

From the Sabbath after the Eighth Day of Solemn Assembly until the First Day of Passover say:—

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

On the Sabbath of Penitence say:—

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

On the Sabbath of Penitence conclude the Blessing thus:
the holy King.

Thou didst hallow the seventh day unto thy name, as the end of the creation of heaven and earth; thou didst bless it above all days, and didst hallow it above all seasons; and thus it is written in thy Law:

אתה גבור לעולם אדני מחיה מתים אתה רב להושיע :

From שבת בראשית until the First Day of פסח say :—

משיב הרוח ומוריד הגשם :

מכלל חיים בחסד מחיה מתים ברחמים רבים • סומך
נופלים ורופא חולים ומתיר אסורים ומקים אמונתו
לישגי עפר • מי כמוד בעל גבורות ומי דומה לך •
מלך ממית ומחיה ומצמיח ישועה :

On שבת שוקה say :—

מי כמוד אב הרחמים זוכר יצוריו לחיים ברחמים •

ונאמן אתה להחיות מתים • ברוך אתה יי • מחיה
המתים :

אתה קדוש ושמך קדוש וקדושים בכל-יום יהללך
סלה • ברוך אתה יי • האל הקדוש :

On שבת שוקה conclude the Blessing thus :—

תפלה תקדוש :

אתה קדשת את-יום השביעי לשמך • תכלית מעשה
שמים וארץ • וברכתו מכל-הימים וקדשתו מכל-
הזמנים • וכן כתוב בתורתך :

And the heaven and the earth were finished and all their host. And on the seventh day God had finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and he hallowed it, because he rested thereon from all his work which God had created and made.

Our God and God of our fathers, accept our rest; sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; purify our hearts to serve thee in truth; and in thy love and favour, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon. Blessed art thou, O Lord, who hallowest the Sabbath.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favour both the fire-offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

On New Moon and the Intermediate Days of Passover and Tabernacles say, "Our God... May our remembrance," p. 50, to "King," p. 51.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צָבָאָם : וַיְכַל אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁפֹּר בַּיּוֹם הַשְּׁבִיעִי
מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה : וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ נִשְׁבַּת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר-
בָּרָא אֱלֹהִים לַעֲשׂוֹת :

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ . רָצָה בְּמִנוּחֵתָנוּ קִדְּשָׁנוּ
בְּמִצְוֹתֶיךָ וְתָן חֶלְקֵנוּ בְּתוֹרָתְךָ . שְׂפָעָנוּ מִטּוֹבֶךָ וְשִׁמְחָנוּ
בִּישׁוּעָתְךָ וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת . וְהַנְחִילָנוּ יְיָ
אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שִׁבְתָּ קִדְּשָׁךְ . וַיְנוּחוּ בָּהּ יִשְׂרָאֵל
מִקִּדְּשֵׁי שְׁמֶךָ . בְּרוּךְ אַתָּה יְיָ . מִקִּדְּשׁ הַשְּׁבִיט :
רָצָה יְיָ אֱלֹהֵינוּ בְּעַמֶּךָ יִשְׂרָאֵל וּבְתַפְלָתָם . וְהָשִׁב
אֶת-הָעֲבוּדָה לְדָבִיר בֵּיתְךָ . וְאִשֵּׁי יִשְׂרָאֵל וּתַפְלָתָם
בְּאַהֲבָה תִקַּבַּל בְּרָצוֹן . וְתֵהִי לְרָצוֹן תָּמִיד עֲבוּדַת
יִשְׂרָאֵל עַמֶּךָ .

אֱלֹהֵינוּ וכו' say סבות and of פֶּסַח of חול המועד and ראש חודש
p. 50, to אַתָּה, p. 51.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים . בְּרוּךְ אַתָּה
יְיָ . הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן :
מֹדִים אֲנִי לְךָ שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ לְעוֹלָם וָעֶד . צוּר חַיֵּינוּ מִגֵּן יִשְׁעָנוּ אַתָּה הוּא

every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not ; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

On Chanukah say, "We thank thee," &c., p. 51, to "thy great name," p. 52.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

On the Sabbath of Penitence say :—

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

Grant abundant peace unto Israel thy people for ever ; for thou art the sovereign Lord of all peace ; and may it be good in thy sight to bless thy people Israel at all times and at every hour with thy peace.

On the Sabbath of Penitence say :—

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

לְדוֹר וָדוֹר • נוֹדָה לָךְ וּנְסַפֵּר תְּהִלָּתְךָ עַל-חַיֵּינוּ הַמְּסוּרִים
בְּיָדְךָ וְעַל גְּשָׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ • וְעַל נְסִיךְ שְׂבָכָל-
יוֹם עָמְנוּ וְעַל גַּפְּלֹאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל-עֵת עָרַב
וּבִקְרָ וְצִדְדֵיךָ • הַטּוֹב בִּי לֹא-כָלוּ רַחֲמֶיךָ • וְהַמְרַחֵם
בִּי לֹא-תִמּוּ חֲסָדֶיךָ מֵעוֹלָם קוִינֵנוּ לָךְ :

On say הגּוֹסִים חֲנֻכָּה p. 51.

וְעַל-כֵּן יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּפָנֵינוּ תָּמִיד לְעוֹלָם
וָעֶד :

On say שַׁבַּת שׁוּבָה —

וּבְתוֹב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ :
וְכָל הַחַיִּים יוֹדוּךָ סֵלָה • וַיְהִלְלוּ אֶת-שְׁמֶךָ בְּאַמֶּת •
הָאֵל יִשְׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה • בָּרוּךְ אַתָּה יי • הַטּוֹב
שְׁמֶךָ וְלָךְ נָאָה לְהוֹדוֹת :
שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תַּשִּׁים לְעוֹלָם • בִּי אַתָּה
הוּא מֶלֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם • וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת-
עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשִׁלּוֹמְךָ :

On say שַׁבַּת שׁוּבָה —

בְּסִפְּרֵי חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרֻקָּה טוֹבָה נִזְכָּר וְנִכְתָּב
לְפָנֶיךָ אֲנַחְנוּ וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם •
בָּרוּךְ אַתָּה יי • עוֹשֶׂה הַשְּׁלוֹם :
בָּרוּךְ אַתָּה יי • הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם :

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

The Reader and Congregation repeat from "And the heaven," to "and made," p. 117.

The following to "the Sabbath," p. 120, is omitted when Prayers are not said with the Congregation:—

Reader.—Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob, the great, mighty and revered God, the most High God, Possessor of heaven and earth.

אֱלֹהֵי • נִצּוּר לְשׁוֹנֵי מָרַע וּשְׁפָתֵי מַדְבַּר מְרֻמָּה •
 וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם וְנַפְשֵׁי כַּעֲפָר לְכָל תְּהִיָּה : פֶּתַח
 לְבִי בְּתוֹרַתְךָ וּבְמִצְוֹתֶיךָ תִּתְּדוּף נַפְשִׁי • וְכָל הַחוֹשָׁבִים
 עָלַי רָעָה מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבוֹתָם • עֲשֵׂה
 לְמַעַן שְׁמֹךְ עֲשֵׂה לְמַעַן יִמְיֶנְךָ עֲשֵׂה לְמַעַן קִדְשְׁתָּךְ עֲשֵׂה
 לְמַעַן תוֹרַתְךָ • לְמַעַן יַחֲלִצוּן יְדִידֶיךָ הוֹשִׁיעָה יִמְיֶנְךָ
 וַעֲנֵנִי : יְהִי לְרָצוֹן אִמְרֵי-פִי וְהַגִּיזוֹן לְבִי לִפְנֶיךָ יְיָ צוּרִי
 וְגֹאֲלִי : עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
 וְעַל כָּל-יִשְׂרָאֵל • וְאָמְרוּ אָמֵן :

יְהִי רָצוֹן לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שִׁיבֶנָּה בֵּית
 הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ • וְהֵן חִלְקֵנוּ בְּתוֹרַתְךָ : וְשֵׁם נִצְבְּדָךְ
 בְּיִרְאָה פִּימִי עוֹלָם וּבְשָׁנִים קִדְמוֹנִיּוֹת : וְעֲרֶכְהָ לִּי מִנְחַת
 יְהוּדָה וִירוּשָׁלַם פִּימִי עוֹלָם וּבְשָׁנִים קִדְמוֹנִיּוֹת :

The Reader and Congregation repeat from וַיְבָלוּ to לַעֲשׂוֹת, p. 117.

From בְּרוּךְ to מִקְדָּשׁ הַשָּׁבֶת, p. 120, is omitted when Prayers are not said with the Congregation.

Reader. בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ •
 אֱלֹהֵי אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב • הָאֵל הַגָּדוֹל
 הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן קִנָּה שָׁמַיִם וָאָרֶץ :

Reader and Cong.—He with his word was a shield to our forefathers, and by his bidding will quicken the dead; the holy God (*on the Sabbath of Penitence say, "holy King"*), like unto whom there is none; who giveth rest to his people on his holy Sabbath day, because he took pleasure in them to grant them rest. Him we will serve with fear and awe, and daily and constantly we will give thanks unto his name in the fitting forms of Blessings. He is the God to whom thanksgivings are due, the Lord of peace, who halloweth the Sabbath and blesseth the seventh day, and in holiness giveth rest unto a people sated with delights, in remembrance of the creation.

Reader. Our God and God of our fathers, accept our rest; sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, gladden us with thy salvation; purify our hearts to serve thee in truth; and in thy love and favour, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon. Blessed art thou, O Lord, who hallowest the Sabbath.

Kaddish, p. 75.

The following is not said on Festivals, on the Intermediate Sabbath of a Festival, or on the evening after a Festival.

Mishnah, Treatise Sabbath, ch. ii.

1. With what materials may the Sabbath lamp be lighted, and with what may it not be lighted? It may not be lighted with cedar-bast, nor with uncombed flax, nor with floss-silk, nor with willow-fibre, nor with nettle fibre, nor with water-weeds, (all these forming imperfect wicks). It may also not be lighted with pitch, nor with liquid wax, nor with oil made from the seeds of the cotton plant, nor with oil which, having been set apart as a heave-offering and having become defiled, is condemned to be destroyed by burning, nor with the fat from the tails of sheep, nor with tallow. Nahum the Mede says one

Reader and Congregation. מִן אָבוֹת בְּדָבְרוּ מִתִּיה מֵתִים

בְּמֵאמְרוֹ הָאֵל (הָאֵל for הַמֶּלֶךְ read שְׁבֵת שׁוּבָה On) הַקְדִּישׁ
שְׂאִין בְּמַהוּ הַמִּנִּיחַ לְעַמּוֹ בְּיוֹם שְׁבֵת קִדְּשׁוּ • בִּי
בָם רָצָה לְהַנִּיחַ לָהֶם • לְפָנָיו נַעֲבֹד בִּירְאָה וּפָחַד
וְנוֹדָה לְשִׁמּוֹ בְּכָל־יוֹם תָּמִיד מֵעַן הַבְּרָכוֹת • אֵל הַהוֹדָאוֹת
אֲדוֹן הַשְּׁלוֹם מְקַדֵּשׁ הַשְּׁבֵת וּמְבָרֵךְ שְׁבִיעִי • וּמִנִּיחַ
בְּקִדְּשָׁה לְעַם מְדֻשָּׁנִי עֲנֵג • זָכָר לְמַעֲשֵׂה בְּרֵאשִׁית :

Reader. אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ • רָצָה בְּמִנוּחֵתָנוּ ;
קִדְּשָׁנוּ בְּמִצּוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ • שִׁבְעָנוּ מִטּוֹבָךְ
וְשִׂמְחָנוּ בִּישׁוּעָתְךָ וּמַהֲרָ לָבֵנוּ לְעִבְדְּךָ בְּאַמֶּת • וְהַנְחִילָנוּ
יְי אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שְׁבֵת קִדְּשָׁךְ וַיְנוּחוּ בָּהּ
יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ • בְּרוּךְ אַתָּה יְי • מְקַדֵּשׁ הַשְּׁבֵת :

קדיש תתקבל, p. 75.

*The following is not said on Festivals, on שְׁבֵת חוֹל הַמוֹעֵד or on
the evening after a Festival:—*

משנה שבת פ' ב

(א) בַּמָּה מְדַלִּיקִין וּבַמָּה אֵין מְדַלִּיקִין • אֵין מְדַלִּיקִין לֹא
בְּלֶכֶשׁ וְלֹא בְּחֶסֶן וְלֹא בְּכֶלֶף • וְלֹא בְּפִתִּילַת הָאֵידִן וְלֹא
בְּפִתִּילַת הַמִּדְּבָר • וְלֹא בִירוֹקָה שֶׁעַל פְּגִי חֲמִים • וְלֹא בְּזַפֵּת
וְלֹא בְּשַׁעֲוָה • וְלֹא בְּשִׁמּוֹן קִיק וְלֹא בְּשִׁמּוֹן שְׂרָפָה • וְלֹא
בְּאַלְיָה וְלֹא בְּחֶלֶב • נְחוּם הַמִּדִּי אוֹמֵר מְדַלִּיקִין בְּחֶלֶב

may use tallow when it has been boiled, but the other sages say, that whether so prepared or not, it may not be used.

2. On a festival one may not use such consecrated oil as has been condemned, after defilement, to be burnt. R. Ishmael says, one may not, from respect to the Sabbath, use tar. The sages permit the use of all kinds of oil; the oil of sesamum, of nuts, of radish seeds, of fish, of colocynth seeds, as well as tar and naphtha. R. Tarphon says, one may use no other than olive oil for lighting the Sabbath lamp.

3. No part of a tree may be used as a wick for lighting, with the exception of flax (spoken of in Joshua ii. 6 as "the flax of a tree"); nor is any part of a tree, if used in the construction of a tent, capable of acquiring pollution according to the law concerning the pollution of tents, except flax. If a slip of cloth has been folded but not singed, R. Eliezer says it may become unclean, and may not be used as a wick for lighting; R. Akiba says it remains clean, and may be used.

4. One may not perforate an egg-shell, fill it with oil, and place it above the opening of the lamp, so that drops of oil may fall therein; he may not even employ an earthenware vessel in this manner; but R. Jehudah permits it. If, however, the potter had originally joined the two parts, then it is allowed, because it is actually only one vessel. A person may not fill a bowl with oil, place it by the side of the lamp, and put the end of the wick into it, so that it may draw the oil to the flame; but R. Jehudah permits it.

5. He who extinguishes the light, because he is in fear of heathens, of robbers, or of an evil spirit, or to enable a sick person to sleep, is absolved; if his object is to save the lamp, the oil, or the wick, he is guilty of a breach of the Sabbath law. R. José absolves from such guilt in every case except in that of the one whose object is to save the wick, because by thus extinguishing it, he converts it into a coal.

6. For three transgressions women die in childbirth: because they have been negligent in regard to their periods of separation, in respect to the consecration of the first cake of the dough, and in the lighting of the Sabbath lamp.

7. Three things a man must say to his household on Sabbath eve towards dusk: Have ye separated the tithe? Have ye made the Erub? Kindle the Sabbath lamp. If it be doubtful

מִבְּשָׁלִי וּחֻכָּמִים אוֹמְרִים אֶחָד מִבְּשָׁל וְאֶחָד שְׂאִינוּ מִבְּשָׁל
 אִין מִדְּלִיקוֹן בּוֹ: (ב) אִין מִדְּלִיקוֹן בְּשֶׁמֶן שְׂרָפָה בְּיוֹם
 טוֹב. רַבִּי יִשְׁמַעֵאל אוֹמֵר אִין מִדְּלִיקוֹן בְּעֶטְרוֹן מִפְּנֵי כְּבוֹד
 הַשָּׁבֶת. וּחֻכָּמִים מַתִּירִין בְּכָל הַשָּׁמָנִים בְּשֶׁמֶן שְׂמִשְׁמִין
 בְּשֶׁמֶן אֲגוּזִים בְּשֶׁמֶן צְנוּנוֹת בְּשֶׁמֶן דָּגִים בְּשֶׁמֶן פִּקְעוֹת
 בְּעֶטְרוֹן וּבִגְבֶּט. רַבִּי טַרְפוֹן אוֹמֵר אִין מִדְּלִיקוֹן אֱלֹא בְּשֶׁמֶן
 זַיִת בְּלָבָד: (ג) כָּל הַיּוֹצֵא מִן הָעֵץ אִין מִדְּלִיקוֹן בּוֹ אֱלֹא
 בְּשֶׁתָּן. וְכָל הַיּוֹצֵא מִן הָעֵץ אִינוּ מַטַּמָּא טַמְאֵת אֲהֻלִּים
 אֱלֹא בְּשֶׁתָּן. פְּתִילַת הַהֶגֶד שֶׁקָּפְלָה וְלֹא הִבְהִיבָה. רַבִּי
 אֱלִיעֶזֶר אוֹמֵר טַמְאָה הִיא וְאִין מִדְּלִיקוֹן בָּהּ. רַבִּי עֲקִיבָא
 אוֹמֵר טְהוֹרָה הִיא וּמִדְּלִיקוֹן בָּהּ: (ד) לֹא יָקוּב אָדָם
 שֶׁשִּׁפְּרַת שָׁל בִּיצָה וַיִּמְלֹאָהּ שֶׁמֶן וַיִּתְּנָהּ עַל פִּי הַגֶּר
 בְּשֹׁבִיל שְׂתֵּתָהּ מִכֶּסֶּת וְאֶפִּילִי הִיא שֶׁל חֶרֶס. וְרַבִּי יְהוּדָה
 מַתִּיר. אֲבָל אִם הִבְרָה הַיּוֹצֵר מִתְחַלֵּחַ מִתֵּר מִפְּנֵי שְׁחִיבָא
 כָּלִי אֶחָד. לֹא יִמְלֹא אָדָם קֶעֶרֶה שֶׁמֶן וַיִּתְּנָהּ בְּצֵד הַגֶּר
 וַיִּתֵּן רֹאשׁ הַפְּתִילָה בְּתוֹכָהּ בְּשֹׁבִיל שְׂתֵּתָהּ שׁוֹאֲבָת. וְרַבִּי
 יְהוּדָה מַתִּיר: (ה) תִּמְכֹּכָה אֶת הַגֶּר מִפְּנֵי שְׁחִיבָא מִתְּנֵרָא
 מִפְּנֵי גוֹיִם מִפְּנֵי לִסְטִים מִפְּנֵי רוּחַ רָעָה אִי בְּשֹׁבִיל תַּחֲוִלָּה
 שְׂאִישָׁן פְּטוּר. כָּחַס עַל הַגֶּר כָּחַס עַל הַשֶּׁמֶן כָּחַס עַל
 הַפְּתִילָה חֵיב. רַבִּי יוֹסִי פוֹטֵר בְּכֵלָן חוּץ מִן הַפְּתִילָה
 מִפְּנֵי שְׁחִיבָא עוֹשֶׂה פָּחַס: (ו) עַל שְׁלֹשׁ עֲבֵרוֹת נָשִׁים
 מִתּוֹת בְּשַׁעַת גְּדֻתָן. עַל שְׂאִינָן זְהִירוֹת בְּגֻדָּה בְּחֻלָּה
 וּבְהִדְלָקַת הַגֶּר: (ז) שְׁלֹשָׁה דְּבָרִים צָרִיךְ אָדָם לוֹמַר בְּתוֹךְ
 בֵּיתוֹ עָרֵב שָׁבֶת עִם חֲשֻׁכָה. עֲשׂוּרָתָם עֲרֵבָתָם הַדְּלִיקוּ
 אֶת הַגֶּר. סֶפֶק חֲשֻׁכָה סֶפֶק אִינֵה חֲשֻׁכָה אִין מְעַשְׂרִין

whether it is dark, that which is certainly untithed must not then be tithed, vessels must not be immersed to purify them from their defilement, nor must the Sabbath lamps be lighted ; but that which is doubtfully untithed may be tithed, the Erub may be made, and hot victuals may be covered to retain their heat.

Talmud Babli. End of Treatise Berachoth.

R. Eleazar said in the name of R. Chanina, The disciples of the sages increase peace throughout the world, as it is said, And all thy children shall be taught of the Lord ; and great shall be the peace of thy children. (Read not here *banayich*, thy children, but *bonayich*, thy builders.)—Great peace have they who love thy Law ; and there is no stumbling for them. Peace be within thy rampart, prosperity within thy palaces. For my brethren and companions' sakes I would fain speak peace concerning thee. For the sake of the house of the Lord our God I would seek thy good. The Lord will give strength unto his people ; the Lord will bless his people with peace.

Kiddush, p. 124.

" *It is our duty*," etc., p. 76.

Mourner's Kaddish, p. 77.

" *Magnified be the living God*," etc., p. 2.

On the Eve of Sabbaths and of Holydays it is customary for Parents, either at the conclusion of the Service in Synagogue, or upon reaching their Home, to pronounce the following Benediction upon their Children :—

To Sons say :—

God make thee as Ephraim and Manasseh.

To Daughters say :—

God make thee as Sarah, Rebekah, Rachel and Leah.

To Sons and Daughters :—

The Lord bless thee, and keep thee : the Lord make his face to shine upon thee, and be gracious unto thee : the Lord turn his face unto thee, and give thee peace.

את הַנְּדִי וְאִין מַטְבִּילִין אֶת הַפְּלִים וְאִין מְדִלְקִין אֶת
הַפְּרוֹת • אֶבֶל מְעַשְׂרִין אֶת הַדָּמִי וּמַעְרְבִין וְטוֹמְנִין אֶת
הַחֲמִין :

תלמוד מסכת ברכות

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא • תְּלַמִּידֵי חֲכָמִים
מְרַבִּים שְׁלוֹם בְּעוֹלָם • שֶׁנֶּאֱמַר וְכָל בְּנוֹתָ לַמּוֹדֵי יְיָ וְרַב
שְׁלוֹם בְּנוֹתָ • אֵל תִּתְּקֶנָּה בְּנוֹתָ אֵלָּא בּוֹנוֹתָ :—שְׁלוֹם רַב
לְאַחֲבֵי תוֹרָתָהּ וְאִין לָמוּ מְכַשׁוֹל : יְהִי־שְׁלוֹם בְּחִילָהּ שְׁלֹחַ
בְּאַרְמְנוֹתֶיהָ : לְמַעַן אַחֵי וְרַעֲי אֲדַבְּרָה־נָּא שְׁלוֹם בָּהּ :
לְמַעַן בֵּית־יְיָ אֱלֹהֵינוּ אֲבִיקְשָׁה טוֹב לָהּ : יְיָ עֲזֵר לְעַמּוֹ וְהִנֵּן
יְיָ יִבְרַךְ אֶחָ־עַמּוֹ בְּשְׁלוֹם :

קדוש, p. 124.

עלינו, p. 76.

קדיש יתום, p. 77.

יגדל, p. 2.

On the Eve of Sabbaths and of Holydays it is customary for Parents, either at the conclusion of the Service in Synagogue, or upon reaching their Home, to pronounce the following Benediction upon their Children:—

To Sons say:—

יִשְׁמַךְ אֱלֹהִים בְּאַפְרִים וּבְמִנְשָׁה :

To Daughters say:—

יִשְׁמַךְ אֱלֹהִים בְּשָׂרָה רַבָּקָה רַחֵל וְלֵאָה :

To Sons and Daughters:—

יְבָרְכֶךָ יְיָ וְיִשְׁמְרֶךָ : יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיתֵנָּךְ : יִשְׂאֵל
יְיָ פָּנָיו אֵלֶיךָ וְיִשֶּׁם לְךָ שְׁלוֹם :

The following is said in the Home by the Master of the House:—

Proverbs xxxi. 10—31.

A woman of worth who can find? For her price is far above rubies. The heart of her husband trusteth in her; and he shall have no lack of gain. She doeth him good and not evil all the days of her life. She seeketh wool and flax, and worketh willingly with her hands. She is like the merchant-ships; she bringeth her food from afar. She riseth also while it is yet night, and setteth forth provision for her household, and their portion for her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and maketh strong her arms. She perceiveth that her earnings are good: her lamp goeth not out by night. She putteth her hands to the distaff, and her hands hold the spindle. She stretcheth out her hand to the poor; yea, she putteth forth her hands to the needy. She is not afraid of the snow for her household; for all her household are clothed with scarlet. She maketh for herself coverings of tapestry; her clothing is fine linen and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh linen garments and selleth them; and delivereth girdles unto the merchant. Strength and majesty are her clothing; and she laugheth at the time to come. She openeth her mouth with wisdom; and the law of loving-kindness is on her tongue. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her happy; her husband also, and he praiseth her, saying: Many daughters have done worthily, but thou excellest them all. Favour is false, and beauty is vain; but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her works praise her in the gates.

The following is said in the Home by the Master of the House:—

מישלי לא יי-לא

אִשֶּׁת חַיִּל מִי יִמָּצֵא וְרוּחַק מִפְּנִינִים מְכָרָה : בָּטַח בָּהּ
 לֵב בַּעֲלָהּ וְשָׁלַל לֹא יִחָסֵר : גָּמְלָתָהּ טוֹב וְלֹא-רָע כָּל
 יְמֵי חַיֶּיהָ : דָּרָשָׁה צָמֵר וּפְשָׁתִים וּתְעַשׂ בְּחָפְזָן כְּפִיָּה :
 הִיטָה בְּאֵגִוֹת סוֹחֵר מִמָּרְחָק תָּבִיא לַחֲמָה : וּתְקַם בְּעוֹד
 לַיְלָה וּתַתֵּן טָרֶף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ : זְמַמָּה שָׂדֶה
 וּתְקַחְהוּ מִפָּרִי כִפְיָה נִטְעָה כָּרֶם : חֲגָרָה בַּעֲזוֹ מִתְּנִיָּה
 וּתֵאֱמֹן זְרוּעֹתֶיהָ : טָעָמָה בִּי-טוֹב סִחְרָה לֹא-יִכְבֶּה
 בְּלִילָה גְרָה : יָדֶיהָ שְׁלָחַהּ בְּפִישׁוֹר וּכְפִיָּה תִמְכּוּ כָּלָה :
 כִּפָּה פֶּרֶשָׁה לָעֲנִי וַיָּדֶיהָ שְׁלָחַהּ לְאֲבִיוֹן : לֹא-תִירָא
 לְבֵיתָהּ מִשָּׁלֵג כִּי כָל-בֵּיתָהּ לְבָשׁ שָׁנִים : מְרַבְּדִים
 עֲשֵׂתָהּ-לָהּ שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁה : נוֹדַע בְּשַׁעְרִים בַּעֲלָהּ
 בְּשִׁבְתּוֹ עִם-זָקְנֵי-אֶרֶץ : סָדִין עֲשֵׂתָהּ וּתְמָכָר וְחִגּוֹר נִתְּנָה
 לְכַנְעָנִי : עֵז וְהִדָּר לְבוּשָׁה וּתְשַׁחֵק לְיוֹם אַחֲרוֹן : פִּיָּה
 פִּתְחָהּ בְּחִכְמָה וְתוֹרַת-חֶסֶד עַל-לְשׁוֹנָהּ : צוּפִיָּה הִלְכוֹת
 בֵּיתָהּ וְלֶחֶם עֲצָלוֹת לֹא תֹאכַל : קָמוּ בָנֶיהָ וַיֵּאֱשָׁרוּהָ
 בַּעֲלָהּ וַיְהַלְלֶהָ : רַבּוֹת בָּנוֹת עָשׂוּ חַיִּל וְאֵת עֲלִית עַל-
 כִּלְגָנָה : שָׁקָר הַחֵן וְהַקֵּל הַיָּפִי אִשָּׁה יֵרֵאתִי-הִוָּה הִיא
 תִּתְהַלֵּל : תִּנּוּ-לָהּ מִפָּרִי יָדֶיהָ וַיְהַלְלוּהָ בְּשַׁעְרִים מַעֲשִׂיהָ :

KIDDUSH FOR SABBATH EVENING.

The following is said in the Home by the Master of the House, previous to partaking of the Sabbath Meal:—

And it was evening and it was morning,—the sixth day.

And the heaven and the earth were finished and all their host. And on the seventh day God had finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and he hallowed it, because he rested thereon from all his work which God had created and made.

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments and hast taken pleasure in us, and in love and favour hast given us thy holy Sabbath as an inheritance, a memorial of the creation—that day being also the first of the holy convocations, in remembrance of the departure from Egypt. For thou hast chosen us and sanctified us above all nations, and in love and favour hast given us thy holy Sabbath as an inheritance. Blessed art thou, O Lord, who hallowest the Sabbath.

Blessed art thou, O Lord our God, King of the universe, who bringest forth bread from the earth.

For Kiddush on Festivals and New Year, see p. 230 and p. 243.

סדר קדוש לליל שבת :

The following is said in the Home by the Master of the House, previous to partaking of the Sabbath Meal:—

וַיְהִי־עָרֵב וַיְהִי־בֹקֶר

יוֹם הַשְּׁשִׁי : וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צִבְאָם : וַיְכַל
אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלֹאכֶתוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם
הַשְּׁבִיעִי מְכַל־מְלֹאכֶתוֹ אֲשֶׁר עָשָׂה : וַיְבָרֶךְ אֱלֹהִים אֶת־
יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבֹת מְכַל־מְלֹאכֶתוֹ
אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת :

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • בּוֹרֵא פְרֵי הַגֶּפֶן :
בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְרָצָה בָּנוּ • וַיִּשְׁבֹּת קִדְּשׁוּ בְּאַהֲבָה וּבְרָצוֹן
הַנִּחְיָלָנוּ וּפָרוֹן לְמַעֲשֵׂה בְּרִאשִׁית • כִּי הוּא יוֹם תְּחִלָּה
לְמִקְרָאֵי קִדְּשׁ זִכָּר לִיצִיאַת מִצְרַיִם • כִּי־בָנוּ בְּחֶרֶת
וְאוֹתָנוּ קִדְּשָׁתָּ מְכַל־הָעַמִּים וַיִּשְׁבֹּת קִדְּשָׁךְ בְּאַהֲבָה
וּבְרָצוֹן הַנִּחְלָתָנוּ • בָּרוּךְ אַתָּה יי • מְקַדֵּשׁ הַשָּׁבֹת :
בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • הַמוֹצִיא לֶחֶם
מִן הָאָרֶץ :

For קדוש on טובים ימים and השנה see p. 230 and p. 243.

MORNING SERVICE FOR SABBATHS AND FESTIVALS.

Page 2 to "the Lord is One," p. 36. Then continue as follows:—

The breath of every living being shall bless thy name, O Lord our God, and the spirit of all flesh shall continually glorify and exalt thy memorial, O our King; from everlasting to everlasting thou art God; and beside thee we have no King who redeemeth and saveth, setteth free and delivereth, who supporteth and hath mercy in all times of trouble and distress; yea, we have no King but thee.

He is God of the first and of the last, the God of all creatures, the Lord of all generations, who is extolled with many praises, and guideth his world with lovingkindness and his creatures with tender mercies. The Lord slumbereth not, nor sleepeth; he arouseth the sleepers and awakeneth the slumberers; he maketh the dumb to speak, looseth the bound, supporteth the falling, and raiseth up the bowed.

To thee alone we give thanks. Though our mouths were full of song as the sea, and our tongues of exultation as the multitude of its waves, and our lips of praise as the wide-extended firmament; though our eyes shone with light like the sun and the moon, and our hands were spread forth like the eagles of heaven, and our feet were swift as hinds, we should still be unable to thank thee and to bless thy name, O Lord our God and God of our fathers, for one thousandth or one ten thousandth part

תפלת שחרית לשבת ויום טוב :

Page 2, to אָהר, p. 36. Then continue as follows:—

נִשְׁמַת כָּל-חַי תִּבְרַךְ אֶת-שְׁמֶךָ יי אֱלֹהֵינוּ • וְרוּחַ כָּל-
 בָּשָׂר תִּתְּפָאֵר וּתְרוֹמֶם וְכִרְךָ מִלְּכֵנוּ תִּתְּמִיר • מִן-הָעוֹלָם
 וְעַד-הָעוֹלָם אַתָּה אֵל • וּמַבְלִעַדִּיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל
 וּמוֹשִׁיעַ פּוֹדָה וּמַצִּיל וּמַפְרֵגִם וּמַרְחֵם בְּכָל-עַת צָרָה
 וְצוּקָה • אֵין לָנוּ מֶלֶךְ אֵלָּא אַתָּה : אֱלֹהֵי הָרָאשׁוֹנִים
 וְהָאַחֲרוֹנִים • אֵלֹהֵי כָל-בְּרִיּוֹת אֲדוֹן כָּל-תּוֹלְדוֹת הַמְּהַלֵּל
 בְּרַב הַתְּשׁוּבָחוֹת הַמְּנַהֵג עוֹלָמוֹ בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים :
 וַיִּי-לֹא-יָנוּם וְלֹא-יִישָׁן • הַמַּעֲזוֹר יִשְׁנִים וְהַמְּקִיץ נִרְדָּמִים •
 וְהַמְּשִׁיחַ אֱלָמִים • וְהַמַּתִּיר אֲסוּרִים וְהַפּוֹמֵךְ נוֹפְלִים
 וְהַזּוֹקֵף בְּפוּפִים : לֵךְ לְבַדְּךָ אֲנַחְנוּ מוֹדִים : אֱלֹהֵינוּ
 מְלֵא שִׁירָה בָּיִם וּלְשׁוֹנֵנוּ רִנָּה בְּהִמּוֹן גִּלְיוֹ וְשִׁפְתוֹתֵינוּ
 שֹׁבַח בְּמִרְחָבִי רִקִּיעַ • וְעִינֵינוּ מְאִירוֹת בְּשִׁמְשׁ וּבִיָּרַח •
 וְיָדֵינוּ פְּרוּשׁוֹת בְּנִשְׁרֵי שָׁמַיִם • וְרַגְלֵינוּ קָלוֹת בְּאַיָּלוֹת •
 אֵין אֲנַחְנוּ מַסְפִּיקִים לְהוֹדוֹת לָךְ יי אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ וּלְבָרְךָ אֶת-שְׁמֶךָ עַל-אַחַת מֵאֵלֶּיךָ אֵלֶּיךָ
 אֱלֹהֵי אֲלָפִים וְרַבִּי רַבּוֹת פְּעָמִים הַטּוֹבוֹת שְׁעָשִׂיתָ עִם-

of the bounties which thou hast bestowed upon our fathers and upon us. Thou didst redeem us from Egypt, O Lord our God, and didst release us from the house of bondage; during famine thou didst feed us, and didst sustain us in plenty; from the sword thou didst rescue us, from pestilence thou didst save us, and from sore and lasting diseases thou didst deliver us. Hitherto thy tender mercies have helped us, and thy lovingkindnesses have not left us: forsake us not, O Lord our God, for ever. Therefore the limbs which thou hast spread forth upon us, and the spirit and breath which thou hast breathed into our nostrils, and the tongue which thou hast set in our mouths, lo, they shall thank, bless, praise, glorify, extol, reverence, hallow and assign kingship to thy name, O our King. For every mouth shall give thanks unto thee, and every tongue shall swear unto thee; every knee shall bow to thee, and whatsoever is lofty shall prostrate itself before thee; all hearts shall fear thee, and all the inward parts and reins shall sing unto thy name, according to the word that is written, All my bones shall say, Lord, who is like unto thee? Thou deliverest the poor from him that is stronger than he, the poor and the needy from him that robbeth him. Who is like unto thee, who is equal to thee, who can be compared unto thee, O God, great, mighty, and awful, most high God, Possessor of heaven and earth? We will praise, laud and glorify thee, and we will bless thy holy name, as it is said, (A Psalm of David,) Bless the Lord, O my soul; and all that is within me, bless his holy name. Thou art God in thy power and might, great in thy glorious name, mighty for ever and awful by thy awful acts, the King who sitteth upon a high and lofty throne.

אבותינו ועמנו: ממצרים גאלתנו יי אלהינו ומבית
עבדים פדיתנו. ברעב ונתנו ובשבע כלכלתנו. מחרב
הצלתנו ומדבר מלטתנו ומחלים רעים ונאמנים
דליתנו: ער-הנה עזרנו רחמיך. ולא-עזבונו חסדיך.
ואלת-טשנו יי אלהינו לנצח: על-כן אברים שפלגת
בנו ורוח ונשמה שנפחת באפינו ולשון אשר שמת
בפינו. הן הם יודו ויברכו וישבחו ויפארו וירוממו
ויעריצו ויקדישו וימליכו את-שמך מלכנו: כי כל-פה
לך יודה. וכל-לשון לך תשבע. וכל-ברך לך תכרע.
וכל-קומה לפניך תשתחוה: וכל-לבבות יראוך. וכל-
קרוב וכליות יזמרו לשמך. בך-בר שבתוב. כל עצמותי
תאמרה יי מי כמוד: מציל עני מחזק ממנו ועני ואביון
מגזלו: מי ירמה-לך ומי ישנה-לך ומי יערך-לך. האל
הגדול הגבור והנורא אל עליון קנה שמים וארץ:
נהללך ונשבחך ונפאריך ונברך את-שם קדשך.
באמור. לרוד. ברכי נפשי את-יי וכל-קרבי את-שם
קדשו: האל בתעצמות עזו. הגדול בכבוד שמך.
הגבור לנצח והנורא בנוראותיך. המלך היושב על
כסא רם ונשא.

He who inhabiteth eternity, exalted and holy is his name ; and it is written, Exult in the Lord, O ye righteous ; praise is seemly for the upright.

By the mouth of the upright thou shalt be praised, by the words of the righteous thou shalt be blessed, by the tongue of the loving ones thou shalt be extolled, and in the midst of the holy thou shalt be hallowed.

In the assemblies also of the tens of thousands of thy people, the house of Israel, thy name, O our King, shall be glorified with joyous cries in every generation ; for such is the duty of all creatures in thy presence, O Lord our God and God of our fathers, to thank, praise, laud, glorify, extol, honour, bless, exalt and adore thee, even beyond all the words of song and praise of David the son of Jesse, thy servant and anointed.

Praised be thy name for ever, O our King, the great and holy God and King, in heaven and on earth ; for unto thee, O Lord our God and God of our fathers, song and praise are becoming, hymn and psalm, strength and dominion, victory, greatness and might, renown and glory, holiness and sovereignty, blessings and thanksgivings from henceforth even for ever. Blessed art thou, O Lord, God and King, great in praises, God of thanksgivings, Lord of wonders, who makest choice of song and psalm, O King and God, the life of all worlds.

שוכן עד • מרום וקדוש שמו • וכתוב רגנו צדיקים
בני לישרים נאווה תהלה :

בפי ישרים תתהלל • ובדברי צדיקים תתברך •
ובלשון חסידים תתרום • ובקרב קדושים תתקדש :

ובמקהלות רבבות עמך בית ישראל ברנה יתפאר
שמך מלכנו בכל-דור ודור • שכן חובת כל-היצורים
לפניך יי אלהינו ואלהי אבותינו • להודות להלל
לשבח לפאר לרומם להדר לברך לעלה ולקלם על כל-
דברי שירות ותשבחות דוד בן-ישי עבדך משיחך :

ישתבח שמך לעד מלכנו • האל המלך הגדול
והקדוש בשמים ובארץ • כי לך נאה יי אלהינו ואלהי
אבותינו שיר ושבחה הלל וזמרה עז וממשלה נצח
גדלה וגבורה תהלה ותפארת קדשה ומלכות ברכות
והודאות מעתה ועד-עולם • ברוך אתה יי • אל מלך •
גדול בתשבחות • אל ההודאות • אדון הנפלאות •
הבוחר בשרי זמרה • מלך אל חי העולמים :

Congregation in an undertone.

Reader. — Bless ye the Lord who is to be blessed.

Cong. and Reader. — Blessed is the Lord who is to be blessed for ever and ever.

Blessed, praised, glorified, exalted and extolled be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and beside him there is no God. Extol ye him that rideth upon the heavens by his name Jah, and rejoice before him. His name is exalted above all blessing and praise. Blessed be His name, whose glorious kingdom is for ever and ever. Let the name of the Lord be blessed from this time forth and for evermore.

Blessed art thou, O Lord our God, King of the universe, who formest light and createst darkness, who makest peace and createst all things.

On Sabbaths, and on Festivals falling on Sabbaths, say the following to
"they shall glorify thee for ever," p. 130.

On Festivals falling on week-days say, "Who in mercy," p. 37, to
"glorify thee for ever," p. 38, and then continue, "Be thou
blessed," p. 130.

All shall thank thee, and all shall praise thee, and all shall say, There is none holy like the Lord. All shall extol thee for ever, thou Creator of all things, O God who openest every day the doors of the gates of the East, and cleavest the windows of the firmament, bringing forth the sun from his place, and the moon from her dwelling, giving light to the whole world and to its inhabitants whom thou createdst by thy attribute of mercy. In mercy thou givest light to the earth and to them that dwell thereon, and in thy goodness renewest the creation every day continually; O King, who alone wast exalted

Congregation in an undertone.

יְתַבַּרְךָ וַיִּשְׁתַּבַּח וַיְהַלֵּל
וַיְהַרְוֶם וַיְהַנְשֵׂא שְׁמוֹ שְׁלִמְלֶךְ
מִלְכֵי הַמַּלְכִּים הַקְדוֹשׁ בְּרוּךְ הוּא
שְׁחֵיבָא רִאשׁוֹן וְחֵיבָא אַחֲרוֹן
וּמִבְּלַעֲדֵי אֵין אֱלֹהִים • קְלוּ לְרֹכֵב
בְּעֶרְבוֹת בֵּינָה שְׁמוֹ וְעֲלוּ לִפְנֵי
וְשְׁמוֹ מְרוֹמָם עַל-כָּל-בְּרָכָה
וְתַהֲלֶה :
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם
וָעֶד : יְהִי שֵׁם יְיָ מְבָרָךְ מִעַתָּה וְעַד
עוֹלָם :

Reader.

בָּרְכוּ אֶת-יְיָ הַמְּבָרָךְ :

Cong. and Reader.

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם
וָעֶד :
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מִלְךְ הָעוֹלָם • יוֹצֵר אוֹר
וּבוֹרֵא חֹשֶׁךְ • עוֹשֶׂה
שָׁלוֹם וּבוֹרֵא אֶת-הַכֹּל :

*On Sabbaths, and on Festivals falling on Sabbaths, say the following
to סְלָה, p. 130.*

*On Festivals falling on Weekdays say הַמְּאִיר, p. 37, to סְלָה, p. 38,
and then continue תַּתְּבַרְךָ, p. 130.*

הַכֹּל יוֹדוֹךָ וְהַכֹּל יִשְׁבַּחְךָ • וְהַכֹּל יֹאמְרוּ אֵין קְדוֹשׁ
כִּי : הַכֹּל יְרוֹמְמוֹךָ סְלָה יוֹצֵר הַכֹּל • הָאֵל הַפּוֹתֵחַ בְּכָל-
יוֹם דְּלִתּוֹת שְׁעָרֵי מִזְרַח • וּבּוֹקֵעַ חֲלוֹנֵי רִקְיעַ • מוֹצִיא
חֶמֶה מִמִּקְוָמָה וּלְבָנָה מִמִּבּוֹן שַׁבָּתָה • וּמְאִיר לְעוֹלָם
כָּלוֹ וְלִיוֹשְׁבָיו שְׁבָרָא בְּמִדַּת רַחֲמִים : הַמְּאִיר לְאָרֶץ
וּלְדָרִים עֲלֶיהָ בְּרַחֲמִים • וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל-יוֹם תָּמִיד
מַעֲשֶׂה בְּרֵאשִׁית : הַמִּלְךְ הַמְּרוֹמָם לְבָדוֹ מְאֹ • הַמְּשַׁבַּח

from aforetime, praised, glorified and extolled from days of old. O everlasting God, in thine abundant mercies, have mercy upon us, Lord of our strength, Rock of our stronghold, Shield of our salvation, thou Stronghold of ours! There is none to be compared unto thee, neither is there any beside thee; there is none but thee: who is like unto thee? There is none to be compared unto thee, O Lord our God, in this world, neither is there any beside thee, O our King, for the life of the world to come; there is none but thee, O our Redeemer, for the days of the Messiah; neither is there any like unto thee, O our Saviour, for the resurrection of the dead.

God, the Lord over all works, blessed is he, and ever to be blessed by the mouth of everything that hath breath. His greatness and goodness fill the universe; knowledge and understanding surround him: he is exalted above the holy Chayoth and is adorned in glory above the celestial chariot*: purity and rectitude are before his throne, loving-kindness and tender mercy before his glory. The luminaries are good which our God hath created: he formed them with knowledge, understanding and discernment; he gave them might and power to rule in the midst of the world. They are full of lustre, and they radiate brightness: beautiful is their lustre throughout all the world. They rejoice in their going forth, and are glad in their returning; they perform with awe the will of their Master. Glory and honour they render unto his name, exultation and rejoicing at the remembrance of his sovereignty. He called unto the sun, and it shone forth in light: he looked, and ordained the figure of the moon. All the hosts on high render praise unto him, the Seraphim, the Ophanim and the holy Chayoth ascribing glory and greatness—

* Cf. Talmud Babli, Tr. Chagigah, 13 b.

והמפאָר וְהַמַּתְנַשֵּׂא מִימֹת עוֹלָם : אֱלֹהֵי עוֹלָם בְּרַחֲמֶיךָ
הַרְבִּים רַחֵם עָלֵינוּ . אָדוֹן עֲזָנוּ צוּר מְשַׁנֵּבָנוּ . מִגֵּן
יִשְׁעָנוּ מְשַׁנֵּב בְּעֲדָנוּ : אֵין בְּעַרְפֶּךָ וְאֵין זִוְלָתְךָ . אָפֶס
בְּלִתְךָ וּמִי דִוְמָה-לְךָ : אֵין בְּעַרְפֶּךָ יי אֱלֹהֵינוּ בְּעוֹלָם
הַזֶּה . וְאֵין זִוְלָתְךָ מַלְכָּנוּ לַחַיִּי הָעוֹלָם הַבֹּא : אָפֶס
בְּלִתְךָ גּוֹאֲלָנוּ לִימֹת הַמָּשִׁיחַ . וְאֵין דִּוְמָה-לְךָ מוֹשִׁיעָנוּ
לְתַחֲיַת הַמֵּתִים :

אַל אָדוֹן עַל כָּל-הַמַּעֲשִׂים . בְּרוּךְ וּמְבָרֵךְ בְּפִי כָל-
נִשְׁמָה : גִּדְּלוּ וְטוּבוּ מְלֵא עוֹלָם . דַּעַת וְתְבוּנָה סוֹבְבִים
אוֹתוֹ : הַמַּתְנַשֵּׂא עַל-חַיֹּת הַקֶּדֶשׁ . וְנִהְדָּר בְּכְבוֹד עַל-
הַמַּרְפָּה : זְכוּת וּמִישׁוֹר לִפְנֵי כְסֹא . חֶסֶד וְרַחֲמִים
לִפְנֵי כְבוֹדוֹ : טוֹבִים מְאֹדוֹת שְׁפָרָא אֱלֹהֵינוּ . יִצְרָם
בְּדַעַת בְּבִינָה וּבִהְשֻׁבָּל : כָּח וּגְבוּרָה נָתַן בָּהֶם . לִהְיוֹת
מוֹשְׁלִים בְּקֶרֶב תֵּבֵל : מְלָאִים זִיו וּמַפִּיקִים נִגְהָ . נֶאֱחָ
זִיוֹם בְּכָל-הָעוֹלָם : שְׂמֵחִים בְּצֵאתָם וְשֹׁשֵׁים בְּבוֹאֵם .
עוֹשִׂים בְּאֵימָה רִצּוֹן קוֹנֵם : פֶּאֶר וְכְבוֹד נֹתְנִים
לְשִׁמּוֹ . צִהְלָה וְרִנָּה לְזִכָּר מַלְכוּתוֹ : קְרָא לְשִׁמְשׁ
וַיִּזְרַח-אוֹר . רָאָה וְהִתְקִין צוּרַת הַלְבָנָה : שָׁבַח
נֹתְנִים-לוֹ כָּל-צָבָא מְרוֹם . תַּפְאֶרֶת וּגְדֻלָּה שְׂרָפִים
וְאוֹפָנִים וְחַיֹּת הַקֶּדֶשׁ

To the God who rested from all his works, and on the seventh day exalted himself and sat upon the throne of his glory; who robed himself in glory on the day of rest, and called the Sabbath day a delight. This is the praise of the Sabbath day, that God rested thereon from all his work, when the Sabbath day itself offered praise and said "A Psalm, a song of the Sabbath day, It is good to give thanks unto the Lord."* Therefore let all his creatures glorify and bless God; let them render praise, honour and greatness to the God and King who is Creator of all things, and who, in his holiness, giveth an inheritance of rest to his people Israel on the holy Sabbath day. Thy name, O Lord our God, shall be hallowed, and thy remembrance, O our King, shall be glorified in heaven above and on the earth beneath. Be thou blessed, O our Saviour, for the excellency of thy handiwork, and for the bright luminaries which thou hast made: they shall glorify thee for ever.

Be thou blessed, O our Rock, our King and Redeemer, Creator of holy beings, praised be thy name for ever, O our King; Creator of ministering spirits, all of whom stand in the heights of the universe, and proclaim with awe in unison aloud the words of the living God and everlasting King. All of them are beloved, pure and mighty, and all of them in dread and awe do the will of their Master; and all of them open their mouths in holiness and purity, with song and psalm, while they bless and praise, glorify and reverence, sanctify and ascribe sovereignty to—

* Midrash Tillim.

לֹאל אֲשֶׁר שָׁבַת מִכָּל-הַמַּעֲשִׂים • בַּיּוֹם הַשְּׁבִיעִי הִתְעַלָּה
וַיֵּשֶׁב עַל-כִּסֵּא כְבוֹדוֹ • תִּפְאֶרֶת עֲטָה לְיוֹם הַמְּנוּחָה עֲנֵג
קָרָא לְיוֹם הַשָּׁבַת : זֶה שָׁבַח שְׁלִיּוֹם הַשְּׁבִיעִי שָׁבוּ שָׁבַת
אֵל מִכָּל-מְלָאכָתוֹ • וַיּוֹם הַשְּׁבִיעִי מִשְׁבַּח וְאוֹמֵר • מִזְמוֹר
שִׁיר לְיוֹם הַשָּׁבַת טוֹב לְהַדוֹת לִי : לְפִיכָךְ יִפְאָרוּ וַיִּבְרְכוּ
לֹאל כָּל-יִצְוֵרָיו • שָׁבַח יִקַּר וַיְגַדֵּל יִתְּנוּ לֹאל מֶלֶךְ יוֹצֵר
כָּל • הַמִּנְחִיל מְנוּחָה לַעֲמֹי יִשְׂרָאֵל בְּקִרְשָׁתוֹ בַּיּוֹם שָׁבַת
קִדְשׁ : שִׁמְךָ יְיָ אֱלֹהֵינוּ יִתְקַדֵּשׁ • וְזִכְרְךָ מִלִּפְנֵינוּ יִתְפָּאֵר
בְּשָׁמַיִם מִמַּעַל וְעַל-הָאָרֶץ מִתַּחַת : תִּתְפַּרֵּךְ מוֹשִׁיעֵנו
עַל-שָׁבַח מַעֲשֵׂה יָדֶיךָ • וְעַל-מְאֹרֵי-אוֹר שֶׁעָשִׂיתָ יִפְאָרוּךְ
סֵלָה :

תִּתְפַּרֵּךְ צוּרֵנוּ מִלִּפְנֵינוּ וַיִּגְאֵלֵנוּ בּוֹרֵא קְרוֹשִׁים יִשְׁתַּבַּח
שִׁמְךָ לְעַד מִלִּפְנֵינוּ • יוֹצֵר מִשְׁרָתִים וְאֲשֶׁר מִשְׁרָתִיו כָּלם
עוֹמְדִים בְּרוּם עוֹלָם • וּמִשְׁמִיעִים בִּירְאָה יָחִיד בְּקוֹל דְּבָרֵי
אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם : כָּלם אֱהוּבִים כָּלם בְּרוּרִים
כָּלם גְּבוּרִים וְכָלם עֲשִׂים בְּאִמָּה וּבִירְאָה רְצוֹן קוֹנֵם •
וְכָלם פּוֹתְחִים אֶת-פִּיהֶם בְּקִדְשָׁה וּבְטָהֳרָה בְּשִׁירָה
וּבְזִמְרָה • וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים וּמַעֲרִיצִים
וּמְקַדִּישִׁים וּמְמַלִּיכִים

The name of the Divine King, the great, mighty and dreaded One, holy is he ; and they all take upon themselves the yoke of the kingdom of heaven one from the other, and give sanction to one another to hallow their Creator: in tranquil joy of spirit, with pure speech and holy melody they all respond in unison, and exclaim with awe :

Holy, holy, holy is the Lord of hosts : the whole earth is full of his glory.

And the Ophanim and the holy Chayoth with a noise of great rushing, upraising themselves towards the Seraphim, thus over against them offer praise and say :

Blessed be the glory of the Lord from his place.

To the blessed God they offer pleasant melodies ; to the King, the living and ever-enduring God, they utter hymns and make their praises heard ; for he alone performeth mighty deeds, and maketh new things ; he is the Lord of battles ; he soweth righteousness, causeth salvation to spring forth, createth remedies, and is revered in praises. He is the Lord of wonders, who in his goodness reneweth the creation every day continually ; as it is said, (O give thanks) to him that maketh great lights, for his lovingkindness endureth for ever. O cause a new light to shine upon Zion, and may we all be worthy soon to enjoy its brightness. Blessed art thou, O Lord, Creator of the luminaries.

With abounding love hast thou loved us, O Lord our God, with great and exceeding pity hast thou pitied us. O

אֶת־שֵׁם הָאֵל הַמֶּלֶךְ הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא קְדוֹשׁ
 הוּא : וְכֻלָּם מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שָׁמַיִם זֶה מִזֶּה •
 וְנוֹתְנִים רְשׁוּת זֶה לָזֶה לְהַקְדִּישׁ לְיוֹצְרָם • בְּנִחַת רוּחַ
 בְּשִׁפְהָ בְּרוּרָה וּבִנְעִימָה קְדֻשָּׁה בָּכֶם בְּאַחַד עוֹנִים
 וְאוֹמְרִים בִּירְאָה •

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְיָ צְבָאוֹת מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ :
 וְהַאֲפָנִים וְחַיּוֹת הַקֶּדֶשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים לַעֲמַת
 שָׂרָפִים לַעֲמַתָּם מְשַׁבְּחִים וְאוֹמְרִים •

בְּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ :

לֵאל בְּרוּךְ נְעִימוֹת יִתְּנֵנוּ • לְמֶלֶךְ אֵל חַי וְקַיִם זְמִירוֹת
 יֵאמְרוּ וְתִשְׁבְּחוֹת יִשְׁמְעֵנוּ • כִּי הוּא לְבָדוּ פּוֹעֵל גְּבוּרוֹת
 עֹשֶׂה חֲדָשׁוֹת בַּעַל מַלְחָמוֹת זּוֹרֵעַ צְדָקוֹת מְצַמִּיחַ יְשׁוּעוֹת
 בּוֹרֵא רְפוּאוֹת נוֹרָא תְהִלּוֹת : אֲדוֹן הַנִּפְלְאוֹת • הַמְּחַדֵּשׁ
 בְּטוֹבוֹ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית • בְּאֵמֹר • לַעֲשֵׂה
 אוֹרִים גְּדֻלִּים כִּי לְעוֹלָם חֲסִדוֹ : אוֹר חֲדָשׁ עַל־צִיּוֹן תִּאִיר
 וְנִזְכָּר בְּלִנּוּ מְהֵרָה לְאוּרוֹ : בְּרוּךְ אַתָּה יְיָ • יוֹצֵר
 הַמְּאוֹרוֹת :

אֶהְבָּה רַבָּה אֶהְבְּתָנוּ יְיָ אֱלֹהֵינוּ : חֲמֵלָה גְּדוֹלָה וַיִּתֵּרָה

our Father, our King, for our fathers' sake, who trusted in thee, and whom thou didst teach the statutes of life, be also gracious unto us and teach us. O our Father, merciful Father, ever compassionate, have mercy upon us : O put it into our hearts to understand and to discern, to mark, learn and teach, to heed, to do and to fulfil in love all the words of instruction in thy Law. Enlighten our eyes in thy Law, and let our hearts cleave to thy commandments, and unite our hearts to love and fear thy name, so that we be never put to shame. Because we have trusted in thy holy, great and revered name, we shall rejoice and be glad in thy salvation. O bring us in peace from the four corners of the earth, and make us go upright to our land ; for thou art a God who worketh salvation. Thou hast chosen us from all peoples and tongues, and hast brought us near unto thy great name for ever in faithfulness, that we might in love give thanks unto thee and proclaim thy unity. Blessed art thou, O Lord, who hast chosen thy people Israel in love.

(When Prayers are not said with the Congregation, add:—

God, faithful King !)

Deut. vi. 4—9.

Hear, O Israel : the Lord our God, the Lord is One.

Blessed be His name, whose glorious kingdom is for ever and ever.

חֲמִלָתָּ עָלֵינוּ : אֲבִינוּ מִלִּפְנֵינוּ • בְּעֶבֶר אֲבוֹתֵינוּ שְׁפָטָחוּ בָךְ
וּתְלַמְּדֵם חֲקֵי חַיִּים בֵּין תַּחֲנֻנֵּנוּ וּתְלַמְּדֵנוּ : אֲבִינוּ הָאֵב
הֶרְחֵמֵן הַמְּרַחֵם רַחֵם עָלֵינוּ וְתֵן בְּלִפְנֵינוּ לְהִבִּין וּלְהַשְׁכִּיל
לְשִׁמְעַ לְלַמֵּד וּלְלַמֵּד לְשִׁמֹּר וּלְעֲשׂוֹת וּלְקַיֵּם אֶת-כָּל-דְּבָרֵי
תְּלִמּוֹד תּוֹרָתְךָ בְּאַהֲבָה : וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ וּדְבָק
לִבֵּנוּ בְּמִצְוֹתֶיךָ וַיַּחֲד לְבַבֵּנוּ לְאַהֲבָה וּלְיִרְאָה שְׁמֶךָ וּלְאֵ-
גִּבּוֹשׁ לְעוֹלָם וָעֶד : כִּי בְּשֵׁם קִדְּשְׁךָ הַגָּדוֹל וְהַנּוֹרָא
בְּטַחֲנוּ • נִגִּילָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ : וְהִבִּיאֵנוּ לְשָׁלוֹם
מֵאַרְבַּע בְּנִפּוֹת הָאָרֶץ וְתוֹלִיכֵנוּ קוֹמָמִיּוֹת לְאַרְצֵנוּ : כִּי
אֵל פּוֹעֵל יִשׁוּעוֹת אֶתָּה • וּבָנוּ בְּחֶרֶת מִכָּל-עַם וּלְשׁוֹן
וּקְרִבָתָנוּ לְשִׁמְךָ הַגָּדוֹל סָלָה בְּאַמֶּת • לְהוֹדוֹת לָךְ
וּלְיַחֲדֶךָ בְּאַהֲבָה : בָּרוּךְ אַתָּה יי • הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל
בְּאַהֲבָה :

(When Prayers are not said with the Congregation, add:—

אֵל מִלֵּךְ נֶאֱמָן :

דברים ו' ד"ט

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד :

בָּרוּךְ שֵׁם כְּבוֹד מְלִכְוֹתוֹ לְעוֹלָם וָעֶד :

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thy house, and upon thy gates.

Deut. xi. 13—21.

And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will give grass in thy field for thy cattle, and thou shalt eat and be satisfied. Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; and the anger of the Lord be kindled against you, and he shut up the heaven, that there be no rain, and the land yield not her fruit; and ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And ye shall teach them your children, talking of them

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ
 וּבְכָל-מְאֹדְךָ : וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצִוֶּה
 הַיּוֹם עַל-לִבְבְּךָ : וְשָׁנַנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשַׁבְּתֶךָ
 בְּבֵיתְךָ וּבְלִכְתֶּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ : וּקְשַׁרְתָּם
 לְאוֹת עַל-יָדְךָ וְהָיוּ לְטֹטֶפֶת בֵּין עֵינֶיךָ : וּכְתַבְתָּם
 עַל-מְזוֹנוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ :

דברים י"א י"ג-כ"א

וְהָיָה אִם-שָׁמַעַתְּ שְׁמִיעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי מְצִוֶּה
 אִתְּכֶם הַיּוֹם לֵאמֹר אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל-
 לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם : וְנָתַתִּי מִטָּר-אֲרָצְכֶם בָּעֵתוֹ יוֹגֵה
 וּמִלְקוֹשׁ וְאִסַּפְתִּי דָגְנְךָ וְתִירְשֶׁךָ וַיִּצְהַקְךָ : וְנָתַתִּי עֵשֶׂב
 בְּשַׂרְךָ לְבִהְמֹתֶךָ וְאָכַלְתָּ וְשָׂבַעְתָּ : הִשְׁמְרוּ לָכֶם פֶּן-
 יִפְתָּה לְבַבְכֶם וְסָרְתֶם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים
 וְהִשְׁתַּחֲוִיתֶם לָהֶם : וְחָרָה אַף-יְהוָה בָּכֶם וְעָצַר אֶת-
 הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהִיאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ
 וְאֲבַדְתֶּם מִחַרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן
 לָכֶם : וְשָׁמַתֶּם אֶת-דְּבָרֵי אֱלֹהַ עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם
 וּקְשַׁרְתֶּם אִתְּכֶם לְאוֹת עַל-יְדֵיכֶם וְהָיוּ לְטֹטֶפֶת בֵּין
 עֵינֵיכֶם : וּלְמַדְתֶּם אִתְּכֶם אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשַׁבְּתֶךָ

when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates : that your days may be multiplied, and the days of your children, upon the land which the Lord sware unto your fathers to give them, as the days of the heavens above the earth.

Numbers xv. 37—41.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them a fringe upon the corners of their garments throughout their generations, and that they put upon the fringe of each corner a cord of blue : and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them ; and that ye go not about after your own heart and your own eyes, after which ye use to go astray : that ye may remember and do all my commandments, and be holy unto your God. I am the Lord your God, who brought you out of the land of Egypt, to be your God : I am the Lord your God.

True and firm, established and enduring, right and faithful, beloved and precious, desirable and pleasant, revered and mighty, well-ordered and acceptable, good and beautiful is this thy word unto us for ever and ever. It is true, the God of the universe is our King, the Rock of Jacob, the Shield of our salvation : throughout all generations he endureth and his name endureth ; his throne is established, and his kingdom and his faithfulness endure for ever. His words also live

בְּבֵיתְךָ וּבְלִבְתֶּךָ בְּדֶרֶךְ וּבִשְׁכֻכְךָ וּבְקוֹמְךָ : וּכְתַבְתָּם
עַל־מְזוּזוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ : לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמִי
בְּנֵיכֶם עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתִּיכֶם לָתֵת
לָהֶם בַּיּוֹם הַשְּׁמַיִם עַל־הָאָרֶץ :

במדבר טו לז"א

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר : דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל־בְּגָדֵי בְּגָדֵיהֶם
לְדֹרֹתָם וְנָתַנּוּ עַל־צִיצִית הַכֹּנֶף פְּתִיל תְּקָלָת : וְהָיָה
לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה
וְעָשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם
אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם : לְמַעַן תִּזְכְּרוּ וְעָשִׂיתֶם אֶת־
כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם : אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהָיוֹת
לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם :

אָמֵת וַיְצִיב וְנָכוֹן וְקִים וַיִּשָּׂר וַיִּנְאֶמֶן וְאֶהוּב וְחָבִיב
וְנִחְמַד וְנָעִים וְנוֹרָא וְאֲדִיר וּמִתְקַן וּמִקְבֵּל וְטוֹב וְיָפָה
הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד : אָמֵת אֱלֹהֵי עוֹלָם מְלָכֵנוּ
צוּר יַעֲקֹב מֶגֶן יִשְׁעָנוּ : לְדוֹר וָדוֹר הוּא קִים וַיִּשְׁמוּ קִים •
וְכִסְאוֹ נָכוֹן וּמַלְכוּתוֹ וְאַמוּנָתוֹ לְעֶד קִימָת : וּדְבָרָיו קִיִּים

and endure ; they are faithful and desirable for ever and to all eternity, as for our fathers so also for us, our children, our generations, and for all the generations of the seed of Israel his servants.

For the first and for the last ages thy word is good and endureth for ever and ever ; it is true and trustworthy, a statute which shall not pass away. True it is that thou art indeed the Lord our God and the God of our fathers, our King, our fathers' King, our Redeemer, the Redeemer of our fathers, our Maker, the Rock of our salvation ; our Deliverer and Rescuer from everlasting, such is thy name ; there is no God beside thee.

Thou hast been the help of our fathers from of old, a Shield and Saviour to their children after them in every generation : in the heights of the universe is thy habitation, and thy judgments and thy righteousness reach to the furthest ends of the earth. Happy is the man who hearkeneth unto thy commandments, and layeth up thy Law and thy word in his heart. True it is that thou art indeed the Lord of thy people, and a mighty King to plead their cause. True it is that thou art indeed the first and thou art the last, and beside thee we have no King, Redeemer and Saviour. From Egypt thou didst redeem us, O Lord our God, and from the house of bondmen thou didst deliver us ; all their first-born thou didst slay, but thy first-born thou didst redeem ; thou didst divide the Red Sea, and drown the proud ; but thou madest the beloved to pass through, while the waters covered their adversaries, not one of whom was left. Wherefore the beloved praised and extolled God, and offered hymns, songs, praises, blessings and thanksgivings to the

וְקַיָּמִים נְאֻמָּנִים וְנִחְמָדִים לְעַד וּלְעוֹלָמִי עוֹלָמִים עַל-
 אֲבוֹתֵינוּ וְעַלְּנוּ עַל-בְּנֵינוּ וְעַל-דּוֹרוֹתֵינוּ וְעַל כָּל-דּוֹרוֹת
 זֶרַע יִשְׂרָאֵל עַבְדֶּיךָ :

עַל הָרָאשׁוֹנִים וְעַל הָאַחֲרוֹנִים דְּבַר טוֹב וְקַיָּם לְעוֹלָם
 וָעַד . אָמֵת וְאַמוּנָה חוֹק וְלֹא יַעֲבוֹר : אָמֵת שְׁאַתָּה הוּא
 יי אֱלֹהֵינוּ וְאַלֹּהֵי אֲבוֹתֵינוּ . מְלַכְנוּ מְלֶכֶךְ אֲבוֹתֵינוּ גּוֹאֲלֵנוּ
 גּוֹאֵל אֲבוֹתֵינוּ יוֹצֵרֵנוּ צוֹר יִשׁוּעֵתָנוּ פּוֹדֵנוּ וּמַצִּילֵנוּ
 מֵעוֹלָם הוּא שְׁמֶךָ . אֵין אֱלֹהִים זולָתְךָ :

עֲזַרְתָּ אֲבוֹתֵינוּ אַתָּה הוּא מֵעוֹלָם . מִגֵּן וּמוֹשִׁיעַ
 לְבָנֶיהֶם אַחֲרֵיהֶם בְּכָל-דּוֹר וְדוֹר : בְּרוּם עוֹלָם מוֹשֶׁבֶךָ .
 וּמִשְׁפָּטֶיךָ וְצִדְקָתְךָ עַד-אַפְסֵי אֶרֶץ : אֲשֶׁרִי אִישׁ שִׁישְׁמַע
 לְמִצְוֹתֶיךָ . וְתוֹרָתְךָ וּדְבָרְךָ יֵשִׁים עַל-לְבָבוֹ : אָמֵת אַתָּה
 הוּא אֲדוֹן לְעַמְּךָ וּמְלֶכֶךְ גִּבּוֹר לְרִיב רִיבָם : אָמֵת אַתָּה
 הוּא רִאשׁוֹן וְאַתָּה הוּא אַחֲרוֹן . וּמַבְלַעְדֶּיךָ אֵין לָנוּ
 מְלֶכֶךְ גּוֹאֵל וּמוֹשִׁיעַ : מִמַּצָּרִים גְּאֻלָּתָנוּ יי אֱלֹהֵינוּ וּמִבֵּית
 עַבָדִים פְּדִיתָנוּ . כָּל-בְּכוֹרֵיהֶם הִקְדַּתָּ וּבְכוֹרְךָ גְּאֻלָּתָ .
 וַיִּסְּסוּךָ בְּקַעֲתָ וַיִּזְרִים טַבַּעֲתָ וַיְדִידִים הֶעֱבַרְתָּ וַיַּכְסּוּ מִיָּם
 צָרִיהֶם . אַחַד מֵהֶם לֹא נוֹתַר : עַל-זֹאת שִׁבְחוּ אֱהוּבִים
 וְרוֹמְמוּ אֵל . וְנִתְּנוּ יְדִידִים זְמִירוֹת שִׁירוֹת וְתִשְׁבְּחוֹת
 בְּרִכּוֹת וְהוֹדָאוֹת לְמֶלֶךְ אֵל חַי וְקַיָּם . דָּם וְנִשָּׂא גְדוֹל

King and God, who liveth and endureth ; who is high and exalted, great and revered ; who bringeth low the haughty, and raiseth up the lowly, leadeth forth the prisoners, delivereth the meek, helpeth the poor, and answereth his people when they cry unto him ; even praises to the Most High God, blessed is he, and ever to be blessed. Moses and the children of Israel sang a song unto thee with great joy, saying, all of them,

Who is like unto thee, O Lord, among the mighty ones ? Who is like unto thee, glorious in holiness, revered in praises, doing marvels ?

With a new song the redeemed people offered praise unto thy name at the sea shore ; they all gave thanks in unison, and proclaimed thy sovereignty, and said,

The Lord shall reign for ever and ever.

O Rock of Israel, arise to the help of Israel, and deliver, according to thy promise, Judah and Israel. Our Redeemer, the Lord of hosts is his name, the Holy One of Israel. Blessed art thou, O Lord, who hast redeemed Israel.

The following Prayer (Amidah) to "as in ancient years," p. 142, is to be said standing.

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things ; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

וְנוֹרָא מִשְׁפִּיל גַּאִים וּמִגְבִּיָּה שְׁפָלִים מוֹצִיא אֲסִירִים
 וּפּוֹדֶה עַנּוּיִם וְעוֹזֵר דָּלִים וְעוֹנָה לְעַמּוֹ בְּעֵת שְׁוֹעַם אֱלֹיוֹ •
 תְּהַלּוֹת לְאֵל עֲלִיוֹן בְּרוּךְ הוּא וּמְבָרֵךְ • מִשָּׁה וּבְנֵי
 יִשְׂרָאֵל לְךָ עָנִי שִׁירָה בְּשִׂמְחָה רַבָּה • וְאָמְרוּ כָלָם •
 מִי־כִמְכָּה בָּאֵלֶם יְהוָה מִי כִמְכָּה נֶאֱדָר בְּקֹדֶשׁ נוֹרָא
 תְּהַלֵּל עֲשֵׂה פֶלֶא :

שִׁירָה חֲדָשָׁה שִׁבְחוּ גְּאוּלִּים לְשִׁמְךָ עַל־שִׁפְתַּת הַיָּם
 יַחַד כָּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ •
 יְהוָה ! יִמְלֹךְ לְעֹלָם וָעֶד :

צוּר יִשְׂרָאֵל • קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל וּפְדֵה כְּנָאֲמֶךָ
 יְהוּדָה וְיִשְׂרָאֵל • גִּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל •
 בְּרוּךְ אַתָּה יְיָ • גֹּאֵל יִשְׂרָאֵל :

The following Prayer, עמידה, to קדמוניות, p. 142, is to be said standing.

אֲדָנִי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ :
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֲבוֹתֵינוּ • אֱלֹהֵי
 אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאַתָּה יְיָ יַעֲקֹב • הָאֵל הַגָּדוֹל הַגִּבּוֹר
 וְהַנּוֹרָא אֵל עֲלִיוֹן • גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל •
 וְזוֹכֵר חֲסָדֵי אֲבוֹת וּמַבִּיא גּוֹאֵל לְבָנֵי בְּנֵיהֶם לְמַעַן שְׁמוֹ
 בְּאַהֲבָה •

On the Sabbath of Penitence say:—

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Saviour and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

From the Sabbath after the Eighth Day of Solemn Assembly until the First Day of Passover, say:—

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

On the Sabbath of Penitence say:—

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

On the Sabbath of Penitence conclude the Blessing thus:—
the holy King.

*When the Reader repeats the Amidah, the following is said, to
“holy God,” p. 138.*

Reader.—We will sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by the hand of thy prophet:

And they called one unto the other and said,

On שַׁבַּת שׁוּבָה say:—

זָכַרְנוּ לַחַיִּים מִלֶּךְ חַפֵּץ בַּחַיִּים • וְכִתְּבֵנוּ בְּסֵפֶר הַחַיִּים •
לְמַעַנְךָ אֱלֹהִים חַיִּים :

מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן • בְּרוּךְ אַתָּה יי • מִגֵּן אֲבֹרָהּם :
אַתָּה גְּבוּר לְעוֹלָם אֲדָנִי מַחֲיֶה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ •

From פֶּסַח שַׁבַּת בְּרֵאשִׁית until the First Day of say:—

מֵנָשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם :

מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחֲיֶה מֵתִים בְּרַחֲמִים רַבִּים • סוֹמֵךְ •
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמַקְיֵם אֲמוּנָתוֹ
לִישְׁנֵי עֶפֶר • מִי כְמוֹךָ בָּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ •
מִלֶּךְ מַמִּית וּמַחֲיֶה וּמַצְמִיחַ יְשׁוּעָה •

On שַׁבַּת שׁוּבָה say:—

מִי כְמוֹךָ אֵב תְּרַחֲמִים זוֹכֵר יְצִירָיו לַחַיִּים בְּרַחֲמִים •
וְנִאֲמָן אַתָּה לְהַחְיֹת מֵתִים • בְּרוּךְ אַתָּה יי • מַחֲיֶה
הַמֵּתִים :

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וּקְדוּשִׁים בְּכָל-יוֹם יְהִלְלוּךָ
סֵלָה • בְּרוּךְ אַתָּה יי • הָאֵל הַקְדוֹשׁ :

On שַׁבַּת שׁוּבָה conclude the Blessing thus:—

הַמִּלֶּךְ הַקְדוֹשׁ :

When the Reader repeats the עֲמִידָה, the following קְדוּשָׁה is said:—

נִקְדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָם בְּנִשְׁם שְׁמֹכָךְ יֵשִׁים אוֹתוֹ *Reader.*

בְּנִשְׁמֵי מָרוֹם בְּכָתוּב עַל יַד נְבִיאָךְ • וְקָרָא זֶה אֵל זֶה וְאָמַר •

Cong.—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

Reader.—Then with a noise of great rushing, mighty and strong, they make their voices heard, and, upraising themselves towards the Seraphim, they exclaim over against them, Blessed—

Cong.—Blessed be the glory of the Lord from his place.

Reader.—From thy place shine forth, O our King, and reign over us, for we wait for thee. When wilt thou reign in Zion? Speedily, even in our days, do thou dwell there, and for ever. Mayest thou be magnified and sanctified in the midst of Jerusalem thy city throughout all generations and to all eternity. O let our eyes behold thy kingdom, according to the word that was spoken in the songs of thy might by David, thy righteous anointed :

Cong.—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Reader.—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart from our mouth for ever, for thou art a great and holy God and King. 'Blessed art thou, O Lord, the holy God.

On the Sabbath of Penitence conclude the Blessing thus:—

the holy King.

Moses rejoiced in the gift of his portion, for thou didst call him a faithful servant: a diadem of glory didst thou place upon his head, when he stood before thee upon Mount Sinai; and in his hand he brought down the two tables of stone, upon which the observance of the Sabbath was prescribed, and thus it is written in thy Law :

Cong. קְרוֹשׁ קְרוֹשׁ קְרוֹשׁ יְיָ צְבָאוֹת • מְלֵא כָל-הָאָרֶץ
כְּבוֹדוֹ :

Reader. אֲזוּ בְּקוֹל רָעַשׁ גָּדוֹל אֲדִיר וְחֹזק מְשֻׁמְעִים
קוֹל מִתְנַשְּׂאִים לְעֻמַּת שָׁרְפִים לְעֻמַּתָּם בְּרוּךְ יֵאמְרוּ •
Congregation. בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ :

Reader. מִמְּקוֹמָךְ מְלִכְנוּ תוֹפִיעַ וְתִמְלֹךְ עָלֵינוּ כִּי מַחֲכִים
אֶנְחֵנוּ לָךְ : מָתִי תִמְלֹךְ בְּצִיּוֹן • בְּקֶרֶב בְּיָמֵינוּ לְעוֹלָם וָעֶד
תִּשְׁכֹּן : תִּתְגַּדֵּל וְתִתְקַדַּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ לְדוֹר
וָדוֹר וּלְנֶצַח נְצָחִים : וְעֵינֵינוּ תִרְאֶינָה מְלֻכּוּתְךָ בְּדָבָר
הָאֲמֹר בְּשִׁירֵי עֲזָךְ עַל יְדֵי דָוִד מְשִׁיחַ צִדְקָךְ :

Cong. יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדָר וָדָר • הִלְלוּהָ :
Reader. לְדוֹר וָדוֹר גִּיד גְּדֻלָּךְ • וּלְנֶצַח נְצָחִים קִדְשְׁתָּךְ
בְּקֹדֶשׁ • וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד •
כִּי אֵל מֶלֶךְ גָּדוֹל וְקְדוֹשׁ אַתָּה • בְּרוּךְ אַתָּה יְיָ •
הָאֵל הַקְדוֹשׁ :

On שבת שובה conclude the Blessing thus:—

חֲמִלָה תְּקַדֵּשׁ :

יִשְׁמַח מֹשֶׁה בְּמִתְנַת חֶלְקוֹ כִּי עָבַד נַאֲמָן קִרְאָתָהּ לוֹ •
כִּלְיָל תִּפְאָרַת בְּרָאשׁוֹ נָתַתָּ • בְּעֲמָדוֹ לִפְנֵיךָ עַל הַר-סִינִי •
וְשִׁנִּי לַחַת אַבְנִים הוֹרִיד בְּיָדוֹ • וְכָתוּב בָּהֶם שְׁמִירַח
שַׁבָּת • וְכֵן כָּתוּב בְּתוֹרָתְךָ •

Exodus xxxi. 16, 17.

And the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for an everlasting covenant. It is a sign between me and the children of Israel for ever, that in six days the Lord made the heavens and the earth, and on the seventh day he rested, and ceased from his work.

And thou didst not give it, O Lord our God, unto the nations of other lands, nor didst thou, O our King, make it the heritage of worshippers of idols, nor do the uncircumcised dwell in its rest; but unto thy people Israel thou didst give it in love, unto the seed of Jacob whom thou didst choose. The people that hallow the seventh day, even all of them shall be satiated and delighted with thy goodness, seeing that thou didst find pleasure in the seventh day, and didst hallow it; thou didst call it the desirable of days, in remembrance of the creation.

Our God and God of our fathers, accept our rest; sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; purify our hearts to serve thee in truth; and in thy love and favour, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon. Blessed art thou, O Lord, who hallowest the Sabbath.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favour both the fire offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

שמות ל"א ט"ד י"ז

וּשְׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת
לְדֹרֹתָם בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הוּא
לְעֹלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־
הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ:

וְלֹא נָתַתּוּ יי אֱלֹהֵינוּ לְגוֹיֵי הָאָרְצוֹת • וְלֹא הִנַּחְלָתוּ
מִלְּכֵנוּ לְעוֹבְדֵי פְסִילִים • וְגַם בְּמִנוּחָתוּ לֹא יִשְׁכְּנוּ עַרְלִים •
כִּי לִי־יִשְׂרָאֵל עֲמֻד נָתַתּוּ בְּאַהֲבָה • לְזֶרַע יַעֲקֹב אֲשֶׁר
בָּם בְּחִרְתָּ • עִם מְקַדְּשֵׁי שְׁבִיעִי כָּל־שָׁבָעוּ וַיִּתְּעַנְּנוּ
מִטּוֹבָךְ • וְהַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדְּשָׁתוּ חֻמְדַּת יָמִים אוֹתוֹ
קִרְאָת זִכָּר לַמַּעֲשֵׂה בְּרֵאשִׁית:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ • רָצָה בְּמִנוּחָתָנוּ: קִדְּשָׁנוּ
בְּמִצְוֹתֶיךָ וְתַן חֻלְקֵנוּ בְּתוֹרָתֶךָ • שִׁבְעָנוּ מִטּוֹבָךְ וְשִׁמְחָנוּ
בִּישׁוּעָתֶךָ • וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת • וְהִנְחִילָנוּ יי
אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְּשֶׁךָ • וַיְנַחֲחוּ בָּהּ יִשְׂרָאֵל
מְקַדְּשֵׁי שְׁמֶךָ • בְּרוּךְ אַתָּה יי • מְקַדְּשֵׁי הַשַּׁבָּת:

רָצָה יי אֱלֹהֵינוּ בְּעֲמֻד יִשְׂרָאֵל וּבְתַפְלָתָם • וְהַשֵּׁב
אֶת־הָעֲבוּדָה לְדַבִּיר בֵּיתֶךָ • וְאֲנִי יִשְׂרָאֵל וְתַפְלָתָם
בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן • וְתֵהִי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל
עֲמֻד:

On New Moon and the Intermediate Days of Passover and Tabernacles say:—

Our God and God of our fathers! May our remembrance rise, come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this day of

On New Moon say—

the New Moon.

On Passover—

the Feast of Unleavened Bread.

On Tabernacles—

the Feast of Tabernacles.

Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

Congregation in an undertone—

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

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say:— חול המועד and ראש חודש On

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיִבָּא וְיִגִּיעַ וְיִרְאֶה וְיִרְצֶה
וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר זְכָרֵנוּ וּפְקֻדָּתֵנוּ. וְזָכְרוֹן אֲבוֹתֵינוּ. וְזָכְרוֹן
מְשִׁיחַ בֶּן דָּוִד עֲבָדָה. וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשׁ. וְזָכְרוֹן כָּל
עַמָּה בֵּית יִשְׂרָאֵל לִפְנֵיהֶם. לִפְלִיטָה וּלְטוֹבָה וּלְחַן וּלְחֶסֶד
וּלְרַחֲמִים וּלְחַיִּים וּלְשָׁלוֹם בְּיוֹם

On סבות—

חג הספלות

On פסח—

חג המצות

On say— ראש חודש

ראש חודש

תְּהִי. זְכָרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה וּפְקֻדָּה בּוֹ לְבִרְכָּה וְהוֹשִׁיעֵנו
בּוֹ לְחַיִּים. וּבְדִבְרֵי יְשׁוּעָה וּרְחֻמִּים חוּס וְחַנּוּנִי וּרְחֵם עָלֵינוּ
וְהוֹשִׁיעֵנו. כִּי אֱלֹהֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וּרְחוּם אַתָּה:
וְתַחֲנוּנָה עֵינֵינוּ בְּשׁוּבָךְ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה
יְיָ. הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:

The Congregation in an undertone—

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי
כָּל בָּשָׂר. יוֹצֵרֵנוּ יוֹצֵר בְּרָאשִׁית.
בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ תִּגְדּוֹל
וְהַקְדוּשָׁה. עַל שֶׁהַחַיְיָהֵנוּ וְהַמִּתְקַנֵּי.
כֵּן תַּחֲנוּנֵנוּ וְהַתְקַנּוּתֵנוּ. וְהַתְּסוּפָה
בְּלִיֹּתֵינוּ לְחַצְרוֹת קֹדֶשְׁךָ לְשִׁמְרֵךְ
חֲקִיךָ וּלְעֲשׂוֹת רִצְוֹךְ וּלְעַבְדְּךָ
בְּלִבְּךָ שָׁלֵם עַל שְׂאֵתֵנוּ מוֹדִים
לָךְ. בְּרִיךְ אֵל הַהוֹדָאוֹת:

מוֹדִים אֲנַחְנוּ לָךְ
שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם
וָעֶד. צוּר חַיֵּינוּ מִגֵּן
יְשׁוּעָנוּ אַתָּה הוּא לְדוֹר
וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר
תְּהִלָּתְךָ עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ וְעַל
נַשְׁמוֹתֵינוּ הַמְּקוּדּוֹת לָךְ

at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

On Chanukah say, "We thank thee also," etc., pp. 51, 52.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

On the Sabbath of Penitence say:—

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

At the repetition of the Amidah by the Reader the following is introduced:—

Our God and God of our fathers, bless us with the three-told blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law of life, lovingkindness and righteousness, blessing, mercy, life and

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וְעַל נַסִּיךְ שֶׁבָּכַל יוֹם עֲמָנוּ וְעַל גַּפְּלֹאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבָּכַל-עֵת עָרַב וּבֶקֶר וְצָהָרִים . הַטּוֹב כִּי לֹא-כָלוּ רַחֲמֶיךָ .
וְהִמָּרְחַם כִּי לֹא-תִמּוּ חֲסָדֶיךָ . מַעֲוֹלָם קִוִּינוּ לָךְ :

On say הנִּסִּים חֲנֻכָּה On pp. 51, 52.

וְעַל בָּלָם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּבָנֵנוּ תָּמִיד לְעוֹלָם
וְעַד :

On say שַׁבַּת שְׁנֻכָּה On

וּבְתוֹב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתֶךָ :

וְכָל הַחַיִּים יוֹרוּךְ סֵלָה וַיְהִלְלוּ אֶת-שְׁמֶךָ בְּאַמֶּת . הָאֵל
יִשְׁעָתָנוּ וְעֲזָרָתָנוּ סֵלָה : בָּרוּךְ אַתָּה יְיָ . הַטּוֹב שְׁמֶךָ
וְלָךְ נָאָה לְהוֹדוֹת :

At the repetition of the עֲמִידָה by the Reader the following is introduced:—

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ . בִּרְכָנוּ בִּבְרָכָה הַמְּשַׁלֶּשֶׁת בְּתוֹרָה
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדֶךָ . הָאֲמוּרָה מִפִּי אֲחֵרֹן וּבְנָיו
בְּחַיִּים . עִם קְדוֹשֶׁךָ בְּאֲמֹר : יְבָרְכֶךָ יְיָ וַיִּשְׁמְרֶךָ : יָאֵר יְיָ פָּנָיו
אֵלֶיךָ וַיַּחֲנֶךָ : יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וַיִּשָּׂם לָךְ שָׁלוֹם :

שִׁים שָׁלוֹם טוֹבָה וּבְרָכָה חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל עַמֶּךָ . בִּרְכָנוּ אֲבִינוּ בָּלָנוּ בְּאֶחָד בְּאוֹר
פְּנִיָּךְ . כִּי בְּאוֹר פְּנִיָּךְ נִתְּתָ לָנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים
וְאַהֲבַת חֶסֶד וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם .

peace ; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

On the Sabbath of Penitence say:—

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God ! guard my tongue from evil and my lips from speaking guile ; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

On New Moon, Festivals, the Intermediate Days of Festivals, and on Chanukah, Hallel, p. 219, is said after the Amidah.

Kaddish, p. 75.

וטוב בְּעֵינֶיךָ לְבָרֵךְ אֶת-עַמּוֹךְ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-
עֲשָׂה בְּשָׁלוֹמְךָ :

say:—שַׁבַּת שְׁנֵכָה

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרֻנְסָה טוֹבָה גְּזֵר וְנִפְתָּח
לְפָנֶיךָ אֲנִיחֵנוּ וְכָל-עַמּוֹךְ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם •
בְּרִיךְ אֱתָהּ יְי • עוֹשֶׂה הַשָּׁלוֹם :

בְּרוּךְ אַתָּה יְי • הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם :

אֱלֹהֵי • נִצּוֹר לְשׁוֹנֵי מִרְעַ וּשְׁפָתֵי מַדְבַּר מְרֻמָּה •
וּלְמַקְלָלֵי נַפְשֵׁי תְדוּם וְנַפְשֵׁי כָּעָפָר לְכָל תַּהֲיָה : פֶּתַח
לְבִי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי • וְכָל הַחוֹשְׁבִים
עָלַי רָעָה מִהֲרָה הִפֵּר עֲצָתָם וְקָלְקַל מַחֲשַׁבוֹתָם • עֲשֵׂה
לְמַעַן שְׁמֶךָ עֲשֵׂה לְמַעַן יִמְיָנְךָ עֲשֵׂה לְמַעַן קִדְשֶׁתְּךָ עֲשֵׂה
לְמַעַן תוֹרָתְךָ • לְמַעַן יַחֲלִצוּן יְדִיֶּיךָ הוֹשִׁיעָה יִמְיָנְךָ
וַעֲנֵנִי : יִהְיוּ לְרָצוֹן אֲמַר־פִּי וְהִגִּיוֹן לְבִי לְפָנֶיךָ יְי צוּרֵי
וְגֵאֵלֵי : עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל-יִשְׂרָאֵל • וְאָמְרוּ אָמֵן :

יְחִי רָצוֹן לְפָנֶיךָ יְי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂיִבְנָה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ • וְהֵן חֲלָקֵנוּ בְּתוֹרָתְךָ : וְשֵׁם בְּעֶבְרִית
בְּיִרְאָה פִּימִי עוֹלָם וּכְשָׁנִים קִדְמוֹנִיּוֹת : וְעֲרָכָה לִי מִנְחָת
יְהוָה וִירֻשָּׁלָּם פִּימִי עוֹלָם וּכְשָׁנִים קִדְמוֹנִיּוֹת :

On הַלֵּל, חֲנֻכָּה *and* חוֹל הַמוֹעֵד, יָמִים טוֹבִים, רֹאשׁ חֹדֶשׁ *On*
is said after the Amidah. קְרִיֵּשׁ תַּחֲתָהּ *p. 75.*

ORDER OF READING THE LAW ON SABBATHS AND FESTIVALS.

There is none like unto thee among the gods, O Lord ; and there are no works like unto thine. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. The Lord reigneth ; the Lord hath reigned ; the Lord shall reign for ever and ever. The Lord will give strength unto his people ; the Lord will bless his people with peace.

Father of mercies, do good in thy favour unto Zion ; build thou the walls of Jerusalem. For in thee alone do we trust, O King, high and exalted God, Lord of worlds.

The Ark is Opened.

Reader and Cong.—And it came to pass, when the ark set forward, that Moses said, Rise up, O Lord, and thine enemies shall be scattered, and they that hate thee shall flee before thee. For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem.

The Reader takes the Scroll of the Law, and says :—

Blessed be he who in his holiness gave the Law to his people Israel.

In some Congregations the following is said :—

Zohar, Parshath Vayakhel.

Blessed be the name of the Sovereign of the universe. Blessed be thy crown and thy abiding-place. Let thy favour rest with thy people Israel for ever : show them the redemption of thy right hand in thy holy temple. Vouchsafe unto us the benign gift of thy light, and in mercy accept our supplications. May it

סדר קריאת התורה לשבת ויום טוב :

אין פֿמוֹךְ בָּאֱלֹהִים אֲדֹנֵי וְאֵין פֿמַעֲשִׂיךְ : מַלְכוּתְךָ
מַלְכוּת כָּל-עֲלָמִים וּמַמְשִׁלְתְּךָ בְּכָל דּוֹר וָדוֹר : יי מֶלֶךְ
יי מֶלֶךְ יי ! יִמְלֹךְ לְעֹלָם וָעֶד : יי עֵז לְעַמּוֹ יִתֵּן יי ! יְבָרֶךְ
אֶת-עַמּוֹ בְּשָׁלוֹם :

אב הַרְחָמִים הַיְטִיבָה בְּרַצוֹנְךָ אֶת-צִיּוֹן תְּבַנֶּה חוֹמוֹת
יְרוּשָׁלַם : כִּי בָךְ לָבַד בְּטַחַנּוּ מֶלֶךְ אֵל רַם וְנִשָּׂא אֲדוֹן
עוֹלָמִים :

The Ark is opened.

Reader and Congregation:—

וַיְהִי בְּנִסְעַת הָאָרֶן וַיֹּאמֶר מֹשֶׁה • קוּמָה ! יי וַיִּפָּצוּ אֲיִבֶיךָ
וַיִּגָּסוּ מִשְׁנֵאֶיךָ מִפְּנֶיךָ : כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וְדִבְרֵ-
יי מִירוּשָׁלַם :

The Reader takes the תוֹרָה, and says:—

בְּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ :

In some Congregations the following is said:—

זוהר פ' ויקהל

בְּרִיךְ שְׁמִיךָ דְּמֵרָא עֲלֵמָא בְּרִיךְ בְּתִרְךָ וְאַתְרְךָ : יְהֵא רַעֲיוֹתְךָ עִם
עַמְּךָ יִשְׂרָאֵל לְעֹלָם • וַיִּפְרְקוּן יְמִינְךָ אֶתְּנוּי לְעַמְּךָ בְּבֵית מִקְדָּשְׁךָ
וְלֵאמֹטוּיָא לָנָא מִטּוֹב נְהוּרְךָ וְלִקְבֵּל צְלוּתְךָ בְּרַחֲמִין : יְהֵא

be thy will to prolong our life in well-being. Let me also be numbered among the righteous, so that thou mayest be merciful unto me, and have me in thy keeping, with all that belong to me and to thy people Israel. Thou art he that feedeth and sustaineth all; thou art he that ruleth over all; thou art he that ruleth over kings, for dominion is thine. I am the servant of the Holy One, blessed be he, before whom and before whose glorious Law I prostrate myself at all times: not in man do I put my trust, nor upon any angel do I rely, but upon the God of heaven, who is the God of truth, and whose Law is truth, and whose prophets are prophets of truth, and who aboundeth in deeds of goodness and truth. In him I put my trust, and unto his holy and glorious name I utter praises. May it be thy will to open my heart unto thy Law, and to fulfil the wishes of my heart and of the hearts of all thy people Israel for good, for life, and for peace.

On Festivals the following is said:—

The Lord, the Lord is a merciful and gracious God, slow to anger and abounding in lovingkindness and truth; keeping lovingkindness for thousands, forgiving iniquity and transgression and sin. (*To be said three times.*)

Lord of the universe, fulfil the wishes of my heart for good; grant my desire, give me my request, even unto me, thy servant, — the son of — (thy maid servant — the daughter of —), and make me worthy (together with my wife,) (my husband,) (my children,) to do thy will with a perfect heart; and deliver me from the evil inclination. O grant our portion in thy Law; make us worthy to have thy divine presence abiding with us; vouchsafe unto us the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and fear of the Lord. So also may it be thy will, O Lord our God and God of our fathers, that I may be fitted to do such deeds as are good in thy sight, and to walk in the way of the upright before thee. Sanctify us by thy commandments, that we may merit the long and blessed life of the world to come: guard us from evil deeds, and also from evil hours that visit

רצוא קדמך דתוריד לן חיינו בטיבותא. וליהווא אגא פֿהידא
 בגו צדיקתא למרחם עלי וּלמגטר יתי וְיִת פֿלדי לי וְדי לעמך
 ישראל: אנת הוּא זון לְכָלָא וּמפְרִגס לְכָלָא. אנת הוּא שְׁלִיט
 על פֿלָא. אנת הוּא דְשְׁלִיט על מְלָכִיא וּמְלָכוּתָא דִּי-לָךְ הוּא:
 אגא עבדא דקודשא בריך הוא דְסְגִידָא חַמָּה וּמַחְמָה דִּיקָר
 אורייתא בְּכָל עֵדוֹן וְעֵדוֹן. לא על אָנֶשׁ דְּחִיצָנָא. וְלא על פֿר
 אַלְהִין סְמִיכָנָא. אֵלָא בְּאַלְהָא דְשָׁמַיָא. דְּהוּא אֵלְהָא קָשׁוּט.
 ואורייתא קָשׁוּט. וּבְיִאזְחִי קָשׁוּט. וּמִסְגָּא לְמַעַבְד טַבָּוֹן וְקָשׁוּט.
 בְּה אָנָּה רַחֵץ. וְלִשְׁמָה קְדִישָׁא וְקִירָא אָנָּה אָמַר תּוֹשְׁבָחוֹן:
 יְהוּא רִצְוֵא קְדָמָךְ דְּתַפְתַּח לְפִי בְּאוּרִיתָא. וְתַשְׁלִים מִשְׁאָלִין
 דְּלִפִּי. וְלִבָּא דְכָל-עַמְּךָ יִשְׂרָאֵל. לְטַב וְלַחֲיִין וְלִשְׁלָם:

On Festivals the following is said:—

יְהוָה! יְהוָה! אֵל רַחוּם וְחַנוּן אָרְךָ אֲפִים וְרַב חֶסֶד וְאֶמֶת:
 נִצֵּר חֶסֶד לְאַלְפִים נִשְׂא עוֹן וּפָשַׁע וְחַטָּאָה וְנִקָּה:

(To be said three times.)

רַבּוֹן הָעוֹלָם. מַלְא מִשְׁאָלוֹת לְפִי לְטוֹבָה: וְהַפֵּק רְצוֹנִי וְהַן
 שְׁאַלְתִּי לִי עַבְדְּךָ (פ' בּוֹן פ') אֲמַתְךָ (פ' בַּת פ') וְנִפְגִּי (וְאֶת-
 אִשְׁתִּי) (וְאֶת-בְּעָלִי) (וּבְנִי וּבְנוֹתִי) לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְּךָ שְׁלָם.
 וּמִלְטָנִי מִיָּצָר הָרָע. וְהַן חֲלָקְנוּ בְּתוֹרָתְךָ. וְנִפְגִּי בְּדִי שְׁתַּשְׁרַח
 שְׂכִינְתְּךָ עָלֵינוּ. וְהוֹפֵעַ עָלֵינוּ רוּחַ חֲכָמָה וּבִינָה רוּחַ עֲצָה
 וּנְבוּנָה רוּחַ הַעֵת וְיִרְאַת יי'. וְבוֹ יְהִי רְצוֹן מִלְּפָנֶיךָ יי'
 אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ שְׁאֲזַכֵּה לַעֲשׂוֹת מַעֲשִׂים טוֹבִים
 בְּעֵינֶיךָ. וְלִלְכֹת בְּדַרְכֵי יִשְׂרָאֵל לְפָנֶיךָ. וְתִדְשְׁנֵנוּ בְּמִצְוֹתֶיךָ
 בְּדִי שְׁנַזְכֵּה לַחַיִּים טוֹבִים וְאַרְפִּים לַחַיִּי הָעוֹלָם הַבָּא.

and afflict this world. As for him who trusteth in the Lord, let lovingkindness surround him. Amen.

Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer.

And as for me, may my prayer unto thee, O Lord, be in an acceptable time : O God, in the abundance of thy lovingkindness, answer me in the truth of thy salvation.

(This verse is said three times.)

The Reader takes the Scroll of the Law, and the following is said:—

Reader and Cong.—Hear, O Israel: the Lord our God, the Lord is One.

Reader and Cong.—One is our God; great is our Lord; holy is his name.

Reader.—Magnify the Lord with me; and let us exalt his name together.

Reader and Cong.—Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine, O Lord, is the kingdom, and the supremacy as head over all. Exalt ye the Lord our God, and worship at his footstool: holy is he. Exalt ye the Lord our God, and worship at his holy mount; for the Lord our God is holy.

Magnified and hallowed, praised and glorified, exalted and extolled above all be the name of the Supreme King of Kings, the holy One, blessed be he, in the worlds which he hath

וְהַשְׁמַרְנוּ מִמַּעֲשִׂים רָעִים וּמַשְׁעוֹת רָעוֹת הַמַּתְרַנְּשׁוֹת לְבָא
לְעוֹלָם. וְהַבּוֹטָח בִּי חֶסֶד יְסוֹבְבֵנִי. אָמֵן :
יְהִי לְרִצּוֹן אֱמֹרִי פִי וְהַגִּיזוֹן לִבִּי לִפְנֵיךָ יְיָ צוּרִי וְגֹאֲלִי :
וְאֲנִי תַפִּלְתִּי לָךְ יְיָ עַת רִצּוֹן אֱלֹהִים פֶּרֶב־חֶסֶדְךָ עֲנֵנִי
בְּאַמֶּת יִשְׁעֶךָ :

(This verse is said three times.)

The Reader takes the סֵפֶר תּוֹרָה, and the following is said:—

Reader and Congregation:—

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד :

Reader and Congregation:—

אֶחָד אֱלֹהֵינוּ גָּדוֹל אֲדוֹנֵינוּ קְדוֹשׁ שְׁמוֹ :

Reader:—

גָּדְלוֹ לִי אֶתִּי וְנִרְוַמָּה שְׁמוֹ יְיָ :

Reader and Congregation:—

לָךְ יְיָ הַגְדֵּלָה וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנִּצָּח וְהַהוֹד •
כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ לָךְ יְיָ הַמְּמַלְכָה וְהַמַּתְנַשֵּׂא לְכָל
לְרֹאשׁ : רּוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהַשְׁתַּחֲוֹ לַהֵדֶם רַגְלָיו קְדוֹשׁ
הוּא : רּוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהַשְׁתַּחֲוֹ לְהַר קְדֻשּׁוֹ כִּי קְדוֹשׁ
יְיָ אֱלֹהֵינוּ :

עַל חֶפֶל יִתְגַּדֵּל וְיִתְקַדֵּשׁ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם
וְיִתְנַשֵּׂא : שְׁמוֹ שֶׁל־מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְדוֹשׁ בְּרוּךְ הוּא :

created,—this world and the world to come,—in accordance with his desire, and with the desire of them that fear him, and of all the house of Israel: the Rock everlasting, the Lord of all creatures, the God of all souls; who dwelleth in the wide-extended heights, who inhabiteth the heaven of heavens of old; whose holiness is above the Chayoth and above the throne of glory. Now, therefore, thy name, O Lord our God, shall be hallowed amongst us in the sight of all living. Let us sing a new song before him, as it is written, Sing unto God, sing praises unto his name, extol ye him that rideth upon the heavens by his name Jah, and exult before him. And may we see him, eye to eye, when he returneth to his habitation, as it is written, For they shall see eye to eye, when the Lord returneth unto Zion. And it is said, And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.

May the Father of mercy have mercy upon a people that have been borne by him. May he remember the covenant with the patriarchs, deliver our souls from evil hours, check the evil inclination in them that have been carried by him, grant us of his grace an everlasting deliverance, and in the attribute of his goodness fulfil our desires by salvation and mercy.

The Scroll of the Law is placed upon the desk, and the Reader says the following:—

And may he help, shield and save all who trust in him, and let us say, Amen. Ascribe all of you greatness unto our God, and render honour to the Law.

Here the Reader names the Person who is called to the Reading of the Law.

Blessed be he, who in his holiness gave the Law unto his people Israel. The Law of the Lord is perfect, restoring the soul: the testimony of the Lord is faithful, making wise the simple. The precepts of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlighten-

בְּעוֹלָמוֹת שְׁבָרָא הָעוֹלָם הַזֶּה וְהָעוֹלָם הַבָּא : בְּרִצּוֹנוֹ וּבְרִצּוֹן
 יִרְאִיו וּבְרִצּוֹן כָּל-בֵּית יִשְׂרָאֵל : צוּר הָעוֹלָמִים אֲדוֹן כָּל-
 הַבְּרִיּוֹת אֱלֹהֵי כָל-הַנְּפֻשׁוֹת : הַיּוֹשֵׁב בְּמִרְכָּבֵי מְרוֹם הַשָּׁמַיִם
 בְּשָׁמַי שְׁמִי קָדֹם : קִדְּשָׁתוֹ עַל-הַחַיּוֹת וּקִדְּשָׁתוֹ עַל-בְּסֵא
 הַקְּבוֹד : וּבָכֵן יִתְקַדֵּשׁ שְׁמֶךָ בָּנוּ יְיָ אֱלֹהֵינוּ לְעִינֵי כָל-חַי :
 וְנֹאמַר לְפָנָיו שִׁיר חֲדָשׁ בְּכַתוֹב : שִׁירֵי לֵאלֹהִים זָמְרוּ שְׁמוֹ סֻלוֹ
 לְרֹכֵב בְּעֶרְבוֹת בְּיָה שְׁמוֹ וְעֲלִזוּ לְפָנָיו : וְנִרְאָהוּ עֵינֵינוּ בְּעֵינֵינוּ
 בְּשׁוֹבוֹ אֶל-נְהוּחֵנוּ בְּכַתוֹב : כִּי עֵין בְּעֵינֵינוּ וְרָאוּ בְּשׁוֹב יְיָ צִיּוֹן :
 וְנֹאמַר וְנִגְלֶה כְּבוֹד יְיָ וְרָאוּ כָל-בָּשָׂר יִתְדוּ כִּי כִּי יְיָ דָּבָר :

אב הַרְחֻמִּים הוּא יִרְחֵם עִם עַמּוּסִים וְיִזְכֹּר בְּרִית אֲתָנִים
 וְיִצְיִיל בְּנִשְׁוֹתֵינוּ מִן-הַנְּשָׁעוֹת הַרְעוֹת וְיִגְעַר בְּגִזְרֵי הָרַע מִן
 הַנְּשׂוֹאִים וְיַחֲזִק אוֹתָנוּ לְפִלִּיטַת עוֹלָמִים וַיִּמְלֵא מִשְׁאֲלוֹתֵינוּ
 בְּמִדָּה טוֹבָה וְשׁוֹעֵה וְרַחֲמִים *

*The סֵפֶר תּוֹרָה is placed upon the desk, and the Reader says
 the following:—*

וַיַּעֲזוֹר וַיִּגַּן וַיִּשְׁיַע לְכָל הַחוֹסִים בּוֹ וְנֹאמַר אָמֵן : הַכֹּל
 הָבוּ גִּרְל לֵאלֹהֵינוּ וְתִנּוּ כְבוֹד לַתּוֹרָה : כֹּהֵן קָרֵב יַעֲמֹד *

*Here the Reader names the Person who is called to the Reading
 of the תּוֹרָה.*

בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְּשָׁתוֹ : תּוֹרַת יְיָ
 תְּמִימָה מְשִׁיבַת נֶפֶשׁ עַדוֹת יְיָ נֶאֱמָנָה מַחְכִּימַת פִּתֵּי :
 פְּקוּדֵי יְיָ יִשְׂרָאֵל מְשַׁמְחֵי-לֵב מַצּוֹת יְיָ בָּרָה מְאִירַת

ing the eyes. The Lord will give strength unto his people : the Lord will bless his people with peace. As for God, his way is perfect : the word of the Lord is tried : he is a shield unto all them that trust in him.

Cong. and Reader.—And ye that cleave unto the Lord your God are alive every one of you this day.

Those who are called to the Reading of the Law say the following Blessing:—

Bless ye the Lord who is to be blessed.

Cong.—Blessed be the Lord, who is to be blessed for ever and ever.

The Response of the Congregation is repeated, and the Blessing continued:—

Blessed art thou, O Lord our God, King of the universe, who hast chosen us from all peoples, and hast given us thy Law. Blessed art thou, O Lord, who givest the Law.

After the reading of a Section of the Law, the following Blessing is said:—

Blessed art thou, O Lord our God, King of the universe, who hast given us the Law of truth, and hast planted everlasting life in our midst. Blessed art thou, O Lord, who givest the Law.

תפלת שחרית לשבת ויום טוב

עֲיָנִים : יי עז לַעֲמוֹ יִתֵּן יי אִבְרָךְ אֶת־עַמּוֹ בְּשָׁלוֹם : הָאֵל
תָּמִים דִּרְכּוֹ אָמַרְתָּ יי צְרוּפָה מִן הוּא לְכָל הַחוֹסִים בּוֹ :

Congregation and Reader :—

וְאַתֶּם הַדִּבְקִים בִּי אֱלֹהֵיכֶם חַיִּים בְּלָכֶם הַיּוֹם :

*Those who are called to the Reading of the תּוֹרָה say the following
Blessing :—*

בָּרַכּוּ אֶת־יי הַמְּבָרֵךְ :

Congregation :—

בָּרוּךְ יי הַמְּבָרֵךְ לְעוֹלָם וָעֶד :

*The Response of the Congregation is repeated, and the Blessing
continued :—*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • אֲשֶׁר בָּחַר־בָּנוּ
מִכָּל־הָעַמִּים וְנָתַן־לָנוּ אֶת־תּוֹרָתוֹ • בָּרוּךְ אַתָּה יי •
נוֹתֵן הַתּוֹרָה :

*After the reading of a Section of the Law, the following Blessing
is said :—*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • אֲשֶׁר נָתַן־לָנוּ
תּוֹרַת אֱמֶת • וְחַיִּי עוֹלָם נָטַע בְּתוֹכָנוּ • בָּרוּךְ אַתָּה יי •
נוֹתֵן הַתּוֹרָה :

Persons who have been in peril of their lives, during journeys by sea or land, in captivity or sickness, upon their deliverance or recovery say the following, after the conclusion of the last Blessing:—

Blessed art thou, O Lord our God, King of the universe, who vouchsafest benefits unto the undeserving, who hast also vouchsafed all good unto me.

The Congregation respond:—

He who hath vouchsafed all good unto thee, may he vouchsafe all good unto thee for ever.

The following is said by the Father of a Bar-Mitzvah, when the latter has concluded the Blessing after having been called to the Reading of the Law.

Blessed be he who hath freed me from the responsibility for this child.

After the Reading of the Law, the Scroll is held up, and the Congregation say the following:—

And this is the Law which Moses set before the children of Israel, according to the commandment of the Lord by the hand of Moses. It is a tree of life to them that grasp it, and of them that uphold it every one is rendered happy. Its ways are ways of pleasantness, and all its paths are peace. Length of days is in its right hand; in its left hand are riches and honour. It pleased the Lord, for his righteousness' sake, to magnify the Law and to make it honourable.

Before the Lesson from the Prophets the following is said:—

Blessed art thou, O Lord our God, King of the universe, who hast chosen good prophets, and hast found pleasure in their words which were spoken in truth.

Persons who have been in peril of their lives, during journeys by sea or land, in captivity or sickness, upon their deliverance or recovery say the following after the conclusion of the last Blessing:—

ברוך אתה יי אלהינו מלך העולם • הגומל לחיבים
טובות • שגמלני כל-טוב :

The Congregation respond:—

מי שגמלך כל-טוב • הוא יגמלך כל-טוב סלה :

The following is said by the Father of a מצוה, when the latter has concluded the Blessing after having been called to the Reading of the Law:—

ברוך שפטני מענשו של זה :

After the Reading of the Law, the ספר תורה is held up, and the Congregation say the following:—

וזאת התורה אשר-שם משה לפני בני ישראל על-פי
יי ביר-משה : עין-חיים היא למחזיקים בה ותמכה
מאשר : דרכיה דרכי-נעם וכל-נתיבותיה שלום : ארך
ימים בימינה בשמאלה עשר וכבוד : יי חפץ למען
צדקו יגדיל תורה ויאדיר :

Before Reading the הפטרה the following is said:—

ברוך אתה יי אלהינו מלך העולם • אשר בחר
בנביאים טובים ורצה בדבריהם הנאמרים באמת :

Blessed art thou, O Lord, who hast chosen the Law, and Moses thy servant, and Israel thy people, and prophets of truth and righteousness.

After the Lesson from the Prophets the following is said:—

Blessed art thou, O Lord our God, King of the universe, Rock of all worlds, righteous through all generations, O faithful God, who sayest and doest, who speakest and fulfillest, all whose words are truth and righteousness. Faithful art thou, O Lord our God, and faithful are thy words, and not one of thy words shall return void, for thou art a faithful and merciful God and King. Blessed art thou, O Lord, God, who art faithful in all thy words.

Have mercy upon Zion, for it is the home of our life, and save her that is grieved in spirit speedily, even in our days. Blessed art thou, O Lord, who makest Zion joyful through her children.

Gladden us, O Lord our God, with Elijah the prophet, thy servant, and with the kingdom of the house of David, thine anointed. Soon may he come and rejoice our hearts. Suffer not a stranger to sit upon his throne, nor let others any longer inherit his glory; for by thy holy name thou didst swear unto him, that his light should not be quenched for ever. Blessed art thou, O Lord, the Shield of David.

On Sabbaths, including the Intermediate Sabbath of Passover, say:—

For the Law, for the divine service, for the prophets,

ברוך אתה יי' הבוחר בתורה ובמשה עבדו ובִּישְׂרָאֵל
עמו ובנביאי האמת וצֶדֶק :

After Reading the הפטרה the following is said:—

ברוך אתה יי' אלהינו מֶלֶךְ הָעוֹלָם • צור כָּל-
הָעוֹלָמִים צדיק בְּכָל-הַדּוֹרוֹת הָאֵל הַנֶּאֱמָן הַאֲמֵר
וְעוֹשֶׂה הַמִּדְבָּר וּמְקַיֵּם שְׂכָל-דִּבְרָיו אֱמֶת וְצֶדֶק : נֶאֱמָן
אתה הוא יי' אלהינו וְנֶאֱמָנִים דְּבָרֶיךָ וְדָבַר אֶחָד
מִדְּבָרֶיךָ אַחֲרֵי לֹא-יָשׁוּב רִיקָם • כִּי אֵל מֶלֶךְ נֶאֱמָן
וְרַחֲמָן אַתָּה • בָּרוּךְ אַתָּה יי' • הָאֵל הַנֶּאֱמָן בְּכָל-
דִּבְרָיו :

רַחֵם עַל-צִיּוֹן כִּי הִיא בֵּית חַיִּינוּ וְלַעֲלוּבַת נַפְשׁ
תוֹשִׁיעַ בַּמְהֵרָה בְּיָמֵינוּ : בָּרוּךְ אַתָּה יי' • מְשַׁמַּח צִיּוֹן
בְּבִגְיָה :

שִׁמְחֵנוּ יי' אֱלֹהֵינוּ בְּאַלְיָהוּ הַנְּבִיא עֲבָדְךָ וּבְמַלְכוּת
בֵּית דָּוִד מְשִׁיחֶךָ • בַּמְהֵרָה יָבֹא וַיַּגֵּל לִבָּנוּ • עַל-כִּסְאוֹ
לֹא-יָשֵׁב זָר וְלֹא יִנָּחֲלוּ עוֹד אֲחֵרִים אֶת-כְּבוֹדוֹ • כִּי
בְשֵׁם קֹדֶשְׁךָ נִשְׁבַּעְתָּ לוֹ שְׁלֹא יִכָּבֵה נֵרוֹ לְעוֹלָם וָעֶד •
בָּרוּךְ אַתָּה יי' מֶגֶן דָּוִד :

On שַׁבָּת חול המועד פֶּסַח, say:—

עַל-הַתּוֹרָה וְעַל-הָעֲבוּדָה וְעַל-הַנְּבִיאִים וְעַל-יוֹם

and for this Sabbath day, which thou, O Lord our God, hast given us for holiness and for rest, for honour and for glory,—for all these we thank and bless thee, O Lord our God, blessed be thy name by the mouth of every living being continually and for ever. Blessed art thou, O Lord, who sanctifiest the Sabbath.

On the Three Festivals, as also on the Intermediate Sabbath of Tabernacles, say:—

For the Law, for the divine service, for the prophets ;

On the Sabbath : for this Sabbath Day,

On Passover : and for this day of the Feast of Unleavened Bread,

On Pentecost : and for this day of the Feast of Weeks,

On Tabernacles : and for this day of the Feast of Tabernacles,

On the Eighth Day of Solemn Assembly : and for this Eighth-day feast of Solemn Assembly,

which thou, O Lord our God, hast given us (*on Sabbath add,* for holiness and for rest,) for joy and gladness, for honour and glory,—for all these we thank and bless thee, O Lord our God, blessed be thy name by the mouth of every living being continually and for ever. Blessed art thou, O Lord, who sanctifiest (*on Sabbath add,* the Sabbath,) Israel and the Festivals.

On the New Year say:—

For the Law, for the divine service, for the prophets (*on Sabbath add,* and for this Sabbath Day), and for this Day of Memorial, which thou, O Lord our God, hast given us (*on Sabbath add,* for holiness and for rest,) for honour and glory,—for all these we thank and bless thee, O Lord our God, blessed be thy name by the mouth of every living being continually and for ever : thy word is true and endureth for ever. Blessed art thou, O Lord, King over the whole earth, who sanctifiest (*on Sabbath add,* the Sabbath,) Israel and the Day of Memorial.

הַשֶּׁבֶת הַזֶּה שְׁנַת־לָנוּ יי אֱלֹהֵינוּ לְקַדְּשָׁהּ וּלְמַנוּחָהּ
 לְכָבוֹד וּלְתַפְאֶרֶת • עַל־הַכֹּל יי אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים
 לָךְ וּמְבָרְכִים אוֹתְךָ • יִתְבָּרֶךְ שְׁמֶךָ בְּפִי כָל־חַי תָּמִיד לְעוֹלָם
 וָעֶד • בָּרוּךְ אַתָּה יי • מְקַדֵּשׁ הַשֶּׁבֶת :

On שבת חול המועד סבות, שלש רגלים, say:—

עַל־הַתּוֹרָה וְעַל־הַעֲבוּדָה וְעַל־הַנְּבִיאִים וְעַל־יוֹם (שֶׁבֶת on
 add הַשֶּׁבֶת הַזֶּה וְעַל־יוֹם)

on סבות say—	on שְׁבָעוֹת say—	on פֶּסַח say—
חַג הַסִּפּוֹת הַזֶּה	חַג הַשְּׁבִיעוֹת הַזֶּה	חַג הַמַּצּוֹת הַזֶּה

הַשְּׁמִינִי חַג הַעֲצֵרֶת הַזֶּה—say שְׁמִינִי עֲצֵרֶת on
 שְׁנַת־לָנוּ יי אֱלֹהֵינוּ (add שֶׁבֶת on לְקַדְּשָׁהּ וּלְמַנוּחָהּ) לְשִׁשּׁוֹן
 וּלְשִׁמְחָה לְכָבוֹד וּלְתַפְאֶרֶת • עַל־הַכֹּל יי אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים
 לָךְ וּמְבָרְכִים אוֹתְךָ • יִתְבָּרֶךְ שְׁמֶךָ בְּפִי כָל־חַי תָּמִיד לְעוֹלָם
 וָעֶד • בָּרוּךְ אַתָּה יי • מְקַדֵּשׁ (add שֶׁבֶת on הַשֶּׁבֶת וְ) וְיִשְׂרָאֵל
 וְהַזְּמִינִים :

On ראש השנה say:—

עַל־הַתּוֹרָה וְעַל־הַעֲבוּדָה וְעַל־הַנְּבִיאִים וְעַל־יוֹם (שֶׁבֶת on
 add הַשֶּׁבֶת הַזֶּה וְעַל יוֹם) הַזְּכִירוֹן הַזֶּה שְׁנַת־לָנוּ יי אֱלֹהֵינוּ
 (add שֶׁבֶת on לְקַדְּשָׁהּ וּלְמַנוּחָהּ) לְכָבוֹד וּלְתַפְאֶרֶת • עַל־הַכֹּל
 יי אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ • יִתְבָּרֶךְ שְׁמֶךָ
 בְּפִי כָל־חַי תָּמִיד לְעוֹלָם וָעֶד • יִדְבָּרְךָ אֱמֶת וְחַס לְעַד • בָּרוּךְ
 אַתָּה יי • מֶלֶךְ עַל־כָּל־הָאָרֶץ • מְקַדֵּשׁ (add שֶׁבֶת on הַשֶּׁבֶת וְ)
 וְיִשְׂרָאֵל וְיוֹם הַזְּכִירוֹן :

On the Day of Atonement say:—

For the Law, for the divine service, for the prophets (*on Sabbath add, for this Sabbath Day,*) and for this Day of Atonement, which thou, O Lord our God, hast given us (*on Sabbath add, for holiness and for rest,*) for forgiveness, pardon and atonement, for honour and glory,—for all these we thank and bless thee, O Lord our God, blessed be thy name by the mouth of every living being continually and for ever : thy word is true and endureth for ever. Blessed art thou, O Lord, thou King, who pardonest and forgivest our iniquities and the iniquities of thy people, the house of Israel, and makest our trespasses to pass away year by year ; King over the whole earth, who sanctifiest (*on Sabbath add, the Sabbath,*) Israel and the Day of Atonement.

The following three paragraphs are not said on Festivals occurring on Week-days.

May salvation from heaven, with grace, lovingkindness, mercy, long life, ample sustenance, heavenly aid, health of body, a higher enlightenment, and a living and abiding offspring, that will not break with, nor neglect any of the words of the Law, be vouchsafed unto the teachers and rabbins of the holy community, who are in the land of Israel, and in the land of Babylon, and in all the lands of our dispersion ; unto the heads of the academies, the chiefs of the captivity, the heads of the colleges, and the judges in the gates ; unto all their disciples, unto all the disciples of their disciples, and unto all who occupy themselves with the study of the Law. May the King of the universe bless them, prolong their lives, increase their days, and add to their years, and may they be saved and delivered from every

On say:—יום בפור

עליהתורה ועליהעבודה ועליהנביאים ועל-יום (שבת *on* add)
השבת הזה ועל יום) הפורים הזה שנתת לנו יי אלהינו
(שבת *on* add) לקדשה ולמנוחה) לסליחה ולמחילה ולכפרה
לכבוד ולתפארת • עליהכל יי אלהינו אנחנו מודים לך
ומברכים אותך • ותפרך שמה בפני בליחי תמיד לעולם ועד •
ידברך אמת וקיים לעד • בריך אותה יי • מלך מוחל וסולח
לעוונותינו ולעונות עמו בית ישראל • ומעביר אשמותינו בכל
שנה ושנה • מלך על-כל-הארץ מקדש (שבת *on* add) השבת ו)
ישראל ויום הפורים :

The following three paragraphs are not said on Festivals occurring on Week-days.

יקום פרקן מן-שמיא חנא וחסדא ורחמי וחיי אריכי
ומזוני רויחי וסיעתא די-שמיא ובריות גופא ונהורא
מעליא • זרעא חיא וקמא זרעא די לא-יפסק ודי
לא-יבטל מפתגמי אוריתא • למרנן ורבנן חבורתא
קדישתא די בארעא די-ישראל די בבבל ודי בכל
ארעת גלותנא • לרישי כלי ולרישי גלותא ולרישי
מתיבתא ולדיני די-בבא • לכל-תלמידהון ולכל-
תלמידי תלמידהון ולכל-מן די עסקין באוריתא •
מלכא די-עלמא יברך יתהון פיש חיהון וישגא
יומיהון ויתן ארכה לשניהון • ויתפרקון וישתזבון מן

trouble and mishap. May the Lord of heaven be their help at all times and seasons ; and let us say, Amen.

The following two paragraphs are only said when Service is held with a Congregation.

May salvation from heaven, with grace, lovingkindness, mercy, long life, ample sustenance, heavenly aid, health of body, a higher enlightenment, and a living and abiding offspring, that will not break with, nor neglect any of the words of the Law, be vouchsafed unto all this holy congregation, great and small, children and women. May the King of the universe bless you, prolong your lives, increase your days and add to your years, and may you be saved and delivered from every trouble and mishap. May the Lord of heaven be your help at all times and seasons ; and let us say, Amen.

May he who blessed our fathers, Abraham, Isaac and Jacob, bless all this holy congregation, together with all other holy congregations: them, their wives, their sons and daughters, and all that belong to them ; those also who unite to form Synagogues for prayer, and those who enter therein to pray ; those who give the lamps for lighting, and wine for Kiddush and Habdalah, bread to the wayfarers, and charity to the poor, and all such as occupy themselves in faithfulness with the wants of the congregation. May the Holy One, blessed be he, give them their recompense ; may

כָּל-עָקָא וּמִן כָּל-מַרְעִין בִּישׁוּן • מָרֵן דִּי בִשְׁמַיָּא יְהֵא
בְּסַעֲדָהוֹן כָּל-זְמַן וְעַדָּן • וְנֹאמַר אָמֵן :

*The following two paragraphs are only said when Service is held
with a Congregation.*

יְקוּם פֶּרְקָן מִן-שְׁמַיָּא חֲנָא וְחֶסְדָּא וְרַחֲמֵי וְחַיֵּי אֲרִיכֵי
וּמְזוּגֵי רוּיְחֵי וְסִיעָתָא דִּי-שְׁמַיָּא וּבְרִיּוֹת גּוּפָא וְנִהוּרָא
מַעֲלִיא • זֶרְעָא חַיָּא וְקִימָא זֶרְעָא דִּי לֹא-יִפְסֹק וְדִי
לֹא-יִבְטֹל מִפְתָּנִי אֹרִיתָא • לְכַל-קְהָלָא קְדִישָׁא הָדָן
רַבְרְבִיָּא עִם זְעִירֵי טַפְלָא וּנְשֵׂיא • מַלְכָּא דִּי-עֲלָמָא
יְבָרַךְ יְתִבּוֹן יִפִּישׁ חַיִּיכוֹן וְיִשְׁנָא יוֹמִיכוֹן וְיִתֵּן אֲרָכָה
לְשִׁנְיָכוֹן • וְתַתְּפַרְקוֹן וְתִשְׁתַּיְזְבוּן מִן כָּל-עָקָא וּמִן כָּל-
מַרְעִין בִּישׁוּן • מָרֵן דִּי בִשְׁמַיָּא יְהֵא בְּסַעֲדָכוֹן כָּל-זְמַן
וְעַדָּן • וְנֹאמַר אָמֵן :

מִי שְׁבַרְךָ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וַיַּעֲקֹב הוּא יְבָרַךְ
אֶת-כָּל-הַקָּהָל הַקְדוֹשׁ הַזֶּה עִם כָּל-קְהָלוֹת הַקְדוֹשׁ •
הֵם וּנְשֵׂיהֶם וּבְנֵיהֶם וּבְנוֹתֵיהֶם וְכָל אֲשֶׁר לָהֶם • וּמִי
שְׁמִיחִים בָּתִּי כְּנָסִיּוֹת לַתְּפִלָּה • וּמִי שֶׁבָּאִים בְּתוֹכָם
לְהִתְפַּלֵּל • וּמִי שֶׁנוֹתְנִים גֵּר לַמָּאֹר וַיִּיָּן לְקַדּוֹשׁ
וְלִהְבִּדֵּלָהּ וּפֶת לְאוֹרְחִים וְצַדִּיקָה לַעֲנִיִּים • וְכָל-מִי
שֶׁעוֹסְקִים בְּצַרְכֵי צָבוֹר בְּאַמוּנָה • הַקְדוֹשׁ בָּרוּךְ הוּא

he remove from them all sickness, heal all their body, forgive all their iniquity, and send blessing and prosperity upon all the work of their hands, as well as upon all Israel, their brethren ; and let us say, Amen.

*The Reader takes the Scroll of the Law, and says the following Prayer
for the King and the Royal Family :—*

He who giveth salvation unto kings and dominion unto princes, whose kingdom is an everlasting kingdom, who delivered his servant David from the hurtful sword, who maketh a way in the sea and a path in the mighty waters,—may he bless, guard, protect, and help, exalt, magnify, and highly aggrandize our Sovereign Lord, King GEORGE, our gracious Queen MARY, ALEXANDRA the Queen-Mother, EDWARD Prince of WALES, and all the ROYAL FAMILY.

May the supreme King of kings in his mercy preserve the King in life, guard him and deliver him from all trouble, sorrow, and hurt. May he make his enemies fall before him ; and in whatsoever he undertaketh may he prosper. May the supreme King of kings in his mercy put a spirit of wisdom and understanding into his heart and into the hearts of all his counsellors, that they may uphold the peace of the realm, advance the welfare of the nation, and deal kindly and truly with all Israel. In his days and in ours may Judah be saved, and Israel dwell securely ; and may the redeemer come unto Zion. O that this may be his will, and let us say, Amen.

יִשְׁלַם שְׂכָרָם וְיִסִּיר מֵהֶם כָּל-מַחֲלָה וְיִרְפָּא לְכָל-גּוֹפֶם
וְיִסְלַח לְכָל-עֲוֹנָם • וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל-מַעֲשֵׂה
יְדֵיהֶם עִם כָּל-יִשְׂרָאֵל אֲחֵיהֶם • וְנֹאמַר אָמֵן :

*The Reader takes the סִפָּר תוֹרָה, and says the following Prayer for the
King and the Royal Family:—*

הַנּוֹתֵן תְּשׁוּעָה לַמְּלָכִים וּמַמְשָׁלָה לְנַסִּיכִים • מַלְכוּתוֹ מְלָכוּת
כָּל-עוֹלָמִים • הַפּוֹצֵה אֶת-דָּוִד עַבְדּוֹ מִחֶרֶב רָעָה •
הַנּוֹתֵן בָּיִם דָּרֶךְ וּבְמִים עֲזִים נְתִיבָה • הוּא יְבָרֵךְ וְיִשְׁמֹר
וְיַנְצֹר וְיַעְזֹר וְיִרְוּמֵם וְיַגְדֵּל וְיַנְשֵׂא לְמַעַלָּה אֶת-אֲדוֹנֵינוּ
הַמֶּלֶךְ

Our Sovereign Lord, King GEORGE, our gracious
Queen MARY, ALEXANDRA the Queen-Mother,
EDWARD Prince of WALES, and all the
ROYAL FAMILY.

יְרוּם הוֹדֶם : מֶלֶךְ מַלְכֵי הַמְּלָכִים בְּרַחֲמָיו יַחֲיֶהוּ וְיִשְׁמְרֶהוּ
וּמִכָּל צָרָה וְיָגוֹן וְנָגַק יַצִּילֶהוּ וְיַפִּיל שׁוֹנְאָיו לְפָנָיו וּבְכָל
אֲשֶׁר-יִפְגֹּה יַצִּילֵהוּ : מֶלֶךְ מַלְכֵי הַמְּלָכִים בְּרַחֲמָיו יִתֵּן
בְּלִבּוֹ וּבְלֵב כָּל-יּוֹעֲצָיו רוּחַ חֲכָמָה וּבִינָה לְהַחְזִיק שְׁלוֹם
הַמְּלָכוּת וְשָׁלוֹת עַמּוֹ וְלַעֲשׂוֹת חֶסֶד וְאֶמֶת עִם כָּל-יִשְׂרָאֵל :
בְּיָמָיו וּבְיָמֵינוּ תִּנְשָׁע יְהוּדָה וְיִשְׂרָאֵל יִשְׁכֹּן לְבֶטַח וּבְאֵ
לְצִיּוֹן גּוֹאֵל • וְכֵן יְהִי רָצוֹן • וְנֹאמַר אָמֵן :

On the Sabbath preceding New Moon the following is said:—

May it be thy will, O Lord our God and God of our fathers, to renew unto us this coming month for good and for blessing. O grant us long life, a life of peace, of good, of blessing, of sustenance, of bodily vigour, a life marked by the fear of Heaven and the dread of sin, a life free from shame and reproach, a life of prosperity and honour, a life in which the love of the Law and the fear of Heaven shall cleave to us, a life in which the desires of our heart shall be fulfilled for good. Amen. (Selah.)

Reader.—He who wrought miracles for our fathers, and redeemed them from slavery unto freedom, may he speedily redeem us, and gather our exiles from the four corners of the earth, even all Israel united in fellowship; and let us say, Amen.

The New Moon of (*naming the month*) will be on (*naming the day or days*). May it come to us and to all Israel for good.

Cong. and Reader.—May the Holy One, blessed be he, renew it unto us and unto all his people, the house of Israel, for life and peace, for gladness and joy, for salvation and consolation; and let us say, Amen.

On the Sabbath preceding ראש חודש the following is said:—

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁתַּחַדְּשׁ
עָלֵינוּ אֶת-הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה • וְתַתֵּן-לָנוּ חַיִּים
אָרְפִים חַיִּים שָׁל-שָׁלוֹם חַיִּים שָׁל-טוֹבָה חַיִּים שָׁל-
בְּרָכָה חַיִּים שָׁל-פְּרִנָּסָה חַיִּים שָׁל-חֲלוּץ עֲצֻמוֹת • חַיִּים
שְׂשִׁישׁ בָּהֶם יֵרָאֵת שָׁמַיִם וְיֵרָאֵת חֲטָא חַיִּים שְׂאִין בָּהֶם
בוֹשָׁה וּבְלִמָּה • חַיִּים שָׁל-עֶשֶׂר וְכַבּוֹד • חַיִּים שֶׁתְּהִי בָנוּ
אֲהָבַת תּוֹרָה וְיֵרָאֵת שָׁמַיִם • חַיִּים שְׂיִמְלְאוּ מִשְׁאָלוֹת
לְבָנוּ לְטוֹבָה • אָמֵן סָלָה :

Reader:—

מִי שֶׁעָשָׂה נִפְסִים לְאֲבוֹתֵינוּ וְגֵאֵל אוֹתָם מִעַבְדוֹת
לְחֵירוֹת • הוּא יְגַאֵל אוֹתָנוּ בְּקִרְוֹב וּיִקְבֵּץ נִדְחֵינוּ
מֵאַרְבַּע בְּנִפּוֹת הָאָרֶץ • חֲבֵרִים כָּל-יִשְׂרָאֵל • וְנֹאמַר אָמֵן :

רֹאשׁ חֹדֶשׁ (naming the month) יִהְיֶה בַּיּוֹם (naming the day)

הַבֹּא עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה : (days)

Congregation and Reader.

יְחַדְּשֵׁהוּ הַקֹּדֶשׁ בְּרוּךְ הוּא עָלֵינוּ וְעַל כָּל-עַמּוֹ בֵּית
יִשְׂרָאֵל לְחַיִּים וּלְשָׁלוֹם • לְשִׁשּׁוֹן וּלְשִׂמְחָה • לְיִשׁוּעָה
וּלְנִחְמָה • וְנֹאמַר אָמֵן :

In many Congregations the following is said only on the Sabbaths preceding Pentecost and the Fast of the Ninth of Ab:—

May the Father of mercies, who dwelleth on high in his mighty compassion, remember those loving, upright and blameless ones, the holy congregations, who laid down their lives for the sanctification of the divine name, who were lovely and pleasant in their lives, and in their death were not divided; swifter than eagles, stronger than lions to do the will of their Master and the desire of their Rock. May our God remember them for good with the other righteous of the world, and avenge the blood of his servants which hath been shed; as it is written in the Law of Moses, the man of God, Rejoice, O ye nations, with his people, for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will make atonement for his land and for his people. And by the hands of thy servants, the prophets, it is written saying, I will cleanse their blood that I have not yet cleansed: for the Lord dwelleth in Zion. And in the Holy Writings it is said, Wherefore should the nations say, Where is their God? Let there be made known among the nations in our sight the revenging of the blood of thy servants which hath been shed. And it is said, For he that maketh inquisition for blood remembereth them; he forgetteth not the cry of the humble. And it is further said, He judgeth among the nations; the land is full of corpses: he smiteth the head over a wide land. He drinketh of the brook in the way: therefore shall he lift up the head.

Happy are they that dwell in thy house: they will be ever praising thee. (Selah.) Happy is the people, that is in such a case: happy is the people, whose God is the Lord.

Psalm cxlv. A Psalm of Praise: of David.

I will extol thee, my God, O King; and I will bless thy name for ever and ever. Every day will I bless thee; and I will praise thy name for ever and ever. Great is the Lord, and exceedingly to be praised: and his greatness is un-

In many Congregations the following is said only on the Sabbaths preceding תשעה באב *and* תשעה באב *preceding*

אב תרחמים שוכן מרומים ברחמי העצומים. הוֹאִי
 ופקוד ברחמים החסידים וחישרים וחתמימים. קהלות
 הקדש שמסרו נפשם על קדשת השם. הנאחזים והנעימים
 בחיותם ובמותם לא נפקדו. מפשרים קלוי ומאדירות גברו
 לעשות רצון קונם וחפץ צורם: וזפרם אלהינו לטובה עם
 שאר צדיקי עולם. וינקום נקמת דם עבדיו השפופה: פתוב
 בתורת משה איש האלהים. הרקינו גוים עמו פי דם-עבדיו
 וקום. ונקם ושיב לצריו וכפר אדמתו עמו: ועל ידי עבדיך
 הנביאים פתוב לאמר. ונקיתי דמים לא נקיתי. וי שכן
 בציזון: ובקתבי הקדש נאמר. למח יאמרו הגוים איזה
 אלהיהם: וידע בגוים לעינינו נקמת דם עבדיך השפופה:
 ואומר פי דורש דמים אותם זכר לא שכח צעקת ענוים:
 ואומר ידיו בגוים מלא גויות מחץ ראש על ארץ רפת:
 מנחל בדרה ושתה על פני ירים ראש:

אשרי יושבי ביתך עור יהללך סלה:
 אשרי העם שפכה לו אשרי העם שיי אלהיו:

תהלים קמ"ה

תהלה לדוד.

ארוממך אלוהי המלך ואברכה שמך לעולם ועד:
 בכל-יום אברכה ואהללה שמך לעולם ועד:
 גדול יהוה ומהלל מאד ולגדלתו אין חקר:

searchable. One generation shall laud thy works to another, and shall declare thy mighty acts. On the majestic glory of thy grandeur, and on thy marvellous deeds, will I meditate. And men shall speak of the might of thy awful acts; and I will recount thy greatness. They shall pour forth the fame of thy great goodness, and shall exult in thy righteousness. The Lord is gracious and merciful; slow to anger and of great lovingkindness. The Lord is good to all; and his tender mercies are over all his works. All thy works shall give thanks unto thee, O Lord; and thy loving ones shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the majestic glory of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. The Lord upholdeth all that fall, and raiseth up all those that are bowed down. The eyes of all wait upon thee; and thou givest them their food in due season. Thou openest thine hand, and satisfiest every living thing with favour. The Lord is righteous in all his ways, and loving in all his works. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him; he also will hear their cry, and will save them. The Lord guardeth all them that love him; but all the wicked will he destroy. My mouth shall speak of the praise of the Lord; and let all flesh bless his holy name for ever and ever.

But we will bless the Lord from this time forth and for evermore. Praise ye the Lord.

תפלת שחרית לשבת ויום טוב

דָּוָר לְדָוָר יִשְׁפַח מַעֲשֵׂיךָ וּגְבוּרָתֶיךָ יִגִּידוּ :
הַדָּר כְּבוֹד הוֹדָךָ וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה :
וַעֲזֹזוּ נִוְרָאוֹתֶיךָ יֹאמְרוּ וּגְדֻלָּתְךָ אֲסַפְּרָנָה :
זָכָר רַב־טוֹבָךָ יִבְיְעוּ וְצַדִּיקְתְּךָ יִרְנְנוּ :
חֲנוּן וְרַחוּם יְהוָה אֶרְךָ אַפִּים וּגְדֻלַּת־חֶסֶד :
טוֹב־יְהוָה לְכֹל וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו :
יִזְדוֹק יְהוָה כָּל־מַעֲשֵׂיךָ וַחֲסִידֶיךָ יִבְרְכוּכָה :
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ וּגְבוּרָתְךָ יְדַבְּרוּ :
לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרָתוֹ וְכְבוֹד הַדָּר מַלְכוּתוֹ :
מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים וּמִמְשַׁלְתְּךָ בְּכָל־דָּוָר וְדָר :
סוֹמֵךְ יְהוָה לְכָל־הַנִּפְלִיִּים וְזוֹקֵף לְכָל־הַכְּפוּפִים :
עֵינֵי כָל־אֱלֹהִים יִשְׁבְּרוּ וְאַתָּה נֹתֵן־לָהֶם אֶת־אֲכֻלָּם בְּעֵתוֹ :
פּוֹתֵחַ אֶת־יָדְךָ וּמִשְׁבִּיעַ לְכָל־חַי רְצוֹן :
צַדִּיק יְהוָה בְּכָל־יִדְרָכָיו וַחֲסִיד בְּכָל־מַעֲשָׂיו :
קָרוֹב יְהוָה לְכָל־קֹרְאָיו לְכֹל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת :
רְצוֹן־יִרְאָיו יַעֲשֶׂה וְאַת־שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם :
שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהָבָיו וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד :
תַּהַלֵּל יְהוָה יְדַבֵּר־פִּי וַיְבָרֶךְ כָּל־בֶּשָׂר שֵׁם קִדְּשׁוֹ
לְעוֹלָם וָעֶד :
וְאַנְחֵנוּ נִבְרָךְ יְהי מַעֲתָה וְעַד־עוֹלָם . הַלְלוּיָהּ :

On returning the Scroll of the Law to the Ark the Reader says:—

Let them praise the name of the Lord; for his name alone is exalted:

Congregation.—His grandeur is above the earth and heaven: and he hath lifted up a horn for his people, to the praise of all his loving ones, even of the children of Israel, the people near unto him. Praise ye the Lord.

On Sabbaths and on Festivals occurring on Sabbaths say:—

Psalm xxix. A Psalm of David.

Give unto the Lord, O ye children of the mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. The voice of the Lord is upon the waters: the God of glory thundereth, even the Lord upon the great waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars; yea, the Lord breaketh in pieces the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young wild-ox. The voice of the Lord cleaveth flames of fire; the voice of the Lord maketh the wilderness to tremble; the Lord maketh tremble the wilderness of Kadesh. The voice of the Lord maketh the hinds to travail, and strippeth the forests bare: and in his temple everything saith, Glory. The Lord sat as king at the flood; yea, the Lord sitteth as king for ever. The Lord will give strength unto his people; the Lord will bless his people with peace.

On Festivals occurring on Week-days say:—

Psalm xxiv. A Psalm of David.

The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For it is he that hath founded it upon the seas, and established it upon the floods. Who may ascend the mountain of the Lord? And who may

On returning the סֵפֶר to the Ark the Reader says:—

יְהַלְלוּ אֶת-שֵׁם יְהוָה כִּי-נִשְׁנָב נִשְׁמוּ לְבָדּוֹ :

Congregation:—

הוֹדוּ עַל-אֶרֶץ וְשָׁמַיִם : וַיָּרֶם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכָל-
חֲסִידָיו לְבְנֵי יִשְׂרָאֵל עִם קָרְבּוֹ • הִלְלוּהָ :

On Sabbaths and on Festivals occurring on Sabbaths say:—

תהלים כ"ט

מִזְמוֹר לְדָוִד • הָבוּ לַיְי בְּנֵי אֱלֹהִים הָבוּ לַיְי כְּבוֹד וְעֹז :
הָבוּ לַיְי כְּבוֹד שְׁמוֹ הִשְׁתַּחֲוּ לַיְי בְּהִרְרַת-קֹדֶשׁ : קוֹל
יְי עַל הַמָּיִם אֶל-הַכְּבוֹד הִרְעִים יְי עַל-מַיִם רַבִּים : קוֹל-
יְי בַּפֶּחַ קוֹל יְי בְּהִדְר : קוֹל יְי שִׁבַּר אֲרוֹזִים וַיִּשְׁפֹּר
יְי אֶת-אֲרוֹזֵי הַלְּבָנוֹן : וַיִּרְקִידֵם כָּמוֹ-עֵגֶל לְבָנוֹן וַיִּשְׂרִיץ
כָּמוֹ בֶּן-רֵאמִים : קוֹל-יְי חֲצֹב לַהֲבוֹת אֵשׁ : קוֹל יְי יַחִיל
מִדְּבַר יַחִיל יְי מִדְּבַר קֹדֶשׁ : קוֹל יְי יַחֲלִיל אֵילֹת וַיַּחֲשֹׁף
יַעֲרוֹת וּבְהִיכְלוֹ כָּלוּ אֲמֵר כְּבוֹד : יְי לַמַּבּוּל יָשָׁב וַיִּנָּשֵׁב
יְי מִלֶּךְ לְעוֹלָם : יְי עֹז לְעַמּוֹ יִתֵּן יְי אֶבְרָךְ אֶת-עַמּוֹ
בְּשָׁלוֹם :

On Festivals occurring on Week-days say:—

תהלים כ"ד

לְדָוִד מִזְמוֹר • לַיְי הָאֶרֶץ וּמְלוֹאָהָ תִּבְל וַיִּשְׁבִּי בָּהָה :
כִּי-הוּא עַל-יַמִּים יְסָדָהּ וְעַל-נְהָרוֹת יְכַוְנָנָהּ : מִיַּעֲלָהּ

stand in his holy place? He that hath clean hands and a pure heart; who hath not set his desire upon vanity, and hath not sworn deceitfully. He shall receive a blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek after him, that seek thy face, (O God of) Jacob! (Selah.) Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; yea, lift them up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord of hosts, he is the King of glory. (Selah.)

While the Scroll of the Law is being placed in the Ark, the following to "as of old" is said:—

And when it rested, he said; Return, O Lord, unto the ten thousands of the thousands of Israel. Arise, O Lord, unto thy resting place; thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy loving ones shout for joy. For the sake of David thy servant, turn not away the face of thine anointed. For I give you good doctrine; forsake ye not my Law. It is a tree of life to them that grasp it, and of them that uphold it every one is rendered happy. Its ways are ways of pleasantness, and all its paths are peace. Turn thou us unto thee, O Lord, and we shall return: renew our days as of old.

Kaddish, p. 37.

בְּהָרָא יי ומִי־יָקוֹם בְּמָקוֹם קָדְשׁוֹ : נָקִי כַפַּיִם וּבֵר לִבְבִּי
 אֲשֶׁר לֹא נִשְׂא לִשְׂאֵא נַפְשִׁי וְלֹא נִשְׁפַּע לְמַרְמָה : יִשְׂא
 בְּרָכָה מֵאֵת יי וְצַדִּיקָה מֵאֱלֹהֵי יִשְׁעוֹ : זֶה הוּא דִּרְשׁוֹ
 מִבְּקָשֵׁי פְנִיךָ יַעֲקֹב סֵלָה : שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם וְהַנִּשְׂאוּ
 פִתְחֵי עוֹלָם וַיָּבֹא מֶלֶךְ הַכְּבוֹד : מִי זֶה מֶלֶךְ הַכְּבוֹד יי
 עֲזֹז וְגִבּוֹר יי גִּבּוֹר מִלְחָמָה : שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם
 וַיִּשְׂאוּ פִתְחֵי עוֹלָם וַיָּבֹא מֶלֶךְ הַכְּבוֹד : מִי הוּא זֶה מֶלֶךְ
 הַכְּבוֹד יי צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד סֵלָה :

*While the סֵפֶר is being placed in the Ark, the following to פָּקָדִים
 is said:—*

וּבִגְחָה יֹאמַר שׁוּבָה יי רַבְבוֹת אֱלֹפֵי יִשְׂרָאֵל :
 קוּמָה יי לְמַגִּידֶתְךָ אֶתָּה וְאֶרֶן עֶזְךָ : כְּהֵנִיךָ יִלְבְּשׁוּ־צִדִּיק
 וְחִסְדֶּיךָ יִרְנְנוּ : בְּעֶבֶר דָּוִד עֲבָדְךָ אֶל־תֵּשֵׁב פָּנֵי
 מִשִּׁיחֶךָ : כִּי לָקַח טוֹב נָתַתִּי לָכֶם תּוֹרַתִּי אֶל־תִּעֲזָבוּ :
 עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ וְתִמְכֶּיָּה מֵאֲשֶׁר : דִּרְכֶּיָּה
 דְּרָכֵי־נֶעֱם וְכָל־נְתִיבוֹתֶיָּה שְׁלוֹם : הַשִּׁיבֵנוּ יי אֱלֹהֶיךָ
 וְנִשְׁוֹבָה חֲדָשׁ יִמֵּינוּ פָּקָדִים :

ADDITIONAL SERVICE FOR SABBATHS.

*For the Additional Service on the Intermediate Sabbath of a Festival
see Service for the Festivals.*

*The following prayer (Amidah) to "as in ancient years," p. 166,
is said standing.*

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

On the Sabbath of Penitence say:—

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Saviour and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

*From the Sabbath after the Eighth Day of Solemn Assembly until
the First day of Passover say:—*

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

תפלת מוסף לשבת :

שלוש רגלים see Service for מוסף שבת וחול המועד For

The following עמידה to קדמוניות, p. 166, is said standing.

אֲדָנִי שִׁפְתֵי תִפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ :
 בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ • אֱלֹהֵי
 אַבְרָהָם אֱלֹהֵי יִצְחָק וְאַלֹהֵי יַעֲקֹב • הָאֵל הַגָּדוֹל הַגִּבּוֹר
 וְהַנּוֹרָא אֵל עֶלְיוֹן • גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל •
 וְזוֹכֵר חֲסָדֵי אֲבוֹת וּמַבִּיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ
 בְּאַהֲבָה •

On שבת שוקה say:—

זָכַרְנוּ לַחַיִּים מֶלֶךְ חַפֵּץ בַּחַיִּים • וְכַתְּבֵנוּ בְּסֵפֶר חַיִּים •
 לְמַעַנֶּה אֱלֹהִים חַיִּים :
 מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן • בָּרוּךְ אַתָּה יְיָ • מֶגֶן אַבְרָהָם :
 אַתָּה גִּבּוֹר לְעוֹלָם אֲדָנִי מַחְיֶה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ •

From פסח שבת בראשית until the First Day of say:—

מַשִּׁיב הַרְיָח וּמוֹרִיד הַגֶּשֶׁם :
 מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים • סוֹמֵךְ
 נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ
 לִישְׁנֵי עֶפְרָי • מִי כְמוֹךָ בָּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ •
 מֶלֶךְ מַמִּית וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה •

On the Sabbath of Penitence say:—

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

On the Sabbath of Penitence, conclude the Blessing thus:—
the holy King.

*When the Reader repeats the Amidah, the following is added to
"holy God," p. 161.*

Reader.—We will reverence and sanctify thee according to the mystic utterance of the holy Seraphim, who hallow thy name in the sanctuary, as it is written by the hand of thy prophet, And they called one unto the other and said,

Cong.—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

Reader.—His glory filleth the universe: his ministering angels ask one another, Where is the place of his glory? Those over against them say, Blessed—

Cong.—Blessed be the glory of the Lord from his place.

Reader.—From his place may he turn in mercy and be gracious unto a people who, evening and morning, twice every day, proclaim with constancy the unity of his name, saying in love, Hear—

Cong.—Hear, O Israel: the Lord our God, the Lord is One.

מוסף לשבת

160

On שַׁבַּת שְׁנֵי יָמִים say:—

מִי כְמוֹד אֵב הַרְחֵמִים זֹכֵר וְצִדִּיק לְחַיִּים בְּרַחֲמִים •
וְנֶאֱמָן אֶתָּה לְהַחְיֹת מֵתִים • בְּרוּךְ אַתָּה יי • מְחִיָּה
הַמֵּתִים :

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וְקְדוּשִׁים בְּכָל־יוֹם וְהַלְלוּךָ
סֵלָה • בְּרוּךְ אַתָּה יי • הָאֵל הַקְדוֹשׁ :

On שַׁבַּת שְׁנֵי יָמִים conclude the Blessing thus:—

הַמְּלֹךְ הַקְדוֹשׁ :

When the Reader repeats the עֲמִידָה, the following קְרוּשָׁה is said.

Reader. נְעַרְיָצָךְ וְנִקְדִּישְׁךָ בְּסוֹד שֵׁיחַ שִׁרְפֵי קָדֶשׁ
הַמְּקֻדְשִׁים שִׁמְךָ בְּקָדֶשׁ • בְּכַתוּב עַל יַד נְבִיאָךְ • וְקִרָא
זֶה אֵל זֶה וְאָמַר :

Cong. קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יי צְבָאוֹת • מְלֹא כָל־הָאָרֶץ
בְּבוֹדוֹ :

Reader. בְּבוֹדוֹ מְלֹא עוֹלָם מְשַׁרְתֵּיו שׁוֹאֲלִים זֶה לְזֶה
אֵיךְ מְקוֹם בְּבוֹדוֹ • לְעַמָּתָם בְּרוּךְ יֵאמְרוּ •

Cong. בְּרוּךְ בְּבוֹד יי מְמָקוֹמוֹ •

Reader. מְמָקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים וִיחֹן עִם הַמִּיחָדִּים
שְׁמוֹ עָרַב וְבָקֵר בְּכָל יוֹם תָּמִיד פְּעָמִים בְּאַהֲבָה שִׁמְעַ
אוֹמְרִים •

Cong. שִׁמְעַ יִשְׂרָאֵל יי אֱלֹהֵינוּ יי אֶחָד :

Reader.—One is our God ; he is our Father ; he is our King ; he is our Saviour ; and he of his mercy will let us hear a second time, in the presence of all living (his promise),
“To be to you for a God.”

Cong.—“I am the Lord your God.”

Reader.—And in thy Holy Words it is written, saying,

Cong.—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Reader.—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart from our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

On the Sabbath of Penitence conclude the last Blessing thus :—
the holy King.

Thou didst institute the Sabbath, and didst accept its offerings ; thou didst command its special obligations with the order of its drink offerings. They that find delight in it shall inherit glory for everlasting ; they that taste it are worthy of life ; while such as love its teachings have chosen true greatness. Already from Sinai they were com-

On Sabbath and New Moon.

Thou didst form thy world from of old ; thou hadst finished thy work on the seventh day ; thou hast loved us and taken pleasure in us, hast exalted us above all tongues, hast sanctified us by thy commandments, hast brought us near, O our King, unto thy service, and called us by thy great and holy name. Thou, O Lord our God, also gavest us in love Sabbaths for rest and New Moons for atonement. But because we sinned against

Reader. אחד הוא אֱלֹהֵינוּ הוא אָבִינוּ הוא מֶלְכֵנוּ הוא
מוֹשִׁיעֵנוּ . וְהוּא יִשְׁמָעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָל־חַי
לְהִיּוֹת לָכֶם לֵאלֹהִים :

Cong. אָנִי יְיָ אֱלֹהֵיכֶם :

Reader. וּבְדַבְרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר .

Cong. יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר : הִלְלוּיָהּ :

Reader. לְדֹר וָדֹר נְגִיד גְּדֻלָּהּ וּלְנֶצַח נִצְחִים קִדְשְׁתָּךְ

נִקְדִּישׁ . וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפְּנֵי לֹא יִמוּשׁ לְעוֹלָם וָעֶד .

כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה . בְּרוּךְ אַתָּה יְיָ .

הָאֵל הַקָּדוֹשׁ :

On שִׁבְת שְׁנִיָּה *conclude the last Blessing thus:—*

הַמְּלֹךְ הַקָּדוֹשׁ :

תַּכְנִת שְׁבַת רְצִית קִרְבָּנוּתֶיהָ . צִוִּית פְּרוּשֶׁיהָ עִם

סְדוּרֵי נִסְכֶּיהָ . מַעֲנִיָּה לְעוֹלָם כְּבוֹד יִנְחִלוּ . טוֹעֲמֶיהָ

חַיִּים זָכוּ . וְגַם הָאוֹהֲבִים דְּבָרֶיהָ גְּדֻלָּה בְּחָרוּ . אֲזַ מְסִינֵי

On שִׁבְת וְרֵאשׁ חֲדָשׁ .

אַתָּה וְצִרְתָּ עוֹלָמָךְ מִקֶּדֶם . פְּלִית מְלֹאכֶתְךָ בַּיּוֹם הַשְּׁבִיעִי .

אַהֲבָת אוֹתָנוּ וְרְצִית כָּנוּ וְרוֹמְמָתָנוּ מִכָּל־חִלְשׁוֹנוֹת . וְקִדְשָׁתָנוּ

בְּמִצְוֹתֶיךָ וְקִרְבָּתָנוּ מִלִּפְנֵי לַעֲבֹדֶתְךָ . וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ

עָלֵינוּ קָרָאת . וְתַתֵּן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה שְׂפָרוֹת לְמַנְיָחָה

וְרֵאשֵׁי חֲדָשִׁים לְכַפָּרָה : וּלְפִי שְׁחָטָנוּ לְפָנֶיךָ אֲנַחְנוּ וְאַבוֹתֵינוּ

manded concerning it; and thou hast also commanded us, O Lord our God, to bring thereon the additional offering of the Sabbath as is meet. May it be thy will, O Lord our God and God of our fathers, to lead us up in joy unto our land, and to plant us within our borders, where we will prepare unto thee the offerings that are obligatory for us, the continual offerings according to their order, and the additional offerings according to their enactment; and the additional offering of this Sabbath day we will prepare and offer up unto thee in love, according to the precept of thy will, as thou hast prescribed for us in thy Law through the hand of Moses thy servant, by the mouth of thy glory, as it is said:

And on the Sabbath day two he-lambs of the first year

On Sabbath and New Moon.

thee, both we and our fathers, our city hath been laid waste, our sanctuary is desolate, our splendour hath gone into exile, and the glory hath been removed from the house of our life, so that we are not able to perform our obligations in thy chosen house, in that great and holy house which was called by thy name, because of the hand that hath been stretched out against thy sanctuary. May it be thy will, O Lord our God and God of our fathers, to lead us up in joy unto our land, and to plant us within our borders, where we will prepare unto thee the offerings that are obligatory for us, the continual offerings according to their order, and the additional offerings according to their enactment; and the additional offerings of this Sabbath day and of this New Moon we will prepare and offer up unto thee in love, according to the precept of thy will, as thou hast prescribed for us in thy Law through the hand of Moses thy servant, by the mouth of thy glory, as it is said: And on the Sabbath day two he-lambs of the first year without blemish, and two tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof: this is the burnt offering of every Sabbath, beside the continual burnt offering and the drink offering thereof.

And in the beginnings of your months ye shall offer a burnt offering unto the Lord; two young bullocks and one ram, seven

נַצְמֹו עֲלֶיהָ • וַתַּצְוֵנוּ יי אֱלֹהֵינוּ לְהַקְרִיב בָּהּ קָרְבַּן מוֹסֵף
שֶׁבֶת בְּרֹאיוֹ: יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאַלְהֵי
אַבוֹתֵינוּ שֶׁתַּעֲלֵנוּ בְּשִׂמְחָה לְאַרְצֵנוּ וְתַטְעֵנוּ בְּגִבּוֹלָנוּ •
וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ אֶת-קִרְבָּנוֹת חוֹבוֹתֵינוּ • תְּמִידִים
בְּסֻדְרָם וּמוֹסָפִים בְּהִלָּכָתָם • וְאֶת-מוֹסֵף יוֹם הַשֶּׁבֶת הַזֶּה
נַעֲשֶׂה וְנַקְרִיב לְפָנֶיךָ בְּאַהֲבָה בְּמִצְוַת רְצוֹנְךָ כְּמוֹ
שֶׁתְּבַתֵּת עָלֵינוּ בְּתוֹרָתְךָ עַל-יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְּבוֹדְךָ
בְּאֵמֹר: וּבַיּוֹם הַשֶּׁבֶת שְׁנֵי-כִבְשִׁים בְּגִי-שָׁנָה תְּמִימִם

שֶׁבֶת וְרֹאשׁ חֹדֶשׁ.

חֲרָבָה עִירָנוּ וְשָׁמָּם בֵּית מִקְדָּשֵׁנוּ וְגִלָּה וְקֶרֶנִּי וְנִפְטַל כְּבוֹד
מִבֵּית חַיִּינוּ • וְאִין אֶנְחֵנוּ יְכוּלִים לַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבֵית
בְּחִירָתְךָ בְּבֵית הַגְּדוֹל וְהַקְדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו מִפְּנֵי הַיָּד
שֶׁנִּשְׁתַּלְחָה בְּמִקְדָּשְׁךָ: יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאַלְהֵי
אַבוֹתֵינוּ שֶׁתַּעֲלֵנוּ בְּשִׂמְחָה לְאַרְצֵנוּ וְתַטְעֵנוּ בְּגִבּוֹלָנוּ • וְשֵׁם
נַעֲשֶׂה לְפָנֶיךָ אֶת-קִרְבָּנוֹת חוֹבוֹתֵינוּ תְּמִידִים בְּסֻדְרָם וּמוֹסָפִים
בְּהִלָּכָתָם • וְאֶת-מוֹסָפֵי יוֹם הַשֶּׁבֶת הַזֶּה יוֹם רֹאשׁ הַחֹדֶשׁ
הַזֶּה נַעֲשֶׂה וְנַקְרִיב לְפָנֶיךָ בְּאַהֲבָה בְּמִצְוַת רְצוֹנְךָ • כְּמוֹ
שֶׁתְּבַתֵּת עָלֵינוּ בְּתוֹרָתְךָ עַל-יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְּבוֹדְךָ
בְּאֵמֹר: וּבַיּוֹם הַשֶּׁבֶת שְׁנֵי-כִבְשִׁים בְּגִי-שָׁנָה תְּמִימִם וְשְׁנֵי
עֶזְרָגִים סֵלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְפּוּ: עֲלֵת שֶׁבֶת בְּשִׁפְתוֹ
עַל-עֲלֵת הַתְּמִיד וְנִסְפָּה:

וּבְרֹאשֵׁי הַדָּשִׁים תַּקְרִיבוּ עֹלָה לֵי פָרִים בְּגִי-בָקָר שְׁנֵים

without blemish, and two tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof: this is the burnt offering of every Sabbath, beside the continual burnt offering and the drink offering thereof.

They that keep the Sabbath and call it a delight shall rejoice in thy kingdom; the people that hallow the seventh day, even all of them shall be satiated and delighted with thy goodness, seeing that thou didst find pleasure in the seventh day, and didst hallow it; thou didst call it the desirable of days, in remembrance of the creation.

Our God and God of our fathers, accept our rest; sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; purify our hearts to serve thee in truth; and in thy love and favour, O Lord our God, let us inherit thy

On Sabbath and New Moon.

he-lambs of the first year without blemish. And their meal offering and their drink offerings as hath been ordained, three tenth parts of an ephah for each bullock, and two tenth parts for the ram, and one tenth part for each lamb, with wine according to the drink offering thereof, and a he-goat wherewith to make atonement, and the two continual offerings according to their enactment.

They that keep the Sabbath and call it a delight shall rejoice in thy kingdom; the people that hallow the seventh day, even all of them shall be satiated and delighted with thy goodness, seeing that thou didst find pleasure in the seventh day, and didst hallow it; thou didst call it the desirable of days, in remembrance of the creation.

Our God and God of our fathers, accept our rest, and on this Sabbath day renew this New Moon unto us for good and for blessing, for joy and for gladness, for salvation and comfort, for sustenance and maintenance, for life and peace, for pardon of sin and forgiveness of iniquity (*during Leap Year* :—and for atonement of transgression); for thou hast chosen thy

מוסף לשבת

וּשְׁנֵי עֶשְׂרֵנִים סֵלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְכּוֹ: עֲלֵת
שַׁבַּת בְּשִׁבְתּוֹ עַל-עֲלֵת הַתָּמִיד וְנִסְכָּהּ:

יִשְׁמְחוּ בַּמִּלְכוּתְךָ שׁוֹמְרֵי שַׁבַּת וְקוֹרְאֵי עֲנֵג • עִם
מְקַדְּשֵׁי שְׁבִיעִי כָּלֶם יִשְׁבְּעוּ וַיִּתְּעַנְּגוּ מִטּוֹבְךָ • וְהַשְּׁבִיעִי
רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ • חֲמִידַת יָמִים אוֹתוֹ קָרָאתָ זָכָר
לְמַעֲשֵׂה בְּרָאשִׁית:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ • רָצָה בְּמִנוּחָתָנוּ • קִדַּשְׁנוּ
בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ • שְׁבַעְנוּ מִטּוֹבְךָ וְשִׁמְחָנוּ
בִּישׁוּעָתְךָ • וְטַהֵר לִבֵּנוּ לְעִבְדְּךָ בְּאַמֶּת • וְהִנְחֵילָנוּ יי

שַׁבַּת וְרֹאשׁ חֹדֶשׁ On

וְאֵיל אֶחָד כָּבָשִׁים בְּגִי-שְׂנֵה שְׁבַעַת תְּמִימִם: וּמִנְחָתָם
וְנִסְכֵּיהֶם כַּמִּדָּבָר • שְׁלֹשָׁה עֶשְׂרִים לֶפֶר וּשְׁנֵי עֶשְׂרִים לְאֵיל
וְעֶשְׂרֹן לִכְבֹּשׁ וַיִּזֶן כְּנִסְכּוֹ וְשִׁעִיר לְכַפֵּר וּשְׁנֵי תְּמִידִים
כַּחֲלֻכָּתָם:

יִשְׁמְחוּ בַּמִּלְכוּתְךָ שׁוֹמְרֵי שַׁבַּת וְקוֹרְאֵי עֲנֵג • עִם מְקַדְּשֵׁי
שְׁבִיעִי כָּלֶם יִשְׁבְּעוּ וַיִּתְּעַנְּגוּ מִטּוֹבְךָ • וְהַשְּׁבִיעִי רָצִיתָ בּוֹ
וְקִדַּשְׁתּוֹ • חֲמִידַת יָמִים אוֹתוֹ קָרָאתָ זָכָר לְמַעֲשֵׂה בְּרָאשִׁית:
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ • רָצָה בְּמִנוּחָתָנוּ וְחַדֵּשׁ עֲלֵינוּ
בְּיוֹם הַשַּׁבָּת הַזֶּה אֶת-חֻדְשְׁךָ הַזֶּה לְטוֹבָה וְלִבְרָכָה • לְשִׁשּׁוֹן
וְלִשְׁמֻחָה • לִישׁוּעָה וְלִנְחֻמָּה • לְפִרְנָסָה וְלִכְלָפָלָה • לְחַיִּים
וְלִשְׁלוֹם • לְמַחֲיִלַת חֶטָּא וְלִסְלִיחַת עֲוֹן (*during Leap Year*) וְלִכְפָּרַת
כָּשָׁע): כִּי בַעֲמֻךָ יִשְׂרָאֵל בְּחִרְתָּ מִפְּלִיאָמוֹת • וְשַׁבַּת קִדַּשְׁךָ

holy Sabbath ; and may Israel, who hallow thy name, rest thereon. Blessed art thou, O Lord, who hallowest the Sabbath.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favour both the fire offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought

Congregation in an undertone—

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

On Sabbath and New Moon.

people Israel from among all nations, and hast made thy holy Sabbath known unto them, and hast appointed unto them statutes for the beginnings of the months. Blessed art thou, O Lord, who sanctifiest the Sabbath, Israel and the beginnings of the months.

אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שִׁבֶּת קִדְשֶׁךָ • וַיְנַחֲנוּ בָּהּ יִשְׂרָאֵל
מִקִּדְשֵׁי שְׁמֶךָ • בְּרוּךְ אַתָּה יי • מִקִּדְשֵׁי הַשִּׁבֶּת :
רָצָה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם • וְהַשֵּׁב
אֶת־הָעֲבוּדָה לְרֹבִיר בֵּיתְךָ • וְאֲשֵׁי יִשְׂרָאֵל וּתְפִלָּתָם
בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן • וְתֵהִי לְרָצוֹן תָּמִיד עֲבוּדַת
יִשְׂרָאֵל עִמָּךְ :

וּתְחַזִּינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים • בְּרוּךְ אַתָּה
יי • הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן :

The Congregation in an undertone—

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא
יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי
כָּל בָּשָׂר • יוֹצֵרנוּ יוֹצֵר בְּרִאשִׁית •
בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
וְהַקָּדוֹשׁ עַל שֶׁחֲיִיתָנוּ וְחַיְמָתָנוּ •
כֹּן תַּחֲנוּנוּ וְתַקִּימוֹנוּ • וְתַאֲסוּף
גְּלוּתֵנוּ לְחֻצְרוֹת קִדְשֶׁךָ לְשִׁמּוֹר
חֻמֶּיךָ וְלַעֲשׂוֹת רָצוֹנְךָ וְלַעֲבֹדָה
בְּלֵבב שָׁלֵם עַל שְׂאֵנָהנוּ מוֹדִים
לָךְ • בְּרוּךְ אַל הַהוֹדָאוֹת :

מוֹדִים אֲנַחְנוּ לָךְ
שְׂאֵתָה הוּא יי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם
וָעֵד • צוּר חַיֵּינוּ מִגֵּן
יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר
וָדוֹר • נוֹדָה לָךְ וְנִסְפָּר
תְּהַלֵּלְךָ עַל חַיֵּינוּ
הַמְּסוּרִים בִּיָּדְךָ וְעַל
נְשָׁמוֹתֵינוּ הַמְּקוֹדֹשׁ לָךְ

On שִׁבֶּת וְרֹאשׁ חֹדֶשׁ.

לָהֶם הוֹדָעָתָ וְחֻמֵּי רֹאשֵׁי חֹדָשִׁים לָהֶם קִבְּעָתָ : בְּרוּךְ אַתָּה יי •
מִקִּדְשֵׁי הַשִּׁבֶּת וַיִּשְׂרָאֵל וְרֹאשֵׁי חֹדָשִׁים :

at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not ; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

On Chanukah say, " We thank thee also," etc., pp. 51, 52.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

On the Sabbath of Penitence say:—

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is all-good, and unto whom it is becoming to give thanks.

At the repetition of the Amidah by the Reader, the following is introduced:—

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee : the Lord make his face to shine upon thee, and be gracious unto thee : the Lord turn his face unto thee, and give thee peace.

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance ; for by the light of thy countenance thou hast given us, O Lord our God, the Law of life, lovingkindness and righteousness, blessing, mercy, life and

וְעַל נִסִּיךָ שֶׁבָּכַל יוֹם עָמְנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבָּכַל-עֵת עָרַב וּבֹקֶר וְצַהֲרַיִם • הַטּוֹב כִּי לֹא-כָלוּ רַחֲמֶיךָ
וְחֶמְרָחֶם כִּי לֹא-תָמוּ חֲסָדֶיךָ • מַעֲוֹלָם קִנֵּינוּ לָךְ :

On say הנִּסִּים 51, 52.

וְעַל כָּלֵם יִתְפַּרֵּךְ וַיִּתְרוֹמֶם שְׁמֶךָ מִלִּפְנֵי תָמִיד לְעוֹלָם
וְעַד :

On say שַׁבַּת שׁוּבָה—

וּכְתוּב לְחַיִּים טוֹבִים כָּל-כְּנִי בְרִיתֶךָ :

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיִּהְיֶה אֶת-שְׁמֶךָ בְּאֶמֶת הָאֵל
יִשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה • בָּרוּךְ אַתָּה יי • הַטּוֹב שְׁמֶךָ
וְלָךְ נָאֵה לְהוֹדוֹת :

At the repetition of the עֲמִידָה by the Reader, the following is introduced:—

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ • בָּרַכְנוּ בִּבְרָכָה חֲמִשְׁלָשֶׁת בְּתוֹרָה
חֲזָתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדֶךָ • הָאֲמוּנָה מִפִּי אֲחֵרֹן וּבְקִי
כֹהֲנִים עִם קְדוֹשֶׁךָ • כְּאֲמֹר • יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ : יָאֵר יי פָּנָיו
אֵלֶיךָ וַיַּחֲנֶךָ : יִשָּׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לָךְ שָׁלוֹם :

שֵׁים שָׁלוֹם טוֹבָה וּבְרָכָה חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל עַמְּךָ • בָּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר
פְּנִיךָ • כִּי בְאוֹר פְּנִיךָ נִתְּתָה לָנוּ יי אֱלֹהֵינוּ תוֹרַת חַיִּים
וְאַהֲבַת חֶסֶד וְצִדְקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם •

peace ; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

On the Sabbath of Penitence say :—

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God ! guard my tongue from evil and my lips from speaking guile ; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

Kaddish, p. 75.

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת-עַמּוֹד יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-
שָׁעָה בְּשָׁלוֹמָךְ :

On שַׁבַּת שׁוֹבָה say:—

בְּקִסְרֵי חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרֻכָּה טוֹבָה נְזִכָּר וְנִפְתָּח
לְפָנֶיךָ אֲנַחְנוּ וְכָל-עַמּוֹד בֵּית יִשְׂרָאֵל לַחַיִּים טוֹבִים וּלְשָׁלוֹם •
בְּרוּךְ אַתָּה יי • עוֹשֶׂה הַשָּׁלוֹם :

בְּרוּךְ אַתָּה יי • הַמְבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם :
אֱלֹהֵי • נִצּוֹר לְשׁוֹנֵי מִרְעַ וּשְׁפָתֵי מְדַבֵּר מְרָמָה •
וְלִמְקַלְלֵי נַפְשֵׁי תִדּוּם וְנַפְשֵׁי בָעֶפֶר לְכָל תַּהֲיָה : פֶּתַח
לְבִי בְּתוֹרָתְךָ וּבִמְצוֹתֶיךָ תִּרְדּוּף נַפְשִׁי • וְכָל הַחוֹשְׁבִים
עָלַי רָעָה מִהֲרָה הִפֵּר עֲצָתָם וְקָלְקַל מַחֲשַׁבוֹתָם • עֲשֵׂה
לְמַעַן שְׁמֹךְ עֲשֵׂה לְמַעַן יִמְנָךְ עֲשֵׂה לְמַעַן קִדְשְׁתָּךְ עֲשֵׂה
לְמַעַן תוֹרָתְךָ • לְמַעַן יַחֲלִצוּן יְדִידֶיךָ הוֹשִׁיעָה יִמְנָךְ
וְעֲנֵנִי : יִהְיוּ לְרָצוֹן אִמְרֵי-פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ יי צוּרֵי
וְגֹאֲלֵי : עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל-יִשְׂרָאֵל • וְאָמְרוּ אָמֵן :

יְהִי רָצוֹן לְפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שִׁיבָנָה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ • וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ : וְשֵׁם נִצְבָּדָךְ
בִּירְאָה פִּימִי עוֹלָם וּבְשָׁנִים קִדְמוֹנִיּוֹת : וְעֲרָבָה לִי מִנַּחַת
יְחִידָה וִירֻשָּׁלָּם פִּימִי עוֹלָם וּבְשָׁנִים קִדְמוֹנִיּוֹת :

There is none like our God, none like our Lord, none like our King, none like our Saviour. Who is like our God, who like our Lord, who like our King, who like our Saviour? We will give thanks unto our God, we will give thanks unto our Lord, we will give thanks unto our King, we will give thanks unto our Saviour. Blessed be our God, blessed be our Lord, blessed be our King, blessed be our Saviour. Thou art our God, thou art our Lord, thou art our King, thou art our Saviour. Thou art he unto whom our fathers burnt the incense of spices.

Talmud Babli : Treatise Cerithoth 6, a.

The compound forming the incense* consisted of balm, onycha, galbanum and frankincense, in quantities weighing seventy manehs each ; of myrrh, cassia, spikenard and saffron, each sixteen manehs by weight ; of costus twelve, of aromatic bark three, and of cinnamon nine manehs ; of lye obtained from a species of leek, nine kabs ; of Cyprus wine three seahs and three kabs : though, if Cyprus wine was not procurable, old white wine might be used ; of salt of Sodom the fourth part of a kab, and of the herb Maaleh Ashan a minute quantity. R. Nathan says, a minute quantity was also required of the odoriferous herb Cippath, that grew on the banks of the Jordan ; if, however, one added honey to the mixture, he rendered the incense unfit for sacred use, while he who, in preparing it, omitted one of its necessary ingredients, was liable to the penalty of death. Rabban Simeon, son of Gamaliel, says, the balm is a resin that exudes from the wood of the balsam tree. The lye obtained from a species of leek was rubbed over the onycha to improve it, while the Cyprus wine was used to steep it in, so that its odour might be more pungent.

* Exod. xxx. 34—38.

מוסף לשבת ויום טוב

אין בִּאלֹהֵינוּ • אין בַּאֲדֹנֵינוּ • אין בְּמַלְכֵנוּ • אין
 בְּמוֹשִׁיעֵנוּ : מִי בִּאלֹהֵינוּ • מִי בַּאֲדֹנֵינוּ • מִי בְּמַלְכֵנוּ •
 מִי בְּמוֹשִׁיעֵנוּ : נוֹדָה לֵאלֹהֵינוּ • נוֹדָה לַאֲדֹנֵינוּ •
 נוֹדָה לְמַלְכֵנוּ • נוֹדָה לְמוֹשִׁיעֵנוּ : בְּרוּךְ אֱלֹהֵינוּ •
 בְּרוּךְ אֲדֹנֵינוּ • בְּרוּךְ מַלְכֵנוּ • בְּרוּךְ מוֹשִׁיעֵנוּ : אַתָּה
 הוּא אֱלֹהֵינוּ • אַתָּה הוּא אֲדֹנֵינוּ • אַתָּה הוּא מַלְכֵנוּ •
 אַתָּה הוּא מוֹשִׁיעֵנוּ • אַתָּה הוּא שֶׁהַקָּטִירוֹ אֲבוֹתֵינוּ
 לְפָנֶיךָ אֶת קְטָרֶת הַסַּמִּים :

תלמוד מסכת כריתות ו'

פֶּשֶׁם הַקְטָרֶת הַזָּרִי וְהַזֶּפֶרֶן וְהַחֲלִיבָנָה וְהַלְבוּנָה • מִשְׁקַל
 שְׁבָעִים שְׁבָעִים מָנָה : מִרְ וּקְצִיעָה שְׁבָלֶת גֶּרֶךְ וְכֶרֶם • מִשְׁקַל
 שְׁשָׁה עָשָׂר שְׁשָׁה עָשָׂר מָנָה • הַקִּשְׁטֹ שְׁנַיִם עָשָׂר • וְקִלּוּפָה
 שְׁלֹשָׁה • וְקִנְמֹן תִּשְׁעָה • בְּרִית בְּרִשְׁיָנָה תִּשְׁעָה קֶבֶץ • יֵין
 חֲפָרִיסִין סָאִין תֵּלְתָא וְקֶבֶץ תֵּלְתָא • וְאִם אֵין לוֹ יֵין חֲפָרִיסִין
 מִבֵּיא חֲמַר תִּנְרִין עֲתִיק : מֶלַח סְדוּמִית לְבַע הֶקֶב • מַעֲלָה
 עֲשֹׂן כֹּל שְׁחֹא : רַבִּי נָתָן אוֹמֵר אֵף כֶּפֶת הִירְדָן כֹּל שְׁחֹא וְאִם
 נָתָן בָּהּ דְּבִשׁ פִּסְלָה • אִם חֲסֵר אַחַת מִכָּל סַמְיָנָה חַיִּב מִיתָה :
 רֶבֶן שְׁמַעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר • הַזָּרִי אֵינוֹ אֵלָא שְׁרָף הַנּוֹטָף
 מַעֲצֵי הַקֶּטֶף : בְּרִית בְּרִשְׁיָנָה שְׁשָׁפִין בָּהּ אֶת הַזֶּפֶרֶן • כְּדִי
 שְׁתֵּהא נָאָה : יֵין חֲפָרִיסִין שְׁשֹׁרִין בּוֹ אֶת הַזֶּפֶרֶן • כְּדִי
 שְׁתֵּהא עֲזָה : וְהֵלֵא מִי רִגְלִים וְפִין לֵה אֵלָא שְׁאִין מְכַנְסִין מִי
 רִגְלִים בְּעֶזְרָה מִפְּנֵי הַקְּבוֹד :

Mishnah: End of Treatise Tamid.

These were the Psalms which the Levites used to recite in the Temple :—

On the first day of the week they used to recite (Psalm xxiv.), The earth is the Lord's and the fulness thereof ; the world and they that dwell therein.

On the second day (Psalm xlviii.), Great is the Lord and exceedingly to be praised, in the city of our God, in his holy mountain.

On the third day (Psalm lxxxii.), God standeth in the congregation of the mighty ; he judgeth among the judges.

On the fourth day (Psalm xciv.), God of vengeance, Lord, God of vengeance, shine forth.

On the fifth day (Psalm lxxxi.), Exult aloud unto God our strength ; shout for joy unto the God of Jacob.

On the sixth day (Psalm xciii.), The Lord reigneth ; he hath robed him in majesty ; the Lord hath robed him, yea, he hath girded himself with strength : the world also is set firm, that it cannot be moved.

On the Sabbath (Psalm xcii.), A psalm, a song for the Sabbath Day. It is the psalm and song also for the hereafter, for the day which will be wholly a Sabbath, and will bring rest in life everlasting.

Talmud Babli. End of Treatise Berachoth.

R. Eleazar said in the name of R. Chanina, The disciples of the sages increase peace throughout the world, as it is said, And all thy children shall be taught of the Lord ; and great shall be the peace of thy children. Read not here *banayich*, thy children (or disciples), but *bonayich*, thy builders.—Great peace have they who love thy Law ; and there is no stumbling for them. Peace be within thy rampart, prosperity within thy palaces. For my brethren and companions' sake, I would fain speak peace concerning thee. For the sake of the house of the Lord our God I would seek thy good. The Lord will give strength unto his people ; the Lord will bless his people with peace.

משנה סוף מסכת תמיד

הַשִּׁיר נֶשְׁחָלְוּם הָיוּ אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ :

בַּיּוֹם הָרִאשׁוֹן הָיוּ אוֹמְרִים • לֵי הָאָרֶץ וּמְלוֹאָהּ תִּבֵּל
וְיִוָּשְׁבֵי בָּהּ : (כ"ד)

בַּשֵּׁנִי הָיוּ אוֹמְרִים • גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד בְּעִיר אֱלֹהֵינוּ
הִרְקֹדֶשׁוּ : (מ"ח)

בַּשְּׁלִישִׁי הָיוּ אוֹמְרִים • אֱלֹהִים נָצַב בְּעֶדְת־אֵל בְּקֶרֶב אֱלֹהִים
יִשְׁפֹּט : (פ"ב)

בְּרִבְעִי הָיוּ אוֹמְרִים • אֵל נְקֻמּוֹת יְיָ אֵל נְקֻמּוֹת הוֹפִיעַ :
(צ"ד)

בַּחֲמִישִׁי הָיוּ אוֹמְרִים • הִרְנִינוּ לְאֱלֹהִים עוֹגְנֵי הָרִיעוּ
לְאֱלֹהֵי יִצְחָק : (פ"א)

בַּשֵּׁשִׁי הָיוּ אוֹמְרִים • יְיָ מֶלֶךְ גָּאוֹת לְבָשׁ • לְבָשׁ יְיָ עֹז
הַתְּאֵזֶר אַחֲתָפוֹן תִּבֵּל בְּלִית־מוֹט : (צ"ג)

בַּשִּׁבְעָת הָיוּ אוֹמְרִים • מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת : (צ"ב)
מִזְמוֹר שִׁיר לַעֲתִיד לְבֹא • לְיוֹם שְׁפִלוֹ שַׁבָּת וּמְנוּחָה
לְחַיֵּי הָעֹלָמִים :

חלמוד מסכת ברכות

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא • תִּלְמִידֵי חֲכָמִים
מְרַבִּים שְׁלוֹם בְּעוֹלָם • שֶׁנֶּאֱמַר וְכָל בְּנֵיךָ לַמּוֹדֵי יְיָ וְרַב
שְׁלוֹם בְּנֵיךָ • אֵל תִּקְרָא בְּנֵיךָ אֵלָּא בּוֹנֵיךָ : שְׁלוֹם רַב
לְאַחֲבֵי תוֹרָתְךָ וְאִין לָמוּ מְכַשׁוֹל : יְהִי־שְׁלוֹם בְּחִילָךְ שְׁלֹחַ
בְּאַרְמְנוֹתֶיךָ : לְמַעַן אַחֲי וְרַעֲי אֲדַבְּרָה־נָּא שְׁלוֹם בָּךְ :
לְמַעַן בֵּית־יְיָ אֱלֹהֵינוּ אֲבָקֶשָׁה טוֹב לָךְ : יְיָ עֹז לְעַמּוֹ יִתֵּן
וְיִבְרָךְ אֶת־עַמּוֹ בְּשְׁלוֹם :

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else: in truth he is our King; there is none besides him; as it is written in his Law, And thou shalt know this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath: there is none else.

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honour; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law, The Lord shall reign for ever and ever. And it is said, And the Lord

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתַת גְּדֻלָּה לְיוֹצֵר
בְּרָאשִׁית • שְׁלֹא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת וְלֹא שָׁמְנוּ
כְּמִשְׁפָּחוֹת הָאֲרָמָה • שְׁלֹא שָׂם חֶלְקֵנוּ בָהֶם וְגִדְּלָנוּ
בְּכָל הַמוֹנִם • וַאֲנַחְנוּ כְּרָעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי
מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְדוֹשׁ בְּרוּךְ הוּא • שֶׁהוּא נוֹטֵה
שָׁמַיִם וְיוֹסֵד אֶרֶץ • וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מְפַעֵל וּשְׂכִינָה
עִזּוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ • אֵין עוֹד • אִמֵּת
מִלִּפְנֵי • אָפֶס זֹלָתוֹ • כְּפָתוֹב בְּתוֹרָתוֹ • וַיִּדְעָתָּ הַיּוֹם
וְהַשַּׁבָּת אֶל-לִבְבְּךָ כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם מְפַעֵל
וְעַל-הָאָרֶץ מִתַּחַת אֵין עוֹד:

עַל-כֵּן נִקְנָה לָךְ יי אֱלֹהֵינוּ לְרֹאוֹת מִהֲרָה בְּתַפְאֶרֶת
עֲזָךְ • לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהָאֲלִילִים כְּרוֹת יִכְרֹתוֹן •
לְתַקֵּן עוֹלָם בְּמַלְכוּת שִׁדְי וְכַל-בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ •
לְהַפְנוֹת אֵלֶיךָ כָּל-רִשְׁעֵי אֶרֶץ: יִפְּרוּ וַיִּדְעוּ כָּל-יֹשְׁבֵי
תֵּיבֵל כִּי לָךְ תִּכְרַע כָּל-בָּרָךְ תִּשְׁבַּע כָּל-לִשׁוֹן: לְפָנֶיךָ יי
אֱלֹהֵינוּ יִכְרְעוּ וַיִּפּוּלוּ • וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ • וַיִּקְבְּלוּ
בָּלֶם אֶת-עַל מַלְכוּתְךָ • וְתִמְלֹךְ עֲלֵיהֶם מִהֲרָה לְעוֹלָם
וָעֶד • כִּי הַמַּלְכוּת שְׁלֹךְ הִיא וּלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד:
כְּפָתוֹב בְּתוֹרָתְךָ • יי! יְמַלֵּךְ לְעוֹלָם וָעֶד: וְנֶאֱמַר • וְהָיָה

shall be King over all the earth : in that day shall the Lord be One, and his name One.

The following Kaddish is said by a Mourner.

And now, I pray thee, let the power of the Lord be great, according as thou hast spoken. Remember, O Lord, thy tender mercies and thy lovingkindnesses ; for they have been ever of old.

Mourner.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Mourner.—Let his great name be blessed for ever and to all eternity.

Mourner.—Blessed, praised and glorified, exalted, extolled and honoured, magnified and lauded be the name of the Holy One, blessed be he ; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world ; and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Mourner.—May there be abundant peace from heaven and life for us and for all Israel ; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Mourner.—He who maketh peace in his high places, may he make peace for us and for all Israel ; and say ye, Amen.

יְיָ לְמַלְךְ עַל-כָּל-הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד
וְשֵׁמוֹ אֶחָד :

קִדִּישׁ יְתוֹם

וַעֲתָה יִגְדֹּל-נָא כָּח אֱדָנִי כַּאֲשֶׁר דִּבַּרְתָּ לְאֹמֵר :
זָכֹר רַחֲמֶיךָ יְיָ וְחַסְדֶּיךָ כִּי מֵעוֹלָם חַמָּה :

Mourner. יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֻלְמָא דִּי-בְרָא
כְּרַעוּתֵיהּ • וַיִּמְלִיךְ מַלְכוּתֵיהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דִי-
כָל-בֵּית יִשְׂרָאֵל בְּעֻגְלָא וּבְזֶמֶן קָרִיב • וְאָמְרוּ אָמֵן :
Cong. and Mourner. יִהְיֶה שְׁמֵהּ רַבָּא מְבָרֵךְ לְעָלְמָא
עַלְמֵינָא •

Mourner. יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דִּי-קֳדִישָׁא • בְּרִיךְ הוּא •
לְעָלְא מִן-כָּל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא דִּי-
אָמְרוּ בְּעֻלְמָא • וְאָמְרוּ אָמֵן :

Cong. יְהִי נָשָׁם יְיָ מְבָרַךְ מַעֲתָה וְעַד עוֹלָם :

Mourner. יִהְיֶה שְׁלָמָא רַבָּא מִן-שְׁמֵינָא וְחַיִּים עָלֵינוּ וְעַל-
כָּל-יִשְׂרָאֵל • וְאָמְרוּ אָמֵן :

Cong. עֲזָרֵי מַעַם יְיָ עֲשֵׂה שָׁמַיִם וָאָרֶץ :

Mourner. עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל-יִשְׂרָאֵל • וְאָמְרוּ אָמֵן :

He is Lord of the universe, who reigned ere any creature yet was formed :

At the time when all things were made by his desire, then was his name proclaimed King.

And after all things shall have had an end, he alone, the dreaded one, shall reign ;

Who was, who is, and who will be in glory.

And he is One, and there is no second to compare to him, to consort with him :

Without beginning, without end ; to him belong strength and dominion.

And he is my God—my Redeemer liveth—and a rock in my travail in time of distress ;

And he is my banner and my refuge, the portion of my cup on the day when I call.

Into his hand I commend my spirit, when I sleep and when I wake ;

And with my spirit, my body also : the Lord is with me, and I will not fear.

UNITY HYMN FOR THE SABBATH DAY.

In some Congregations the following is said before "Blessed be he who spake," p. 16.

Of old thou didst rest on the seventh day ; thou didst therefore bless the Sabbath.

For every work of thine praise is prepared for thee ; thy loving ones bless thee at all times.

Blessed be the Lord, the Maker of them all, the living God and everlasting King.

For from of old there hath rested upon thy servants the abundance of thy mercies and thy lovingkindnesses.

But in Egypt thou didst begin to make known that thou art exalted far

Above all gods, when thou didst execute great judgments upon the Egyptians and upon their gods.

אֲדוֹן עוֹלָם • אֲשֶׁר מָלַךְ בְּמָרָם כָּל־יִצִּיר נִבְרָא :
 לָעֵת נַעֲשֶׂה בְּחִפְצוֹ כָּל אֲזִי מָלַךְ שְׁמוֹ נִקְרָא :
 וְאַחֲרֵי כִבְלוֹת הַכֹּל לְבַדּוֹ יִמְלֹךְ נוֹרָא :
 וְהוּא הָיָה • וְהוּא הָיָה • וְהוּא יִהְיֶה בְּתַפְאֲרָה :
 וְהוּא אַחֲד • וְאֵין שְׁנֵי לְהַמְשִׁיל לּוֹ לְהַחֲבִירָה :
 בְּלִי רֵאשִׁית בְּלִי תְּכֵלִית • וְלוֹ הָעֵז וְהַמְשָׁרָה :
 וְהוּא אֵלֵי • וְחֵי גּוֹאֲלֵי • וְצוֹר חֲבָלֵי בַּעַת צָרָה :
 וְהוּא נָפִי וּמְנוּס לִי • מִנֵּת כּוֹסֵי בְּיוֹם אֶקְרָא :
 בְּיָדוֹ אֶפְקִיד רוּחִי • בַּעַת אֵישָׁן וְאַעִּירָה :
 וְעַם רוּחִי גּוֹיָתִי • יִי לִי וְלֹא אֵירָא :

שיר היחוד ליום השבת :

In some Congregations the following is said before בְּרוּךְ שֶׁאָמַר *p. 16.*

אֲזִי בְּיוֹם הַשְּׁבִיעִי נִחָתִי • יוֹם הַשַּׁבָּת עַל כֵּן בִּרְכָתִי :
 וְעַל כָּל כּוֹזֵל תַּחֲלָה צְרוּכָה • חֲסִידֶיךָ כָּכָל עֵת יִבְרַכּוּכָה :
 בְּרוּךְ יְיָ יוֹצֵר כָּלֵם • אֱלֹהִים חַיִּים וּמְלֹךְ עוֹלָם :
 כִּי מַעֲוָלָם עַל עֲבֹדֶיךָ רַב רַחֲמֶיךָ וְחֲסִדֶיךָ :
 וּבְמַצָּרִים תַּחֲלֹת לְהוֹדִיעַ כִּי מְאֹד נַעֲלִית
 עַל כָּל אֱלֹהִים • בַּעֲשׂוֹתֶךָ בָּהֶם שְׁפָטִים גְּדֹלִים וּבְאַלְהֵיהֶם :

When thou didst cleave the Red Sea, thy people saw thy great hand, and they feared.

Thou didst guide thy people, so that thou mightest make unto thyself a name of glory to manifest thy greatness.

Thou spakest also with them from the heavens, when the clouds dropped water.

Thou knewest their wanderings in the wilderness, in a land of drought, where none passed through.

Thou gavest to thy people the corn of heaven, flesh abundant as the dust, and water from the rock.

Thou didst drive out many nations, and they took possession of their land and of the labour of the peoples ;

That they might observe thy statutes and laws, the words of the Lord, which are pure words.

And they delighted themselves with fat pastures, and with rivers of oil from the flinty rock.

When they rested, they built thy holy city, and adorned the house of thy sanctuary.

Then thou saidst, Here will I dwell for length of days ; I will surely bless her provision.

There they shall sacrifice sacrifices of righteousness : thy priests also shall be clothed with righteousness.

The house of Levi also shall chant pleasant songs ; they shall shout for joy and sing unto thee.

The house of Israel and they that fear the Lord shall give glory and thanks unto thy name, O Lord.

Thou hast dealt out exceeding kindness to the earliest ages ; deal thus kindly also with the latest.

O Lord, rejoice over us, even as thou didst rejoice over our fathers,

To multiply us and deal kindly with us ; and we will for ever give thanks unto thee for thy goodness.

O Lord, rebuild thy city speedily, for it is called by thy name.

And make the horn of David to flourish therein, and dwell in the midst thereof for ever, O Lord.

There we will offer sacrifices of righteousness, and there may our oblation be pleasant as in former days.

O bless thy people with the light of thy countenance ; for they desire to do thy will.

And in thy good will fulfil our desire ; look, we beseech thee, we are thy people, all of us.

Thou hast chosen us to be unto thee a treasured people : let thy blessing be upon thy people for ever.

בְּבִקְעָה יָם סוּף עֲמֹד רָאוּ הַיָּד הַגְּדוֹלָה • וַיִּירָאוּ :
 כַּהֲנָה עֲמֹד לַעֲשׂוֹת לָהּ שֵׁם תַּבְּאֶרֶת • לַהֲרֹאוֹת גְּדֻלָּה :
 וַדְּבַרְתָּ עִמָּם מִן הַשָּׁמַיִם • וְגַם הָעֲבִים נִטְפוּ מָוִם ;
 וַדְּעָתָ לְכַתֵּם בַּמִּדְבָּר • בְּאַרְץ צִיָּה אִישׁ לֹא עָבַר :
 תִּתֵּן לַעֲמֹד דְּגוֹן שָׁמַיִם • וְכַעֲפָר שָׂאֵר וּמַצִּיֵּר מָוִם :
 תִּגְרֹשׁ גּוֹיִם רַבִּים עַמִּים • וַיִּרְשׁוּ אֶרֶץ וַעֲמַל לְאֻמִּים :
 בַּעֲבוּר וְשִׁמְרוּ חֻקִּים וְתוֹרוֹת • אֲמֵרוֹת יִי אֲמֵרוֹת שְׁהוֹרוֹת :
 וַיִּתְּעֲדֵנִי בַּמִּרְעָה שָׁמֶן • וּמַחֲלֵמִישׁ צוּר פִּלְגֵי שָׁמֶן :
 בְּנוֹחָם בְּנֵי עִיר קֹדֶשׁ • וַיִּפְּאֲרוּ בֵּית מִקְדָּשְׁךָ :
 וַתֹּאמֶר פֶּת אֲנֹשֵׁב לְאֶרֶץ יָמִים • צִידָה בָּרוּךְ וְאַבְרָהָם :
 פִּי שֵׁם יִזְבְּחוּ זִבְחֵי צֶדֶק • אִם בִּחְבִּיָּה וּלְבָשׁוּ צֶדֶק :
 וּבֵית חֲלָוִי נְעִימוֹת יִזְמְרוּ • לֵךְ וַתִּרְוַעְעוּ אִם וְשִׁירָה :
 בֵּית יִשְׂרָאֵל וַיִּרְאוּ יִי • וַכְּבוֹדוֹ וַיִּוְדוּ שְׁמֹךְ יִי :
 חֲטִיבוֹת מְאֹד לְרֹאשׁוֹנִים • כֵּן תִּיטִיב גַּם לְאַחֲרֹנִים :
 יִי תִשְׁיֵשׁ נָא עָלֵינוּ • פֶּאֶשֶׁר שְׁשֹׁתָ עַל אֲבוֹתֵינוּ :
 אוֹתָנוּ לְתַרְבוֹת וּלְחִיטִּיב • וְנוֹדָה לָךְ לַעֲוֹלָם כִּי תִיטִיב :
 יִי תִבְנֶה עִירָךְ מִתְרָה • כִּי עָלֶיךָ שְׁמֹךְ נִקְרָא :
 וְקֶרֶן דָּוִד תַּצְמִיחַ בָּהּ • וְתִשְׁכּוֹן לַעֲוֹלָם יִי בַּחֲרֻבָּה :
 זִבְחֵי צֶדֶק שְׁמֹחַ נִזְבְּחָה • וְכִימֵי קֹדֶם תַּעֲרֹב מִנְּחָה :
 וַבָּרוּךְ עֲמֹךְ בְּאוֹר פְּגִיָּה • כִּי חֲפָצִים לַעֲשׂוֹת רְצוֹנְךָ :
 וּבְרִצּוֹנְךָ תַעֲשֶׂה חֲפָצָנוּ • תַּבְּטִינָא עֲמֹךְ בְּלָנוּ :
 בְּחִרְתָּנוּ חַיּוֹת לָךְ לַעַם סְגֻלָּה • עַל עֲמֹךְ בִּרְכָתְךָ סֻלָּה :

And we will continually declare thy praise, and praise thy glorious name.

Of thy blessing let thy people be blessed, for every one whom thou blessest is blessed.

As for me, while I have my being, I will praise my Creator, and I will bless him all the days of my appointed time.

Let the name of the Lord be blessed for ever, from everlasting even to everlasting.

As it is written : Blessed be the Lord, the God of Israel, from everlasting even to everlasting. And all the people said, Amen, and praised the Lord. Daniel answered and said, Blessed be the name of God for ever and ever : for wisdom and might are his. And it is said : Then the Levites, Jeshua, Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah, and Pethahiah said, Stand up and bless the Lord your God from everlasting to everlasting : and let them bless thy glorious name, that is exalted above all blessing and praise. And it is said : Blessed be the Lord, the God of Israel, from everlasting even to everlasting : and let all the people say, Amen : praise ye the Lord. And it is said, And David blessed the Lord in the presence of all the congregation : and David said, Blessed art thou, O Lord, the God of Israel our father, from everlasting to everlasting.

Hymn of Glory, p. 78.

Psalm xcii. p. 27.

The Mourner's Kaddish, p. 170.

וּתְמִיד נִסְפָּר תִּתְּלָהּ • וּנְהַלֵּל לְשֵׁם תִּפְאָרְתָּהּ :
וּמִבְּרָכָתָה עֲמֵה וְבָרַךְ • כִּי אֵת כָּל אֲשֶׁר תִּבְרָךְ מִבְּרָךְ :
וְאֵנִי בְּעוֹדִי אֶתְּלָל בּוֹרְאִי • וְאֶבְרַכְהוּ כָּל יְמֵי צְבָאִי :
יְהִי שֵׁם יְיָ מִבְּרָךְ לְעוֹלָם • מִן הָעוֹלָם וְעַד הָעוֹלָם :

כְּפָתוֹב • בְּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם •
וַיֹּאמְרוּ כָּל הָעָם אָמֵן וַיְהַלֵּל לֵוִי : עֲנֵה דָנִיֵּאל וְאָמַר • לְהוּא
שְׁמָהּ דִּי אֱלֹהֵא מִבְּרָךְ מִן עֲלְמָא וְעַד עֲלְמָא דִּי חֲכֻמָּתָא
וּגְבוּרָתָא דִּי לֵהּ הִיא : וְנֶאֱמַר • וַיֹּאמְרוּ חֲלָוִים יִשׁוּעַ וּמְדַמְיָאֵל
בְּנֵי חֲשַׁבְנִיָּה שְׂרָבְיָה חוּדְיָה שְׂבַגְיָה פְתִיחִיָּה • קוֹמּוּ בְּרַכּוּ אֵת
יְיָ אֱלֹהֵיכֶם מִן הָעוֹלָם עַד הָעוֹלָם וַיְבָרְכוּ שֵׁם כְּבֹדָהּ וּמְרוֹמָם
עַל כָּל בְּרָכָה וּתְהִלָּה : וְנֶאֱמַר • בְּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל מִן
הָעוֹלָם וְעַד הָעוֹלָם • וְאָמַר כָּל הָעָם אָמֵן הִלְלוּיָהּ : וְנֶאֱמַר •
וַיְבָרַךְ דָּוִיד אֵת יְיָ לְעֵינָיו כָּל הַקֹּהֵל וַיֹּאמֶר דָּוִיד • בְּרוּךְ אַתָּה
יְיָ אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ מֵעוֹלָם וְעַד עוֹלָם :

78. פ. שִׁיר הַפְּבוֹד.

27. פ. מִן מוֹר נֶשִׁיר לְיוֹם הַשַּׁבָּת.

170. פ. קְדִישׁ יְתוֹם.

KIDDUSH FOR SABBATH MORNING.

Exodus xxxi. 16, 17.

And the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for an everlasting covenant. It is a sign between me and the children of Israel for ever, that in six days the Lord made the heavens and the earth, and on the seventh day he rested, and ceased from his work.

Exod. xx. 8—11.

Remember the sabbath day to keep it holy. Six days shalt thou labour, and do all thy work : but the seventh day is a sabbath unto the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates : for in six days the Lord made heaven and earth, the sea and all that is therein, and rested on the seventh day : wherefore the Lord blessed the sabbath day and hallowed it.

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, O Lord our God, King of the universe, who bringest forth bread from the earth.

סדר קדוש לסעודת שחרית בשבת :

שמות ל"א ט"ד"ו

וּשְׁמְרוּ בְנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת לַעֲשׂוֹת אֶת-הַשַּׁבָּת
לְדֹרֹתָם בְּרִית עוֹלָם: בְּיָמִי וּבֵינִי יִשְׂרָאֵל אֹת הוּא
לַעֲלֹם כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת-הַשָּׁמַיִם וְאֶת-
הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ:

שמות כ' ח"י"א

זְכוֹר אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: שֵׁשֶׁת יָמִים תַּעֲבֹד
וַעֲשִׂיתָ כָּל-מְלָאכָתְךָ: וַיּוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ
לֹא-תַעֲשֶׂה כָל-מְלָאכָה אַתָּה וּבִנְךָ וּבִתְּךָ עֶבְדְּךָ
וַאֲמָתְךָ וּבְהֶמְתְּךָ וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ: כִּי שֵׁשֶׁת-יָמִים
עָשָׂה יְהוָה אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ אֶת-הַיָּם וְאֶת-כָּל-
אֲשֶׁר בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל-כֵּן בֵּרַךְ יְהוָה אֶת-יוֹם
הַשַּׁבָּת וַיְקַדְּשֶׁהוּ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • בּוֹרֵא פְּרִי הַגֶּפֶן:
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • הַמוֹצִיא לֶחֶם
מִן הָאָרֶץ:

AFTERNOON SERVICE FOR SABBATHS.

"Happy are they," p. 71.

"And a redeemer shall come," p. 73.

Kaddish, p. 37.

And as for me, may my prayer unto thee, O Lord, be in an acceptable time: O God, in the abundance of thy lovingkindness, answer me in the truth of thy salvation.

The first section of the Lesson from the Pentateuch of the following Sabbath is read.

For Order of Reading the Law see pp. 66—71.

While the vestments are being replaced upon the Scroll, Psalm xcii., p. 112, is said.

For the commencement of the Amidah see pp. 44—46; then continue:—

Thou art One and thy name is One, and who is like thy people Israel, an unique nation on the earth? Glorious greatness and a crown of salvation, even the day of rest and holiness, thou hast given unto thy people:—Abraham was glad, Isaac rejoiced, Jacob and his sons rested thereon:—a rest vouchsafed in generous love, a true and faithful rest, a rest in peace and tranquillity, in quietude and safety, a perfect rest wherein thou delightest. Let thy children perceive and know that this their rest is from thee, and by their rest may they hallow thy name.

תפלת מנחה לשבת :

אשרי, p. 71.

ובא לציון, p. 73.

חצי קריש, p. 37.

ואני תפילתי לך יי עת רצון אלהים ברב חסדך
ענגי באמת ישעך :

The first פְּרָשָׁה of the סִדְרָה of the following Sabbath is read.

For סִדְרַת קְרִיאַת הַתּוֹרָה, see pp. 66—71.

While the vestments are being replaced upon the סִפֵּר תּוֹרָה, p. 46; then
לְיוֹם הַשַּׁבָּת, p. 112, is said.

For the commencement of the עֲמִידָה see p. 44 to הַקְרֹאֵשׁ, p. 46; then
continue :—

אתה אחד וישמך אחד • ומי כַּעֲמֹךְ יִשְׂרָאֵל גּוֹי
אֶחָד בְּאֶרֶץ : תִּפְאֶרֶת גְּדֻלָּה • וְעֲמֶרֶת יְשׁוּעָה • יוֹם
מְנוּחָה וּקְדוּשָׁה לְעַמְּךָ נְתַת : אֲבִרָהֶם יָגֵל • יִצְחָק יִרְגֵן •
יַעֲקֹב וּבְנָיו יְנַחוּ בּוֹ : מְנוּחַת אֱהָבָה וּנְדָבָה • מְנוּחַת
אַמֶּת וְאַמוּנָה • מְנוּחַת שְׁלוֹם וְשִׁלּוּהַ וְהַשְׁקֵט וְבִטָּח •
מְנוּחָה שְׁלֵמָה שְׂאֵתָה רּוֹצָה בָּהּ • יִפְּרוּ בְּנֶיךָ וַיִּדְעוּ כִּי
מֵאֵתְךָ הִיא מְנוּחָתָם וְעַל מְנוּחָתָם יִקְדִּישׁוּ אֶת שִׁמְךָ :

Our God and God of our fathers, accept our rest ; sanctify us by thy commandments, and grant our portion in thy Law ; satisfy us with thy goodness, and gladden us with thy salvation ; purify our hearts to serve thee in truth ; and in thy love and favour, O Lord our God, let us inherit thy holy Sabbath ; and may Israel, who hallow thy name, rest thereon. Blessed art thou, O Lord, who hallowest the Sabbath.

For the conclusion of the Amidah see pp. 50—54.

The following is omitted on such occasions as those on which Tachanun (see pp. 57—65) is omitted on Week-days :—

Thy righteousness is an everlasting righteousness, and thy Law is truth. Thy righteousness also, O God, is very high ; thou who hast done great things, O God, who is like unto thee ? Thy righteousness is like the mountains of God ; thy judgments are a great deep : man and beast thou savest, O Lord.

Kaddish, p. 75.

From the Sabbath after "the Rejoicing of the Law" until the Sabbath before Passover, the following Psalms are read :—

Psalm civ.

Bless the Lord, O my soul : O Lord my God, thou art very great ; thou hast robed thee in splendour and majesty. He covereth himself with light as with a garment ; he stretcheth out the heavens like a curtain : he layeth the beams of his upper chambers in the waters ; he maketh the clouds his chariot ; he walketh upon the wings of the wind. He maketh

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ • רְצֵה בְּמִנוּחֵינוּ • קִדְּשָׁנוּ
בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ • שִׁבְעָנוּ מִטוֹבְךָ וְשִׂמְחָנוּ
בִּישׁוּעָתְךָ • וְטַהֵר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת • וְהִנְחֵלְנוּ יי
אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קִדְּשָׁךְ • וְיָנוּחוּ בָּהֶּ יִשְׂרָאֵל
מִקִּדְּשֵׁי שְׁמֶךָ • בְּרוּךְ אַתָּה יי • מְקַדֵּשׁ הַשַּׁבָּת :

For the conclusion of the עמידה see pp. 50—54.

The following is omitted on such occasions as those on which תחנון (see pp. 57—65) is omitted on Week-days.

צִדְקָתְךָ צֶדֶק לְעוֹלָם וְתוֹרָתְךָ אֱמֶת : וְצִדְקָתְךָ אֱלֹהִים
עַד-מְרוֹם אֲשֶׁר עֲשִׂיתָ גְדֻלוֹת אֱלֹהִים מִי כְמוֹד : צִדְקָתְךָ
כְּהַרְרֵי-אֵל מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה אָדָם וּבְהִמָּה תוֹשִׁיעַ יי :

קדיש תתקבל, p. 75.

From שַׁבַּת הַגָּדוֹל, שְׁמִינַת תּוֹרָה, after שַׁבַּת, שַׁבַּת בְּרֵאשִׁית, until שַׁבַּת הַגָּדוֹל, the following Psalms are read:—

תהלים ק"ד

בְּרַכֵּי בְּפִשִּׁי אֶת-יי • יי אֱלֹהֵי גְדֻלָּה מְאֹד • הוֹד וְהָדָר
לְבָשֶׁת : עֲטָה אֹזֶר כְּשֶׁלֶמָה נוֹטָה שָׁמַיִם בִּירִיעָה : הִמְקָרָה
בָּמִים עֲלִיּוֹתָיו • הַשָּׁם-עֲצִיבִים רְכִיבוּ הַמַּחֲלָה עַל-כַּנְפֵּי-רִיחַ :

winds his messengers ; his ministers flaming fire : he founded the earth upon its bases, that it might not be moved for ever. Thou didst cover it with the deep as with a vesture ; the waters stood above the mountains. At thy rebuke they fled ; at the voice of thy thunder they hasted away. The mountains rose, the valleys sank unto the place which thou hadst founded for them. Thou hast set a bound that they may not pass over ; that they turn not again to cover the earth. He sendeth forth springs into the valleys ; they run among the mountains. They give drink to every beast of the plain ; the wild asses quench their thirst. By them the birds of the heaven have their dwelling, they utter their voice from among the branches. He giveth drink to the mountains from his upper chambers : the earth is satisfied with the fruit of thy works. He causeth grass to grow for the cattle, and herbs for the service of man ; that he may bring forth bread from the earth ; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread that strengtheneth man's heart. The trees of the Lord are satisfied ; the cedars of Lebanon which he hath planted ; where the birds make their nests : as for the stork, the fir trees are her house. The high mountains are for the wild goats ; the rocks are a refuge for the conies. He made the moon for seasons : the sun knoweth its going down. Thou makest darkness, and it is night ; wherein all the beasts of the forest do move. The young lions roar after their prey, and seek their food from God. The sun ariseth, they get them away, and lay them down in their dens. Man goeth forth unto his work and to his labour until the evening. How manifold are thy works, O Lord ! In wisdom hast thou made them all : the earth is full of thy possessions. Yonder is the sea, great and of wide extent ; therein are moving things innumerable, living creatures both small and great. There the ships make their course ; there is leviathan whom thou hast formed to sport therein. These all wait upon thee, that thou mayest give them their food in due season. Thou givest unto them, they gather ; thou openest thine hand, they are satisfied with good. Thou hidest thy face, they

עֲשֵׂה מְלָאכֵי רַחוּת מְשַׁבְּתֵי אֱשֶׁ לָהֶט : יִסַּד אֶרֶץ עַל-
מְכוּנֶיהָ בַּלְתַּמּוּט עוֹלָם וָעֶד : תַּחֲוֹם בְּלִבּוֹשׁ בְּסִירָתוֹ • עַל-
הָרִים יַעֲמֵדוּ מָיִם : מוֹגְעָרָתָהּ יִנְסִינָה מוֹקוֹל רַעְמָהּ יִחַפְּזוּן :
יַעֲלוּ הָרִים יִרְדּוּ בְּקַעֲוֹת אֶל־מְקוֹם זֶה יִסְדֹּתָ לָהֶם : גְּבוּל־
שְׁמִתָּ בַּל־יַעֲבְרוּן • בַּל־יִשְׁבּוּן לְכַסּוֹת הָאָרֶץ : חֲמִשְׁלַח
מַעֲיָנִים בְּנִחְלִים בֵּין הָרִים יִחַלְכוּן : וְשָׁקוּ בַּל־חִיתָו שְׂדֵי
יִשְׁבְּרוּ פָּרָאִים צִמָּאִם : עֲלִיהֶם עוֹף־הַשָּׁמַיִם יִשְׁפּוּן מִבֵּין
עֲפָאִים וְתַנִּי־קוֹל : מִשְׁקָה הָרִים מַעֲלִייתָיו • מִפְּרֵי מַעֲשֵׂיהָ
תִּשְׁבַּע הָאָרֶץ : מִצְמִיחַ חֲצִיר לִבְהֶמָה וְעֶשֶׂב לַעֲבֹדָה
הָאָדָם • לְהוֹצִיא לָחֶם מִן־הָאָרֶץ : וַיֵּן יִשְׁמַח לִבְבֶּאֱנוֹשׁ
לְהַצְתִּיל פָּגִים מִשָּׁמֶן • וְלָחֶם לִבְבֶּאֱנוֹשׁ יִסְעֵד : וְשִׁבְעֵי עֲצֵי
יִי • אֶרְצִי לְבָנוֹן אֲשֶׁר נָשַׁע : אֲשֶׁר־שָׁם צִפְרִים יִהְיֶנּוּ • חִסְדָּה
בְּרוֹשִׁים בֵּיתָה : הָרִים תִּגְבְּהִים לִיַּעֲלִים • סִלְעִים מִחֶסֶה
לְשִׁפְפִים : עֲשֵׂה יִרְחַח לְמוֹעֲדִים • שְׁמֵשׁ יָדַע מְבוֹאוֹ : תִּשְׁתַּח
חֲשֹׁה וַיְהִי לִי־לֶחֶם בּוֹ תִרְמַשׁ בַּל־חִיתָו־יַעַר : הַפְּפִירִים שְׁאֵגִים
לְטָרָף וּלְבִקֵּשׁ מֵאֵל אֲכָלִם : תִּזְרַח הַשָּׁמֶשׁ וַאֲסִפּוֹן וְאֶל־
מַעֲוֹנָתָם יִרְבְּצוּן : יֵצֵא אָדָם לְפַעֲלוֹ וּלְעֲבֹדָתוֹ עַד־יָעָרֵב :
מִדֶּרֶבּוֹ מַעֲשֵׂיהָ יִי • פֶּלֶם בְּחֻכְמָה עֲשִׂיתָ • מְלָאכָה הָאָרֶץ
תִּגְיָנָהּ : זֶה הַיָּם גָּדוֹל וְרַחֵב יָדָיִם • שֵׁם רַמְשׁ וַאֲיֵן מִסְפָּר
חַיּוֹת קִטְפוֹת עַם־גְּדִלוֹת : שֵׁם אֲנִיּוֹת יִחַלְכוּן • לוֹיִתָּן זֶה
יִצְרָתָהּ לְשִׁחְתָּהּ־בּוֹ : פֶּלֶם אֱלִיָּהּ וְשִׁבְרוֹן לְהַת אֲכָלָם בְּעֵתוֹ :
תִּתֵּן לָהֶם וּלְחִטּוֹן • תִּפְתַּח יָדָהּ וְשִׁבְעוֹן טוֹב : תִּסְתַּמֵּר

are confounded; thou gatherest in their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created; and thou renewest the face of the ground. Let the glory of the Lord endure for ever; let the Lord rejoice in his works. He looketh on the earth, and it trembleth; he toucheth the mountains, and they smoke. I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being. May my meditation be sweet unto him: as for me, I will rejoice in the Lord. Sinners shall be consumed out of the earth, and the wicked shall be no more. Bless the Lord, O my soul: praise ye the Lord.

Psalm cxx. A Song of Degrees.

In my distress I cried unto the Lord, and he answered me. Deliver my soul, O Lord, from a lying lip, and from a deceitful tongue. What shall he give unto thee, and what shall he add unto thee, thou deceitful tongue? Sharpened arrows of a mighty man with coals of juniper. Woe is me, that I sojourn in Mesech, that I dwell among the tents of Kedar. My soul hath full long had her dwelling with him that hateth peace. I am all peace; but when I speak, they are for war.

Psalm cxxi. A Song of Degrees.

I lift up mine eyes unto the hills: whence will my help come? My help is from the Lord, the maker of heaven and earth. He will not suffer thy foot to slip: he that guardeth thee will not slumber. Behold, he that guardeth Israel will neither slumber nor sleep. The Lord is thy guardian: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall guard thee from all evil; he shall guard thy soul. The Lord shall guard thy going out and thy coming in, from this time forth and for evermore.

פָּנִיָּה וּבְחִלּוֹן • תִּסְמָךְ רִיחָם וַיְנַעֲנוּ • וְאֶל־עַפְרָם יִשְׁכּוּבִין : תִּשְׁלַח
 רִיחָךְ וּבִרְאוֹן • וּתְחַדֵּשׁ פָּנַי אֲדָמָה : יְהִי כְבוֹד יְיָ לְעוֹלָם •
 יִשְׁמַח יְיָ בְּמַעֲשָׁיו : חֲפִיט לְאָרֶץ וּתְרַעַד • וַיַּעַב בָּהָרִים
 וַיַּעֲשֶׂנוּ : אֲשִׁירָה לִי בְּחַיִּי • אֲזַמְרָה לֵאלֹהֵי בְעוּדֵי : יַעֲרֹב
 עָלָיו שִׁיחֵי • אֲזַכֵּי אִשְׁמַח בִּי : וּתְמוֹ חֲטָאִים מִן־הָאָרֶץ
 וּרְשָׁעִים עוֹד אֵינָם • בָּרְכִי נַפְשִׁי אֶת־יְיָ • הִלְלוּהָ :

תהלים ק"ב

שִׁיר הַמַּעֲלוֹת • אֶל־יְיָ בַּצֹּרֶתָה לִי קָרָאתִי וַיַּעֲנֵנִי : יְיָ
 תִצְּלֵה נַפְשִׁי מִשְׁפַּת־אֶקֶר מִלְשׁוֹן רְמִיָּה : מַה־יִּתֶּן לָךְ וּמַה־
 יוֹסִיף לָךְ • לְשׁוֹן רְמִיָּה : חֲצִי גִבּוֹר שְׁנוּנִים עִם גִּחְלִי
 רְתָמִים : אֲזִיחַ לִי בִּי־נִרְתִּי מִשֶּׁשׁ שְׁכָנָתִי עִם־אֶחָלִי הָדָר :
 רַבַּת שְׁכָנָת־לִּהּ נַפְשִׁי עִם שׁוֹנָא שְׁלוֹם : אֲנִי שְׁלוֹם • וְכִי
 אֲדַבֵּר הַמָּה לַמִּלְחָמָה :

תהלים קכ"א

שִׁיר לַמַּעֲלוֹת • אֲשָׁא עֵינֵי אֱלֹהֵהָרִים • מֵאֵין יָבֹא עֲזָרִי :
 עֲזָרִי מֵעַם יְיָ עֲשֵׂה שָׁמַיִם וָאָרֶץ : אֱלֹהֵימֶן לַמוֹט רִגְלָךְ
 אֶל־יָנוּם שֹׁמְרָךְ : תִּפְּחַ לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל :
 יְיָ שֹׁמְרָךְ יְיָ צִלָּךְ עַל־יַד יְמִינָךְ : יוֹמָם הַשֶּׁמֶשׁ לֹא־יִכַּפֵּחַ
 וַיִּרְחַב בְּלִילָה : יְיָ | יִשְׁמְרָךְ מִכָּל־רָע וְשֹׁמֵר אֶת־נַפְשָׁךְ : יְיָ
 יִשְׁמַר־צִאֲתָךְ וּבֹאֲךָ מֵעַתָּה וְעַד־עוֹלָם :

Psalm cxxii. A Song of Degrees ; of David.

I was glad when they said unto me, Let us go unto the house of the Lord. Our feet stood within thy gates, O Jerusalem ; Jerusalem that art built up as a city that is compact together : whither the tribes go up, even the tribes of the Lord, for a testimony unto Israel, to give thanks unto the name of the Lord. For there are set thrones for judgment, the thrones of the house of David. Pray for the peace of Jerusalem ; may they prosper that love thee. Peace be within thy rampart, prosperity within thy palaces. For my brethren and companions' sakes I would fain speak peace concerning thee. For the sake of the house of the Lord our God I would seek thy good.

Psalm cxxiii. A Song of Degrees.

Unto thee do I lift up mine eyes, O thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their master, as the eyes of a maiden unto the hand of her mistress, so our eyes look unto the Lord our God, until he have pity upon us. Have pity upon us, O Lord, have pity upon us : for we are full sated with contempt. Our soul is full sated with the mocking of those that are at ease, with the contempt of the proud.

Psalm cxxiv. A Song of Degrees ; of David.

If it had not been the Lord who was on our side, let Israel now say : if it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up alive, when their wrath was kindled against us ; then the waters had overwhelmed us, the stream had gone over our soul ; then the proud waters had gone over our soul. Blessed be the Lord,

תהלים קכ"ב

שִׁיר הַמַּעֲלוֹת לְדָוִד • שְׁמַחְתִּי בְּאִמְרִים לִי בֵּית יְיָ גִּלְגָּל :
עֲמֻדוֹת הָיוּ רִגְלֵי בְּשָׁעֶיךָ יְרוּשָׁלָּם : יְרוּשָׁלָּם הַבְּנוּיָה
פָּעִיר שְׂחַבְרָה-לָהּ יַחְדָּו : שָׁשָׂם עָלוּ שְׂבָטִים שְׂבָטֵי-יָהּ
עֲדוֹת לְיִשְׂרָאֵל לְהַדוֹת לְשֵׁם יְיָ : פִּי שָׁמָּה יָשְׁבִי כִסְאוֹת
לְמִשְׁפַּט כִּסְאוֹת לְבֵית דָּוִד : שְׂאֵלֹה שְׁלוֹם יְרוּשָׁלָּם • יִשְׁלֹוּ
אֲהֻבֶיךָ : יַהֲיִי-שְׁלוֹם בְּחִילֶךָ שְׁלוֹהָ בְּאַרְמְנֶיךָ : לְמַעַן-אֲחִי
וְרָעִי וְאֶדְבָרְךָ-נָא שְׁלוֹם בָּךְ : לְמַעַן בֵּית-יְיָ אֱלֹהֵינוּ אֲבִקְשָׁה
טוֹב לָךְ :

תהלים קכ"ג

שִׁיר הַמַּעֲלוֹת • אֱלֹהֶיךָ נִשְׁאֲתִי אֶת-עֵינִי חֵישְׁבִי בַשָּׁמַיִם :
הִפְדָּה כְּעֵינִי עֲבָדִים אֱלֹהֵי-יָד אֲדוֹנֵיהֶם כְּעֵינִי שִׁפְחָה אֱלֹהֵי-יָד
נִבְרָתָהּ • כֹּן עֵינָיו אֶל-יְיָ אֱלֹהֵינוּ עַד שִׁיחַנֵּנוּ : חֲנֻנִי יְיָ
חֲנֻנִי כִּי-רַב שִׁבְעֵנוּ בּוֹז : רַבַּת שִׁבְעָה-לָהּ נִפְשָׁנוּ חֲלָעַג
הַשְּׂאֲנָנִים הַבּוֹז לְנִאֲיוֹנִים :

תהלים קכ"ד

שִׁיר הַמַּעֲלוֹת לְדָוִד • לִגְלִי יְיָ שְׁחִיחָה לָנוּ יֹאמַר-נָא
יִשְׂרָאֵל : לִגְלִי יְיָ שְׁחִיחָה לָנוּ בָּקוּם עָלֵינוּ אָדָם : אֲזִי חַיִּים
בְּלָעֵנוּ בַּחֲרוֹת אָפָם בָּנוּ : אֲזִי חַמִּים שִׁטְפוּנוּ נַחֲלָה עֵבֶר
עַל-נַפְשָׁנוּ : אֲזִי עֵבֶר עַל-נַפְשָׁנוּ חַמִּים חֲזִידוֹנִים : בְּרוּךְ

who hath not given us as a prey to their teeth. Our soul escaped as a bird out of the snare of the fowlers : the snare was broken, and we escaped. Our help is in the name of the Lord, who made heaven and earth.

Psalm cxxv. A Song of Degrees.

They that trust in the Lord are as Mount Zion, which cannot be moved, but abideth for ever. The mountains are round about Jerusalem, and the Lord is round about his people, from this time forth and for evermore. For the sceptre of wickedness shall not rest upon the lot of the righteous, that the righteous put not forth their hands unto iniquity. Do good, O Lord, unto those that are good, and to them that are upright in their hearts. But as for such as turn aside unto their crooked ways, the Lord will destroy them with the workers of iniquity. Peace be upon Israel.

Psalm cxxvi. A Song of Degrees.

When the Lord turned again the captivity of Zion, we were like unto them that dream. Then was our mouth filled with laughter, and our tongue with exultation : then said they among the nations, The Lord hath done great things for them. The Lord hath done great things for us ; whereat we rejoiced. Bring back our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy. Though he goeth on his way weeping, bearing the store of seed, he shall come back with joy, bearing his sheaves.

Psalm cxxvii. A Song of Degrees ; of Solomon.

Except the Lord build the house, they labour in vain that build it : except the Lord watch over the city, the watchman waketh but in vain. It is vain for you to rise up early, and so

יְיָ שְׁלֵא נִתְקַנֵּי טָרָף לְשִׁפְיָהֶם : בְּפִשְׁנוּ כְּצִפּוֹר נִמְלָטָה מִפֶּחַ
יּוֹקָשִׁים חֶפֶחַ נִשְׁפָּר וְאִנְחֵנוּ נִמְלָטְנוּ : עֲזָרְנוּ בָּשֵׁם יְיָ עֲשֵׂה
שְׁמִים וְאַרְץ :

תהלים קכ"ה

שִׁיר הַמַּעֲלוֹת • הַבִּטְחִים בְּיָי כְּהִרְצִיּוֹן לֹא־יִמוּט לְעוֹלָם
יֵשֶׁב : יְרוּשָׁלַם הָרִים סָבִיב לָהּ • וַיִּי סָבִיב לְעִמּוֹ מַעֲתָה
וְעַד־עוֹלָם : כִּי לֹא יָנוּחַ שְׁבֹט הַרְשָׁע עַל גּוֹרֵל תַּצְדִּיקִים •
לְמַעַן לֹא־יִשְׁלַחוּ תַּצְדִּיקִים בְּעוֹלָתָהּ יְדִיָּהֶם : הִיטִיבָהּ יְיָ
לְטוֹבִים וְלִישָׁרִים בְּלִבּוֹתָם : וְחַמְּטִים עֲקֻלְקֻלּוֹתָם יוֹלִיכֵם יְיָ
אֶת־פָּעֲלֵי הָאָוֶן • שָׁלוֹם עַל־יִשְׂרָאֵל :

תהלים קכ"ז

שִׁיר הַמַּעֲלוֹת • בְּשׁוּב יְיָ אֶת־יְשִׁיבַת צִיּוֹן תִּינֹנִי כְּחוֹלָמִים :
אֲזִי וּמָלֵא שְׂחוֹק פִּינִי וּלְשׁוֹנִי רִפָּה • אֲזִי יֹאמְרוּ בְּגוֹיִם הַגִּדִיל
יְיָ לַעֲשׂוֹת עִם־אֱלֹהִים : הַגִּדִיל יְיָ לַעֲשׂוֹת עִמָּנוּ הִינֹנִי שְׂמִחִים :
שׁוּבָה יְיָ אֶת־שְׁבִיתָנוּ כַּאֲפִיקִים בְּנִגְבִּי : חִזְרָעִים בְּדִמְעָה •
בְּרַפָּה יִקְצְרוּ : הַלֹּחַ וְלֶחֶם וּבָכָה נִשְׂא מִשְׁתֵּי־הַזָּרַע • בִּלְיָבָא
בְּרַפָּה נִשְׂא אֶלְמָתָיו :

תהלים קכ"ז

שִׁיר הַמַּעֲלוֹת לְשִׁלְמֹה • אִם־יְיָ לֹא־יִבְנֶה בֵּית שְׁוֹא עֲמֻלוֹ
בּוֹנוֹ בּוֹ • אִם־יְיָ לֹא־יִשְׁמַר־עִיר שְׁוֹא שְׁקָד שׁוֹמֵר : שְׁוֹא

late take rest, and eat the bread of toil : such things he giveth unto his beloved in sleep. Lo, children are an heritage of the Lord : the fruit of the womb is his reward. As arrows in the hand of a mighty man, so are the children of youth. Happy is the man that hath filled his quiver with them : they shall not be ashamed, when they speak with enemies in the gate.

Psalm cxxviii. A Song of Degrees.

Happy is every one that feareth the Lord, that walketh in his ways. When thou shalt eat the labour of thine hands, happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine, in the recesses of thine house : thy children like olive plants, round about thy table. Behold thus shall the man be blessed that feareth the Lord. May the Lord bless thee out of Zion : mayest thou see the good of Jerusalem all the days of thy life. Yea, mayest thou see thy children's children. Peace be upon Israel.

Psalm cxxix. A Song of Degrees.

To the full have they afflicted me from my youth up, let Israel now say ; to the full have they afflicted me from my youth up : yet have they not prevailed against me. The plowers plowed upon my back, they made long their furrows. The Lord is righteous : he hath cut asunder the cords of the wicked. Let them be ashamed and turned backward, all they that hate Zion. Let them be as the grass upon the housetops, which withereth before it shooteth forth : wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom : neither do they which go by say, The blessing of the Lord be upon you ; we bless you in the name of the Lord.

לָכֶם מִשְׁפִּימִי קוֹם מֵאַחֲרֵי-שַׁבָּת אֲכָלִי לֶחֶם הָעֶצְצִים •
 כֵּן יִהְיֶה לִידִידוֹ שְׁנָא: הִנֵּה נִחַלְתָּ יְיָ בָּנִים שׁוֹכְרֵי פָרִי
 הַבְּטָן: כְּחָצִים בְּיַד-גִּבּוֹר כֵּן בָּנֵי הַנְּעוּרִים: אֲשֶׁרִי הַגִּבּוֹר
 אֲשֶׁר מִלֹּא אֶת-אֲשַׁפְתּוֹ מִהֶם • לֹא יִבְשׁוּ כִּי-יִדְבְּרוּ אֶת-
 אוֹיְבִים בַּשָּׁעַר:

תהלים קכ"ח

שִׁיר הַמַּעֲלוֹת • אֲשֶׁרִי כָל-יְרֵא יְיָ הִחֲלֶה בְּדַרְכָּיו: יִקְיַע
 כַּפָּיָה כִּי תֹאכַל אֲשֶׁרִיָּה וְטוֹב לָהּ: אֲשַׁתָּה כְּנָפֶן פְּרִיָּה
 בְּיַרְכְּתִי בִיתָה • בְּנִיָּה כְּשֶׁתִּלִּי זִירִים סָבִיב לְשִׁלְחָהּ:
 הִנֵּה כִּי-כֵן יִכְרֶה גִבּוֹר יְרֵא יְיָ: יִכְרַךְ יְיָ מִצִּיּוֹן • וַיֵּרָא
 בְּטוֹב יְרוּשָׁלַם כֹּל יְמֵי חַיָּהּ: וַיֵּרָא-בָּנִים לְבְנִיָּה • שְׁלוֹם
 עַל-יִשְׂרָאֵל:

תהלים קכ"ט

שִׁיר הַמַּעֲלוֹת • רַבַּת צָרָרוּנִי מִנְּעוּרֵי יְאֹמֶר נָא יִשְׂרָאֵל:
 רַבַּת צָרָרוּנִי מִנְּעוּרֵי • גַם לֹא יָכֹלֵי-לִי: עַל-גִּבִּי חָרָשׁוּ
 חֲרָשִׁים • תִּתְּרִיכּוּ לְמַעַנִיתָם: יְיָ צִדִּיק • קִצֵּץ עֲבוֹת רָשָׁעִים:
 יִבְשׁוּ וַיִּסָּגּוּ אַחֲזֹר כֹּל שֹׁנְאֵי צִיּוֹן: יִהְיֶה כְּחָצִיר גִּבּוֹת •
 שִׁקְדָּמַת שָׁלַח יִבֹּשׁ: שְׁלֹא מִלֹּא כַפּוֹ הוֹצֵר וְחָצֹנוּ מַעֲמָר:
 וְלֹא אֹמְרֵי הַעֲבָרִים בְּרַבַּת יְיָ אֱלֹהֵיכֶם • בִּרְכָנוּ אֲתָכֶם
 בְּשֵׁם יְיָ:

Psalm cxxx. A Song of Degrees.

Out of the depths have I cried unto thee, O Lord. Lord, hear my voice : let thine ears be attentive to the voice of my supplications. If thou, Lord, shouldst mark iniquities, O Lord, who could stand? But there is forgiveness with thee, that thou mayest be feared. I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord, more than watchmen wait for the morning ; yea, more than watchmen for the morning. O let Israel hope in the Lord ; for with the Lord there is lovingkindness, and with him is plenteous deliverance. And he shall deliver Israel from all his iniquities.

Psalm cxxxi. A Song of Degrees ; of David.

Lord, my heart is not haughty, nor mine eyes lofty ; neither do I exercise myself in great matters, or in things too marvellous for me. Surely I have stilled and quieted my soul, like a weaned child with his mother ; my soul is with me like a weaned child. O Israel, hope in the Lord from this time forth and for evermore.

Psalm cxxxii. A Song of Degrees.

Lord, remember for David all his affliction ; how he sware unto the Lord, and vowed unto the Mighty One of Jacob : Surely I will not come into the tent of my house, nor go up unto the couch of my rest ; I will not give sleep to mine eyes, or slumber to mine eyelids ; until I find out a place for the Lord, a habitation for the Mighty One of Jacob. Lo, we heard of it in Ephrathah : we found it in the fields of Jaar. Let us go into his habitation ; let us worship at his footstool. Arise, O Lord, unto thy resting-place ; thou, and the ark of thy strength. Let thy priests be clothed with righteousness ; and let thy loving ones exult. For the sake of David thy servant

תהלים ק"ל

שִׁיר הַמַּעֲלוֹת • מִמַּעַמְקִים קָרָאתִיהָ יְיָ : אֲדָנִי שְׁמַעֲהָ
 בְּקוֹלִי • תַּחֲנוּנָהּ אֲזַנֶּיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי : אִם-עֲוֹנוֹת
 תִּשְׁמְרֶיהָ • אֲדָנִי מִי יַעֲמֵד : כִּי-עָמָךְ תִּסְלִיחָה לְמַעַן
 תִּגְדָּרָא : קִוִּיתִי יְיָ קִוְיָתָה נַפְשִׁי • וְלִדְבָרוֹ חוֹחַלְתִּי : נַפְשִׁי
 לֹאדָנִי מִשְׁמָרִים לִבְקָר שְׁמָרִים לִבְקָר : יַחַל יִשְׂרָאֵל אֶל-יְיָ •
 כִּי-עַם-יְיָ תִּתְקַסֵּד וְתִתְרַבֶּה עַמּוֹ פְּדוּתָהּ : וְחֹמָה יִפְדֶּה אֶת-
 יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו :

תהלים קלא

שִׁיר הַמַּעֲלוֹת לְדָוִד • יְיָ לֹא-גִבֹּה לְבִי וְלֹא-רָמוּ עֵינַי • וְלֹא-
 תִלְבַּתִּי בַּגְּדֵלוֹת וּבְנִפְלְאוֹת מַמְנִי : אִם-לֹא שְׁקִיתִי וְדוֹמָמְתִּי
 נַפְשִׁי כְּגִמְלָה עָלַי אִמּוֹ • כְּגִמְלָה עָלַי נַפְשִׁי : יַחַל יִשְׂרָאֵל אֶל-
 יְיָ מַעֲתָה וְעַד-עוֹלָם :

תהלים קל"ב

שִׁיר הַמַּעֲלוֹת • זְכוֹר-יְיָ לְדָוִד אֶת כָּל-עֲוֹנוֹתָיו : אֲשֶׁר-נִשְׁבַּע
 לִי נֶדֶר לְאֲבִיר יַעֲקֹב : אִם-אֲבֵא בְּאֶחָל בֵּיתִי אִם-אֶעֱלֶה
 עַל-עֵרֶשׁ יִצְחָק : אִם-אֶתֵּן שְׁנָתָה לְעֵינַי לְעַפְעָפִי תִּגְנוּמָה :
 עַד-אֶמְצָא מָקוֹם לִי מִשְׁפָּנוֹת לְאֲבִיר יַעֲקֹב : חֲנֹה שְׁמַעֲנִיהָ
 בְּאֶפְרָתָה מִצִּיאֹנָהּ בְּשֹׁדֵי-יוֹעֵר : נִבְּוָתָה לְמִשְׁפָּנוֹתָיו נִשְׁתַּחֲוֶה
 לַחֲדוֹם רִגְלָיו : קוּמָה יְיָ לְמִנְיַתְהָ אֶתָּה וְאֶרְוֹן עֲנָה :
 כְּתִנֶּיךָ יִלְבְּשׁוּ-צִדֶּק וְחִסְדֶּיךָ יִרְגְּמוּ : בַּעֲבוּר דָּוִד עֲבָדָה

turn not away the face of thine anointed. The Lord hath sworn unto David in truth—he will not turn from it—: of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant, and my testimonies that I shall teach them, their children also shall sit upon thy throne for evermore. For the Lord hath chosen Zion; he hath desired it for his habitation. This is my resting-place for ever: here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her needy with bread. Her priests also will I clothe with salvation; and her loving ones shall exult aloud. There will I make a horn to spring forth unto David: I have prepared a lamp for mine anointed. His enemies will I clothe with shame; but upon him his crown shall shine.

Psalm cxxxiii. A Song of Degrees; of David.

Behold, how good and pleasant it is for brethren to dwell together in unity! It is like the goodly oil upon the head, that runneth down upon the beard, even Aaron's beard; that runneth down upon the skirt of his garments; like the dew of Hermon, that runneth down upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.

Psalm cxxxiv. A Song of Degrees.

Behold, bless ye the Lord, all ye servants of the Lord, who stand in the house of the Lord in the night seasons. Lift up your hands towards the sanctuary, and bless ye the Lord. The Lord bless thee out of Zion; even he that made heaven and earth.

"It is our duty," p. 76.

Mourner's Kaddish, p. 77.

אל־תִּשָּׁב פָּנֵי מְשִׁיחָךְ : נִשְׁבַּע־יְיָ לְדָוִד • אָמַת לֹא־יָשׁוּב
מִמֶּנּוּ • מִפְּרִי בִטְנְךָ אִשִּׁית לְכִסֵּא־לֶךָ : אִם־יִשְׁמְרוּ בְּנֶיךָ
בְּרִיתִי וְעֲדֹתַי זֹו אֶלְמָדָם • גַּם־בְּנֵיהֶם עַד־יָעַד יִשְׁבּוּ לְכִסֵּא־
לֶךָ : פִּי־בָחַר יְיָ בְּצִיּוֹן אֹהֶל לְמוֹשָׁב לוֹ : זֹאת־מְנוּחָתִי
עַד־יָעַד • פַּח אֲשַׁב פִּי אֱוִיתֶיהָ : צִידָה בָּרַךְ אֲבָרָה אֲבִינֹכִי
אֲשָׁפִיעַ לָחֶם : וְכַהֲנִיָּה אֶלְבִּישׁ יָשַׁע וַחֲסִידֶיהָ רַפָּן יִרְפְּנוּ :
שֵׁם אֲצַמִּיחַ קֶרֶן לְדָוִד עֲרֻכָתִי גֵר לְמַשִּׁיחִי : אוֹיְבָיו אֶלְבִּישׁ
בִּשְׁת • וְעָלִיו יִצִּיץ בָּזָרוֹ :

תהלים קל"ג

שִׁיר הַמַּעֲלוֹת לְדָוִד • חֲנֻּחַ מִזֶּה־טוֹב וּמִזֶּה־נָּעִים שְׁכַת
אֲחִים גַּם־יָחִיד : פֶּשֶׁמֶן הַטוֹב עַל־הָרֹאשׁ יֵרֵד עַל־הַזָּקָן
זָקֵן אַחֲרָיו שִׁירֵד עַל־פִּי מִדֹּתָיו : פֶּטֶל־הַקְּרֹמֶן שִׁירֵד עַל־
חֲרָבֵי צִיּוֹן • כִּי־שָׁם צִנָּה יְיָ אֶת־הַבְּרָכָה • חַיִּים עַד־הָעוֹלָם :

תהלים קל"ד

שִׁיר הַמַּעֲלוֹת • חֲנֻּחַ בָּרְכוּ אֶת־יְיָ כָּל־עַבְדֵי יְיָ הָעֹמְדִים
בְּבֵית יְיָ בְּלִילֹת : שְׁאֵי־יִדְכֶם קֹדֶשׁ וּבָרְכוּ אֶת־יְיָ : יְבָרְכֶךָ
יְיָ מִצִּיּוֹן עֹשֶׂה שָׁמַיִם וָאָרֶץ :

עלינו, p. 76.

קדיש יתום, p. 77

ETHICS OF THE FATHERS.

One of the following chapters is read on each Sabbath from the Sabbath after Passover until the Sabbath before New Year.

All Israel have a portion in the world to come, as it is said (Isaiah lx. 21), And thy people shall be all righteous ; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

CHAPTER I.

(1.) Moses received the Torah* on Sinai, and handed it down to Joshua ; Joshua to the elders ; the elders to the prophets ; and the prophets handed it down to the men of the Great Synagogue. They said three things : Be deliberate in judgment ; raise up many disciples, and make a fence round the Torah. (2.) Simon the Just was one of the last survivors of the Great Synagogue. He used to say, Upon three things the world is based : upon the Torah, upon the Temple service, and upon the practice of charity. (3.) Antigonos of Socho received the tradition from Simon the Just. He used to say, Be not like servants who minister to their master upon the condition of receiving a reward ; but be like servants who minister to their master without the condition of receiving a reward ; and let the fear of Heaven be upon you. (4.) José, the son of Joezer, of Zeredah, and José, the son of Jochanan, of Jerusalem, received the tradition from the preceding. José, the son of Joezer, of Zeredah, said, Let thy house be a meeting house for the wise ; sit amidst the dust of their feet, and drink their

* The word Torah is left untranslated. It is variously used for the Pentateuch, the Scriptures, the Oral Law, as well as for the whole body of religious truth, study and practice.

פרקי אבות :

One of the following chapters is read on each Sabbath from the Sabbath after פסח to the Sabbath before ראש השנה.

כָּל־יִשְׂרָאֵל יֵשׁ לָהֶם חֶלֶק לְעוֹלָם הַבָּא • שֶׁנֶּאֱמַר וְעַמּוּךָ כָּל־
צְדִיקִים לְעוֹלָם וַיְרָשׁוּ אֶרֶץ • נִצָּר מִטָּעִי מַעֲשֵׂה יָדִי לְהַתְפָּאֵר :

פרק ראשון :

(א) מִשָּׁה קָבַל תּוֹרַת מִסִּינִי • וּמִסְרָהּ לִיהוֹשֻׁעַ וִיהוֹשֻׁעַ
לְזִמְנִים וְזִמְנִים לְנָבִיאִים וְנָבִיאִים מִסְרִיהָ לְאַנְשֵׁי כְּנָסֶת
הַגְּדוֹלָה • הֵם אָמְרוּ שְׁלֹשָׁה דְּבָרִים • הָיוּ מְתוּנִים בַּדִּין
וְחֻצְמִידוֹ תַּלְמִידִים הִרְבָּה וַעֲשׂוּ סִיג לַתּוֹרָה : (ב) שֶׁמַּעֲזוֹן
הַצְּדִיק הָיָה מְשִׁיבֵי כְּנָסֶת הַגְּדוֹלָה • הוּא הָיָה אוֹמֵר •
עַל־שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה
וְעַל גְּמִילוּת חֲסָדִים : (ג) אֲנִשְׁיָנֻס אִישׁ שׁוֹכֵן קָבַל
מִשְׁמַעֲזוֹן הַצְּדִיק • הוּא הָיָה אוֹמֵר • אֵל־תִּהְיֶה פֶּעֱבָדִים
הַמְּשֻׁמָּשִׁים אֶת־הָרַב עַל־מְנַת לְקַבֵּל פָּרֶס • אֵלָּא הָיוּ פֶּעֱבָדִים
הַמְּשֻׁמָּשִׁים אֶת־הָרַב שְׁלֵא עַל־מְנַת לְקַבֵּל פָּרֶס • וַיְהִי מוֹרָא
שָׁמַיִם עֲלֵיכֶם : (ד) יוֹסִי בֶן־יוֹעֶזֶר אִישׁ צַרְדָּה וַיּוֹסִי בֶן־
יוֹחָנָן אִישׁ יְרוּשָׁלַיִם קָבְלוּ מֵהֶם • יוֹסִי בֶן־יוֹעֶזֶר אִישׁ
צַרְדָּה אוֹמֵר • יְהִי בֵיתָךְ בֵּית וַעַד לַחֲכָמִים וְהָיָה מְתַאֲפָה

words with thirst. (5.) José, the son of Jochanan, of Jerusalem, said, Let thy house be open wide ; let the poor be the members of thy household, and engage not in much gossip with women. This applies even to one's own wife ; how much more then to the wife of one's neighbour. Hence the sages say, Whoso engages in much gossip with women brings evil upon himself, neglects the study of the Torah, and will in the end inherit Gehinnom.

(6.) Joshua, the son of Perachyah, and Nittai, the Arbelite, received the tradition from the preceding. Joshua, the son of Perachyah, said, Provide thyself a teacher, and get thee a companion, and judge all men in the scale of merit. (7.) Nittai,

the Arbelite, said, Keep thee far from a bad neighbour, associate not with the wicked, and abandon not the belief in retribution. (8.) Judah, the son of Tabbai, and Simeon, the son of

Shatach, received the tradition from the preceding. Judah, the son of Tabbai, said, (In the judge's office) act not the counsel's part ; when the parties to a suit are standing before thee, let them both be regarded by thee as guilty, but when they are departed from thy presence, regard them both as innocent, the verdict having been acquiesced in by them. (9.) Simeon,

the son of Shatach, said, Be very searching in the examination of witnesses, and be heedful of thy words, lest through them they learn to falsify. (10.) Shemayah and Abtalyon received the tradition from the preceding. Shemayah said, Love work, hate lordship, and seek no intimacy with the ruling power.

(11.) Abtalyon said, Ye sages, be heedful of your words, lest ye incur the penalty of exile and be exiled to a place of evil waters, and the disciples who come after you drink thereof and die, and the Heavenly Name be profaned. (12.) Hillel and Shammai received the tradition from the preceding. Hillel

said, Be of the disciples of Aaron, loving peace and pursuing peace, loving thy fellow-creatures, and drawing them near to

בַּעֲפֶר רַגְלֵיהֶם וַהֲנוּחַ שׁוֹתָהּ בַּצָּמָא אֶת־דְּבָרֵיהֶם : (ה) יוֹסִי
בְּיִיחֻזְקָן אִישׁ יְרוּשָׁלַיִם אוֹמֵר : יְהִי בֵיתְךָ פְּתוּחַ לְרוּחַח
וַיְהִי עֲגִיבִים בְּנֵי בֵיתְךָ : וְאַל־תִּרְכָּבָה שׁוֹיָחָה עִם הָאִשָּׁה .
בְּאִשְׁתּוֹ אֲמָרוּ קַל וְחָמָר בְּאִשָּׁת חֲבֵרוֹ . מִפָּאן אֲמָרוּ חֲכָמִים
כָּל־הַמִּרְכָּבָה שׁוֹיָחָה עִם הָאִשָּׁה גֹּזֵרִם רָעָה לְעַצְמוֹ וּבֹטֵל
מִדְּבָרֵי תוֹרָה וְסוֹפּוֹ יוֹרֵשׁ גִּיהֶנֶם : (ו) יְהוֹשֻׁעַ בֶּן־פְּרֻחִיָּה
וְנָתַי הָאֲרֵבֶלִי קִבְּלוּ מֵהֶם : יְהוֹשֻׁעַ בֶּן־פְּרֻחִיָּה אוֹמֵר : עֲשֵׂה
לִּי רַב וְקֹנֵה לִּי חֵבֶר וַהֲנוּחַ דָּן אֶת־כָּל־הָאָדָם לְכַף זְכוּת :
(ז) נָתַי הָאֲרֵבֶלִי אוֹמֵר הִרְחַק מִשְׁכָּן רָע וְאַל־תִּתְּחַבֵּר לְרָשָׁע
וְאַל־תִּתְּנֵאֵשׁ מִן־הַפְּרַעֲנוּת : (ח) יְהוֹנָדָה בֶּן טַבִּי וְשִׁמְעוֹן
בֶּן־שָׁשׂוֹת קִבְּלוּ מֵהֶם : יְהוֹנָדָה בֶּן־טַבִּי אוֹמֵר : אֲלִי־תַעֲשׂוּ
עֲצָמָה בְּעוֹרְכֵי חֲדָיִים : וּכְשִׁי־יְהִי בְּעָלֵי חֲדָיִן עוֹמְדִים לְפָנֶיךָ
יְהִי בְּעֵינֶיךָ בְּרָשָׁעִים : וּכְשֶׁנִּפְטָרִים מִלְּפָנֶיךָ יְהִי בְּעֵינֶיךָ
כְּזֹפָאִים כְּשֶׁנִּקְבְּלוּ עֲלֵיהֶם אֶת־חֲדָיִן : (ט) שִׁמְעוֹן בֶּן־שָׁשׂוֹת
אוֹמֵר : הֵנוּחַ מִרְכָּבָה לַחֲקוֹר אֶת־הָעֵדִים : וַהֲנוּחַ זָחִיר בְּדְבָרֶיךָ
שָׁמָּה מֵתוֹכָם וְלִמְדוֹ לְשֹׁקֵר : (י) שִׁמְעֵיָה וְאַבְטָלְיוֹן קִבְּלוּ
מֵהֶם : שִׁמְעֵיָה אוֹמֵר : אֶהְבֵּ אֶת־הַמְּלָאכָה וּשְׁנָא אֶת־הַרְבֵּנוּת
וְאַל־תִּתְּנוּדַע לְרִשׁוֹת : (יא) אַבְטָלְיוֹן אוֹמֵר : חֲכָמִים הִזְדַּהְרוּ
בְּדְבָרֵיכֶם שָׁמָּה תַּחֲבוּבֵי חוֹבֶרֶת גְּלוּת וְתִגְלוּ לְמָקוֹם מָוִם
הָרָעִים וַיִּשְׁתּוּ חֵת־לְמִידִים תַּבָּאִים אַחֲרֵיכֶם וַיְמַוְּתוּ וַיִּנְמָצוּ
שָׁם שָׁמַיִם מִתְּחַלֵּל : (יב) חֲלָל וְשָׁמִי קִבְּלוּ מֵהֶם : חֲלָל
אוֹמֵר : הֵנוּחַ מִתְּלִמִּידוֹ שְׁלֵא־אֶהְרֹן אוֹהֵב שְׁלוֹם וְרוֹדֵף שְׁלוֹם

the Torah. (13.) He used to say, A name made great is a name destroyed ; he who does not increase his knowledge decreases it ; and he who does not study deserves to die ; and he who makes a worldly use of the crown of the Torah shall waste away. (14.) He used to say, If I am not for myself, who will be for me ? And being for my own self, what am I ? And if not now, when ? (15.) Shammai said, Fix a period for thy study of the Torah ; say little and do much ; and receive all men with a cheerful countenance. (16.) Rabban Gamaliel said, Provide thyself a teacher, and be quit of doubt, and accustom not thyself to give tithes by a conjectural estimate. (17.) Simeon, his son, said, All my days I have grown up amongst the wise, and I have found nought of better service than silence ; not learning but doing is the chief thing ; and whoso is profuse of words causes sin. (18.) Rabban Simeon, the son of Gamaliel, said, By three things is the world preserved : by truth, by judgment, and by peace, as it is said, Judge ye the truth and the judgment of peace in your gates (Zech. viii. 16).

Rabbi Chananya, the son of Akashya, said, The Holy One, blessed be he, was pleased to make Israel worthy ; wherefore he gave them a copious Torah and many commandments, as it is said, It pleased the Lord, for his righteousness' sake, to magnify the Torah and make it honourable (Isaiah xlii. 21).

CHAPTER II.

“All Israel,” *etc.*, p. 184.

(1.) Rabbi said, Which is the right course that a man should choose for himself ? That which he feels to be honourable to himself, and which also brings him honour from mankind. Be

אוהב את-הבריות ומקרבן לתורה: (יג) הוא ה'הוא אומר:
 נגד שמים אבד שמים ונדל מוסית יסף ונדל ילף קטל
 חייב ודאשתפוש ברתנא חלף: (יד) הוא ה'הוא אומר: אם
 אין אני לי מי לי וכש'אני לעצמי מה אני ואם לא עכשו
 אימתי: (טו) שמי אומר: עשה תורתך קבע אמור מעט
 ועשה הרבה ונהנה מקבל את-כל-האדם בסבר פנים יפות:
 (טז) רבן גמליאל אומר: עשה לך רב והסתלק מן הספק
 ואל-תתקבץ לעשר אומדות: (יז) שמעון בנו אומר: כל-
 ימי גודלתי בין החכמים ולא מצאתי לגוף טוב משתיקה
 ולא המדרש עקר אלא המעשה וכל-המרבה דברים מביא
 חטא: (יח) רבן שמעון בן-גמליאל אומר: על-שלשה
 דברים העולם קיים על-האמת ועל-הדין ועל-השלוש.
 שפאמר אמת ומשפט שלום שפטו בשעריכם:

רבי חנניא בן-עקשיא אומר: רצה הקדוש ברוך הוא
 לזכות את-ישראל לפיכך הרבה להם תורה ומצוות.
 שפאמר יי חפץ למען צדקו ויגדיל תורה ויגדיר:

פרק שני:

כל ישראל וכו'

(א) רבי אומר: איזו היא דרך ישראל שגבור לו האדם
 כל-שהיא תפארת לעשה ותפארת לו מן האדם ונהנה

heedful of a light precept as of a grave one, for thou knowest not the grant of reward for each precept. Reckon the loss incurred by the fulfilment of a precept against the reward secured by its observance, and the gain gotten by a transgression against the loss it involves. Reflect upon three things, and thou wilt not come within the power of sin : Know what is above thee—a seeing eye, and a hearing ear, and all thy deeds written in a book. (2.) Rabban Gamaliel, the son of Rabbi Judah the Prince, said, An excellent thing is the study of the Torah combined with some worldly occupation, for the labour demanded by them both makes sin to be forgotten. All study of the Torah without work must in the end be futile and become the cause of sin. Let all who are employed with the congregation act with them for Heaven's sake, for then the merit of their fathers sustains them, and their righteousness endures for ever. And as for you, (God will then say,) I account you worthy of great reward, as if you had wrought it all yourselves. (3.) Be on your guard against the ruling power ; for they who exercise it draw no man near to them except for their own interests ; appearing as friends when it is to their own advantage, they stand not by a man in the hour of his need. (4.) He used to say, Do His will as if it were thy will, that He may do thy will as if it were His will. Nullify thy will before His will, that He may nullify the will of others before thy will. (5.) Hillel said, Separate not thyself from the congregation ; trust not in thyself until the day of thy death ; judge not thy neighbour until thou art come into his place ; and say not anything which cannot be understood at once, in the hope that it will be understood in the end ; neither say, When I have leisure I will study ; perchance thou wilt have no leisure. (6.) He used to say, An empty-headed man cannot be a sinfearing man, nor can an ignorant person be pious, nor can a shamefaced man learn, nor a passionate man teach, nor can one who is engaged overmuch in business grow wise. In

זְהִיר בְּמַצּוֹה קָלָה כְּבִחְמוּרָה שָׁאִין אַתָּה יוֹדֵעַ מִתֵּן שְׂכָרָן
 שְׁלֵמִיּוֹת • וְהִנֵּה מִחֻשָּׁב תִּפְסֹד מַצּוֹה כְּנֶגֶד שְׂכָרָהּ וּשְׂכָר
 עֲבָרָה כְּנֶגֶד תִּפְסָדָהּ: הַסֵּתֶפֶל בְּשִׁלְשָׁה דְּבָרִים וְאִין אַתָּה
 בָּא לִיְדֵי עֲבָרָה • דַּע מִדֵּלְמַעְלָה מִמָּה עֵין רוּאָה וְאִזֵּן
 שׁוּמַעַת וְכִלְמַעֲשִׂיָּה בִּסְפָר גְּכַתְבִּים: (ב) רָבֵן גְּמִלְיָאֵל בְּנוֹ
 שְׁלִיכְרֵי וְהוֹדָה תִּפְשִׁיָּא אוֹמֵר • יָפָה תִּלְמוּד הוֹרָה עִם דִּרְהָ
 אֶרֶץ שְׁיָגִיעַת שְׁגִיָּהֶם מִשְׁפָּחַת עֵין • וְכִלְתוּרָה שָׁאִין עֲפָה
 מִלְאָכָה סוּפָה בְּטָלָה וְגוֹהֲרֶת עֵין • וְכִלְתוּסְקִים עִם-
 תַּצְבִּיר וְהִיוּ עוֹסְקִים עֲפָתָם לְשֵׁם שְׁמַיִם שְׁזָכוּת אֲבוֹתָם
 מְסִיעָתָם וְצִדְקָתָם עוֹמֶדֶת לְעַד • וְאַתָּם מַעְלָה אֲנִי עֲלִיכֶם
 שְׂכָר הִרְבֵּה פְּאֵלִי עֲשִׂיתֶם: (ג) הָיוּ זְהִירִים בְּרָשׁוֹת שָׁאִין
 מְקַרְבִּים לוֹ לְאָדָם אֱלֹא לְצִרָה עֲצָמָם • נִרְאִים פְּאוּחֵבִים
 בְּשַׁעַת הַנֶּאֱתָם וְאִין עוֹמְדִים לוֹ לְאָדָם בְּשַׁעַת דִּחְקוֹ:
 (ד) הוּא הָיָה אוֹמֵר • עֲשֵׂה רְצוֹנוֹ בְּרִצּוֹנָה פְּדִי שְׁעֵי עֲשֵׂה
 רְצוֹנָה בְּרִצּוֹנוֹ • בִּשְׁל רְצוֹנָה מִפְּנֵי רְצוֹנוֹ פְּדִי שְׁיִכְטָל רְצוֹן
 אֲחֵרִים מִפְּנֵי רְצוֹנָה: (ה) הִלֵּל אוֹמֵר • אֱלֹהֵי תְּפִלָּה מִן-
 תַּצְבִּיר וְאֱלֹהֵי תְּפִלָּה בְּעֲצָמָה עַד יוֹם מוֹתָהּ וְאֱלֹהֵי תְּפִלָּה אֶת-
 תַּבְּרָה עַד שְׁתַּגִּיעַ לְמִקּוּמוֹ וְאֱלֹהֵי תְּפִלָּה דְּבַר שָׁאִי אֶפְשֶׁר
 לְשִׁמּוֹעַ שְׁסוּפּוֹ לְהִשְׁמַע וְאֱלֹהֵי תְּפִלָּה לְכַשְׁאֲפָנָה אֲשַׁנָּה שְׁמָא
 לֹא תִפְנָה: (ו) הוּא הָיָה אוֹמֵר • אִין בּוֹר יִרְאָה חֲטָא וְלֹא
 עִם הָאֶרֶץ חֲסִיד וְלֹא חֲבִישׁוֹן לְמִדָּה וְלֹא תִפְסָדוֹן מְלִמֵּד וְלֹא
 כִּלְתִּימָרָה בְּסוֹחֲרָה מִחֻשָּׁב • וּבִמְקוֹם שָׁאִין אֲנָשִׁים הַשְׁתַּדֵּל

a place where there are no men, strive to be a man. (7.) Moreover, he saw a skull floating on the surface of the water : he said to it, Because thou drownedst others, they have drowned thee, and at the last they that drowned thee shall themselves be drowned. (8.) He used to say, The more flesh, the more worms ; the more property, the more anxiety ; the more women, the more witchcraft ; the more maid-servants, the more lewdness ; the more men-servants, the more robbery ;—the more Torah, the more life ; the more schooling, the more wisdom ; the more counsel, the more understanding ; the more charity, the more peace. He who has acquired a good name, has acquired it for himself ; he who has acquired for himself words of Torah, has acquired for himself life in the world to come. (9.) Rabban Jochanan, the son of Zacchai, received the tradition from Hillel and Shammai. He used to say, If thou hast learnt much Torah, ascribe not any merit to thyself, for thereunto wast thou created. (10.) Rabban Jochanan, the son of Zacchai, had five disciples, and these are they, Rabbi Eliezer, the son of Hyrcanus, Rabbi Joshua, the son of Chananya, Rabbi José, the Priest, Rabbi Simeon, the son of Nathaniel, and Rabbi Eleazar, the son of Arach. (11.) He used thus to recount their praise : Eliezer, the son of Hyrcanus, is a cemented cistern, which loses not a drop ; Joshua, the son of Chananya—happy is she that bare him ; José, the Priest, is a pious man ; Simeon, the son of Nathaniel, is a fearer of sin ; Eleazar, the son of Arach, is like a spring flowing with ever-sustained vigour. (12.) He used to say, If all the sages of Israel were in one scale of the balance, and Eliezer, the son of Hyrcanus, in the other, he would outweigh them all. Abba Saul said in his name, If all the sages of Israel were in one scale of the balance, and Eliezer, the son of Hyrcanus, also with them, and Eleazar, the son of Arach, in the other scale, he would outweigh them all. (13.) He said to them, Go forth and

להיות איש : (ז) אף הוא ראה גלגלת אחת שצפה עלי פני
המים . אמר לה . על דאטיפת אטיפות וסוף מטיפות
וטופות : (ח) הוא תיה אומר . מרבה בשר מרבה רמה .
מרבה נקטים מרבה דאנה . מרבה נשים מרבה כשפים .
מרבה שפחות מרבה זמה . מרבה עבדים מרבה גזל .
מרבה תורה מרבה חיים . מרבה ישיבה מרבה חכמה .
מרבה עצה מרבה תבונה . מרבה צדקה מרבה שלום .
קנה שם טוב קנה לעצמו . קנה לו דברי תורה קנה לו
חיי העולם הבא : (ט) רבן יוחנן בן-זפי קבל מחלל
ומשמי . הוא תיה אומר . אם למדת תורה הרבה אל-
מתוך טובה לעצמך פי לבך נוצרת : (י) חמשה תלמידים
היו לו לרבן יוחנן בן-זפי . ואלו הן . רבי אליעזר בן-
הורקנוס רבי יהושע בן-חנניא רבי יוסי הפהן רבי
שמעון בן-נתנאל ורבי אלעזר בן-עזר : (יא) הוא היה
מונה שבחם . אליעזר בן-הורקנוס בור סוד שאינו מאבד
טפה . יהושע בן-חנניא אשרי יולדתו . יוסי הפהן חסיד .
שמעון בן-נתנאל ירא חטא . אלעזר בן-עזר פמעין חמתגבר :
(יב) הוא תיה אומר . אם יהיו פלי-חכמי ישראל בכה
מאזנים ואליעזר בן-הורקנוס בכה שניה מקריע את-כלם :
אבא שאול אומר משמו . אם יהיו פלי-חכמי ישראל בכה
מאזנים ואליעזר בן-הורקנוס אף עמהם ואליעזר בן-עזר
בכה שניה מקריע את-כלם : (יג) אמר להם . צאו וראו

see which is the good way to which a man should cleave. R. Eliezer said, A good eye ; R. Joshua said, A good friend ; R. José said, A good neighbour ; R. Simeon said, One who foresees the fruit of an action ; R. Eleazar said, A good heart. Thereupon he said to them, I approve the words of Eleazar, the son of Arach, rather than your words, for in his words yours are included. (14.) He said to them, Go forth and see which is the evil way that a man should shun. R. Eliezer said, An evil eye ; R. Joshua said, A bad friend ; R. José said, A bad neighbour ; R. Simeon said, One who borrows and does not repay,—it is the same whether one borrows from man or from the all-present God ; as it is said, The wicked borroweth, and payeth not again, but the righteous dealeth graciously and giveth (Psalm xxxvii. 21) ; R. Eleazar said, A bad heart. Thereupon he said to them, I approve the words of Eleazar, the son of Arach, rather than your words, for in his words yours are included. (15.) They each said three things. R. Eliezer said, Let thy friend's honour be as dear to thee as thine own ; and be not easily moved to anger ; and repent one day before thy death. And (he further said), Warm thyself by the fire of the wise ; but beware of their glowing coals, lest thou be burnt, for their bite is the bite of the fox, and their sting is the scorpion's sting, and their hiss is the serpent's hiss, and all their words are like coals of fire.* (16.) R. Joshua said, The evil eye, the evil inclination, and hatred of his fellow-creatures put a man out of the world. (17.) R. José said, Let the property of thy friend be as dear to thee as thine own ; qualify thyself for the study of the Torah, since the knowledge of it is not an inheritance of thine, and let all thy deeds be done for the sake of Heaven. (18.) R. Simeon

* The highest gifts, if abused, may prove a source of suffering to those whom they are designed to benefit.

איזו היא דָּרָךְ טוֹבָה שְׂיִדְבֵּק בָּהּ הָאָדָם • רַבִּי אֱלִיעֶזֶר
 אומר עֵין טוֹבָה רַבִּי יְהוֹשֻׁעַ אומר חֵבֶר טוֹב רַבִּי יוֹסִי
 אומר שָׁכֵן טוֹב רַבִּי שְׁמַעוֹן אומר חֲרוּטָה אֶת־חַנּוּלָד רַבִּי
 אֱלִיעֶזֶר אומר לֵב טוֹב: אָמַר לָהֶם • רוּחָה אֲנִי אֶת־דְּבָרִי
 אֱלִיעֶזֶר בֶּן־עֲרָף מִדְּבָרֵיכֶם שֶׁבְּכֻלָּל דְּבָרָיו דְּבָרֵיכֶם:
 (יד) אָמַר לָהֶם • צָאנוּ וִירָאנוּ אִיזוּ הִיא דָּרָךְ רַעַת שְׂתִירַחַק
 מִמֶּנָּה הָאָדָם • רַבִּי אֱלִיעֶזֶר אומר עֵין רַעַת רַבִּי יְהוֹשֻׁעַ
 אומר חֵבֶר רַע רַבִּי יוֹסִי אומר שָׁכֵן רַע רַבִּי שְׁמַעוֹן אומר
 חֲלוּטָה וְאִינוּ מְשֻׁלָּם • אֶחָד חֲלוּטָה מִן־הָאָדָם כְּלוּטָה מִן־הַמָּקוֹם •
 שְׁנָאֵמַר לָזֶה רָשָׁע וְלֹא יִשְׁלָם וְצָדִיק חוֹגֵן וְכוּתָן • רַבִּי
 אֱלִיעֶזֶר אומר לֵב רַע: אָמַר לָהֶם • רוּחָה אֲנִי אֶת־דְּבָרִי
 אֱלִיעֶזֶר בֶּן־עֲרָף מִדְּבָרֵיכֶם שֶׁבְּכֻלָּל דְּבָרָיו דְּבָרֵיכֶם:
 (טו) הֵם אָמְרוּ שְׁלֹשָׁה דְּבָרִים • רַבִּי אֱלִיעֶזֶר אומר • יְהִי
 כְבוֹד חֲבֵרָךְ חָבִיב עָלֶיךָ כְּשֶׁלֶךְ וְאַל־תִּהְיֶה גֹזֵחַ לְכַעֲוִים
 וְשׁוֹב יוֹם אֶחָד לִפְנֵי מִיתָתְךָ וְהִנֵּה מִתְחַפֵּם כְּנָגְדֵי אוֹרָן
 שְׁלִי־חֲכָמִים וְהִנֵּה זֹהִיר בְּגַחֲלָתָן שְׁלֹא תִפְּנֶה • שְׁנִשְׁכַּתָּן
 בְּשִׁיכָתָה שׁוֹעֵל וְעֻקִּיצָתָן עֻקִּיצָתָה עֻקֵּב וְלִחִישָׁתָן לְחִישָׁתָה
 שָׁרָף וְכִלְדְּבָרֵיהֶם בְּגִחְלֵי אֵשׁ: (טז) רַבִּי יְהוֹשֻׁעַ אומר •
 עֵין הָרַע וְנֶאֱרָר הָרַע וְשִׁנְאָתָה הִפְרִיזוֹת מוֹצִיאִים אֶת־הָאָדָם
 מִן־הָעוֹלָם: (יז) רַבִּי יוֹסִי אומר • יְהִי מָמוֹן חֲבֵרָךְ חָבִיב
 עָלֶיךָ כְּשֶׁלֶךְ וְהִתְקֵן עֲצָמָה לְלִמּוּד תּוֹרָה שְׂאִיבָה יִרְשָׁה
 לָהּ וְכִלְמַעֲשֵׂיהָ יִהְיוּ לָשֵׁם שְׁמָיוֹם: (יח) רַבִּי שְׁמַעוֹן אומר •

said, Be careful to read the Shema' and to say the Amidah; and when thou prayest, regard not thy prayer as a fixed mechanical task, but as an appeal for mercy and grace before the All-present, as it is said, For he is gracious and full of mercy, slow to anger, and abounding in lovingkindness, and repenteth him of the evil (Joel ii. 13); and be not wicked in thine own esteem. (19.) R. Eleazar said, Be watchful in the study of the Torah, and know what answer to give to the unbeliever; know also before whom thou toilest, and who thy Employer is, who will pay thee the reward of thy labour. (20.) Rabbi Tarphon said, The day is short, and the work is great, and the labourers are sluggish, and the reward is much, and the Master of the house is urgent. (21.) He used also to say, It is not thy duty to complete the work, but neither art thou free to desist from it; if thou hast studied much Torah, much reward will be given thee; and faithful is thy Employer to pay thee the reward of thy labour; and know that the grant of reward unto the righteous will be in the time to come.

“Rabbi Chananya,” etc., p. 186.

CHAPTER III.

“All Israel,” etc., p. 184.

(1.) Akabya, the son of Mahalalel, said, Reflect upon three things, and thou wilt not come within the power of sin: know whence thou camest, and whither thou art going, and before whom thou wilt in future have to give account and reckoning. Whence thou camest:—from a putrefying drop; whither thou art going:—to a place of dust, worms and

הנה זחיר בקריאת שמע ובתפלה ובשאתה מתפלל אל-
 תעש תפלתך קבע אלא רחמים ותחנונים לפני המקום.
 שנאמר כִּי-חֲנוּן וְרַחוּם הוּא אֲרֹךְ אַפִּים וְרַב-חֶסֶד וְנֶחֱם
 עַל-הָרָעָה. ואל-תהי רשע בפני עצמך: (יט) רבי אלעזר
 אומר. הנה שקוד ללמוד תורה ודע מה-שתשיב
 לאפיקורוס ודע לפני מי אתה עמל ומי הוא בעל מלאכתך
 שישלם-לך שכר פְּעֻלָּתְךָ: (כ) רבי טרפון אומר. חיום
 קצר וחמלאכה מרובה וחפוצים עצלים וחשקר הרבה
 ובעל הבית דוחק: (כא) הוא הנה אומר. לא עליך
 חמלאכה לגמור ולא-אתה בן-חורין לתבטל ממנה. אם
 למדת תורה הרבה נותנים לך שכר הרבה ונאמן הוא
 בעל מלאכתך שישלם לך שכר פְּעֻלָּתְךָ. ודע שמתן
 שכרם של צדיקים לעתיד לבוא:
 רבי חנניא בן-עקיבא וכו'.

פרק שלישי:

כל ישראל וכו'

(א) עקביא בן-מחללאל אומר הסתפל בשלשה דברים
 ואין אתה בא לידי עברה דע מאין באת וילאן אתה הולך
 ולפני מי אתה עתיד ללכת ודון וחסבון. מאין באת מטפה
 סרוחה. וילאן אתה הולך למקום עפר רמה ותולעה.

maggots; and before whom thou wilt in future have to give account and reckoning:—before the Supreme King of kings, the Holy One, blessed be he. (2.) R. Chanina, the Vice-High-Priest, said, Pray for the welfare of the government, since but for the fear thereof men would swallow each other alive. (3.) R. Chananya, the son of Teradyon, said, If two sit together and interchange no words of Torah, they are a meeting of scorners, concerning whom it is said, The godly man sitteth not in the seat of the scorners (Ps. i. 1); but if two sit together and interchange words of Torah, the Divine Presence abides between them; as it is said, Then they that feared the Lord spake one with the other: and the Lord hearkened and heard, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name (Mal. iii. 16). Now, the Scripture enables me to draw this inference in respect to two persons; whence can it be deduced that if even one person sedulously occupies himself with the Torah, the Holy One, blessed be he, appoints unto him a reward? Because it is said, Though he sit alone, and meditate in stillness, yet he taketh it (the reward) upon him (Lam. iii. 27).* (4.) R. Simeon said, If three have eaten at a table and have spoken there no words of Torah, it is as if they had eaten of sacrifices to dead idols, of whom it is said, For all their tables are full of vomit and filthiness; the All-present is not (in their thoughts) (Isa. xxviii. 8). But if three have eaten at a table and have spoken there words of Torah, it is as if they had eaten at the table of the All-present, to which the Scripture may be applied, And he said unto me, This is the table that is before the Lord (Ezek. xli. 22). (5.) R. Chanina, the son of Chachinai, said, He who keeps awake at night, and goes on his way alone, while turning his heart to vanity, such a one forfeits his own life. (6.) R. Nechunya, son of Hakkanah, said, Whoso receives upon himself the yoke of the Torah, from him the yoke of the kingdom and the yoke of worldly care will be removed; but whoso breaks off from him the yoke of the Torah, upon him will be laid the yoke of the kingdom and the yoke of worldly care. (7.) R. Chalafta, the son of

* Where biblical verses are employed not in a strictly literal sense, it is to be observed that the Rabbis, like other preachers, made use of such passages for homiletical purposes, as illustrations of their meaning rather than as logical foundations for their teaching. It was felt that additional weight would attach to any opinion with which some point of contact could be found in the Scriptures.

וּלְפָנַי מִי אַתָּה עֲתִיד לִפְנֵי דֵין וְחֶשְׁבֹן לְפָנַי מֶלֶךְ מַלְכֵי
הַמַּלְכִּים הַקְדוֹשׁ בְּרוּךְ הוּא: (ב) רַבִּי חֲנִינְיָא סָגֵן הַכֹּהֲנִים
אוֹמֵר: הִנּוּחַ מִתְפַּלֵּל בְּשִׁלּוּמָה שְׁלֵמִלְכוּת שְׁאֵלְמָלָא מוֹרָאָה
אִישׁ אֶת־רֵעֵהוּ חַיִּים בָּלְעוּ: (ג) רַבִּי חֲנִינְיָא בֶן־תְּרַדְיוֹן
אוֹמֵר: שְׁנַיִם שְׂיוֹשְׁבִים וְאֵין בֵּינֵיהֶם דְּבָרֵי תוֹרָה הָרִי זָה
מוֹשֵׁב לְצִידִים. שְׁנָאֵמֵר וּבְמוֹשֵׁב לְצִידִים לֹא יֵשֵׁב. אָבֵל שְׁנַיִם
שְׂיוֹשְׁבִים וְיֵשׁ בֵּינֵיהֶם דְּבָרֵי תוֹרָה שְׂכִינָה שְׂרוּיָה בֵּינֵיהֶם.
שְׁנָאֵמֵר אִזְּ נִדְּבָרוּ וְרָאִי יְיָ אִישׁ אֶל־רֵעֵהוּ וַיִּקְשֹׁב יְיָ וַיִּשְׁמַע
וַיִּפְתַּח סֵפֶר זִכְרוֹן לְפָנָיו לִירְאֵי יְיָ וּלְחֹשְׁבֵי שְׁמוֹ. אֵין
לִי אֶלָּא שְׁנַיִם. מִפְּנֵי אֶפִּילוּ אֶחָד שְׂיוֹשֵׁב וְעוֹסֵק בַּתּוֹרָה
שֶׁחֶקְדוֹשׁ בְּרוּךְ הוּא קוֹבֵעַ לוֹ שָׂכָר. שְׁנָאֵמֵר יֵשֵׁב בְּדָד
וַיִּדָּם כִּי נָטַל עָלָיו: (ד) רַבִּי שְׁמַעוֹן אוֹמֵר: שְׁלֹשָׁה שְׂאֵבְלוֹ
עַל שְׁלֶחֶן אֶחָד וְלֹא אָמְרוּ עָלָיו דְּבָרֵי תוֹרָה כְּאֵלֶּה אֶבְלוֹ
מִזִּבְחֵי מַתִּים. שְׁנָאֵמֵר כִּי כָל־שְׁלֶחֶנוֹת מְלֹאֵי קִיָּא צָאָה בְּלִי
מְקוֹם. אָבֵל שְׁלֹשָׁה שְׂאֵבְלוֹ עַל שְׁלֶחֶן אֶחָד וְאָמְרוּ עָלָיו
דְּבָרֵי תוֹרָה כְּאֵלֶּה אֶבְלוֹ מִשְׁלֶחֶנוֹ שֶׁל־מְקוֹם. שְׁנָאֵמֵר וַיִּדְּבַר
אֵלַי זֶה תִּשְׁלַחַן אֲשֶׁר לְפָנַי יְיָ: (ה) רַבִּי חֲנִינְיָא בֶן־חֲכִינִי
אוֹמֵר: הַנְּעוֹר בְּלִילָה וְחִמְחִלָּה בַּבֶּרֶךְ יְחִידִי וּמִפְּנֵי לְבוֹ
לְבָשָׁלָה חָרִי זֶה מִתְחַיֵּב בְּנִפְשׁוֹ: (ו) רַבִּי נְחוֹנְיָא בֶן־חֶקְנֵה
אוֹמֵר: כָּל־חֶמְקָבֵל עָלָיו עַל תּוֹרָה מַעֲבִירִים מִמֶּנּוּ עַל
מַלְכוּת וְעַל דֶּרֶךְ אֶרֶץ. וְכִלְתִּפּוֹרֶק מִמֶּנּוּ עַל תּוֹרָה נוֹתְנִים
עָלָיו עַל מַלְכוּת וְעַל דֶּרֶךְ אֶרֶץ: (ז) רַבִּי חֲלִפְתָּא בֶן־

Dosa, of the village of Chananya, said, When ten people sit together and occupy themselves with the Torah, the Shechinah abides among them, as it is said, God standeth in the congregation* of the godly (Psalm lxxxii. 1). And whence can it be shown that the same applies to five? Because it is said, He hath founded his band† upon the earth (Amos ix. 6). And whence can it be shown that the same applies to three? Because it is said, He judgeth among the judges‡ (Psa. lxxxii. 1). And whence can it be shown that the same applies to two? Because it is said, Then they that feared the Lord spake one with the other; and the Lord hearkened, and heard (Mal. iii. 16). And whence can it be shown that the same applies even to one? Because it is said, In every place where I cause my name to be remembered I will come unto thee and I will bless thee (Exod. xx. 24). (8.) R. Eleazar, of Bertotha, said, Give unto Him of what is His, seeing that thou and what thou hast are His: this is also found expressed by David, who said, For all things come of Thee, and of Thine own we have given Thee (1 Chron. xxix. 14). (9.) R. Jacob said, He who is walking by the way and studying, and breaks off his study and says, How fine is that tree, how fine is that fallow, him the Scripture regards as if he had forfeited his life. (10.) R. Dostai, the son of Jannai, said in the name of R. Meir, Whoso forgets one word of his study, him the Scripture regards as if he had forfeited his life, for it is said, Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen (Deut. iv. 9). Now, one might suppose that the same result follows even if a man's study has been too hard for him. To guard against such an inference, it is said (*ibid.*), And lest they depart from thy mouth all the days of thy life. Thus, a person's guilt is not established until he deliberately and of set purpose removes those lessons from his heart. (11.) R. Chanina, the son of Dosa, said, He in whom the fear of sin comes before wisdom, his wisdom shall endure; but he in whom wisdom comes before the fear of sin, his wisdom will not endure. (12.) He used to say, He whose works exceed his wisdom, his wisdom shall endure; but he

* Ten are the minimum to form a "congregation" (Edah).

† Five, the minimum to constitute a "band" (Aguddah).

‡ The smallest judicial tribunal was composed of three judges.

דוֹסָא אִישׁ כָּפַר חֲנֻנָא אוֹמֵר • עֲשֶׂרָה שְׁיֹשְׁבִים וְעוֹסְקִים
 בַּתּוֹרָה שְׁכִינָה שְׂרוּיָה בֵּינֵיהֶם • שֶׁנֶּאֱמַר אֱלֹהִים נָצַב בַּעֲדַת־
 אֵל • וּמִנֵּין אֶפִּילוּ חַמְשָׁה • שֶׁנֶּאֱמַר וַאֲגַדְתּוּ עַל־אֶרֶץ יִסְדָּה •
 וּמִנֵּין אֶפִּילוּ שְׁלֹשָׁה • שֶׁנֶּאֱמַר בְּקֶרֶב אֱלֹהִים יִשְׁפֹּט • וּמִנֵּין
 אֶפִּילוּ שְׁנַיִם • שֶׁנֶּאֱמַר אִזּוּ נִדְבָרִי יִרְאִי יְיָ אִישׁ אֶל־רַעְיוֹ
 וַיִּקְשָׁב יְיָ וַיִּשְׁמַע • וּמִנֵּין אֶפִּילוּ אֶחָד • שֶׁנֶּאֱמַר בְּכֹל־הַמָּקוֹם
 אֲשֶׁר אֲזַכִּיר אֶת־שְׁמִי אָבָא אֱלֹהִי וּבִרְכָתִיָּהּ : (ח) רַבִּי אֶלְעָזָר
 אִישׁ בְּרִיתוֹתָא אוֹמֵר • תִּן־לּוֹ מַשְׁלוֹ שְׁאֵתָהּ וְשִׁלָּהּ שָׁלוֹ •
 וְכֵן בְּדוֹד הוּא אוֹמֵר בִּי־מִמֶּנּוּ הַפֶּל וּמִיָּדָה נִתְּנִי לָהּ :
 (ט) רַבִּי יַעֲקֹב אוֹמֵר • הַמַּחֲלָה בַּדֶּרֶךְ וְשׁוֹכֵחַ וּמִפְסִיק
 מִמַּשְׁנֵתוֹ וְאוֹמֵר מַת־נָאָה אֵילָן זֶה מַת־נָאָה נִיר זֶה מַעֲלָה
 עָלָיו הַכְּתוּב כָּאֵלוּ מִתְחַיֵּב בְּנִפְשׁוֹ : (י) רַבִּי יוֹסֵפִי בֶר
 יָפִי מִשָּׁם רַבִּי מֵאִיר אוֹמֵר • כָּל־הַשׁוֹכֵחַ דָּבָר אֶחָד מִמַּשְׁנֵתוֹ
 מַעֲלָה עָלָיו הַכְּתוּב כָּאֵלוּ מִתְחַיֵּב בְּנִפְשׁוֹ • שֶׁנֶּאֱמַר רַק
 הַשֹּׁמֵר לָהּ וְשָׁמַר נִפְשָׁהּ מֵאֵד פֶּן־תִּשְׁכַּח אֶת־הַדְּבָרִים
 אֲשֶׁר־רָאִי עֵינָיָהּ • וְכֹל אֶפִּילוּ תִקְפָּה עָלָיו מַשְׁנֵתוֹ • תִּלְמוּד
 לוֹמֵר וּפְנִי־סוּרִי מִלְּבָבְךָ כָּל יָמֵי חַיֶּיךָ • הָא אֵינוֹ מִתְחַיֵּב
 בְּנִפְשׁוֹ עַד־שִׁישְׁב וַיִּסִּירֵם מִלְּבֹו : (יא) רַבִּי חֲנִינָא בֶן־דוֹסָא
 אוֹמֵר • כָּל שִׁירָאת חֲטָאוֹ קוֹדֶמֶת לַחֲכָמְתוֹ חֲכָמְתוֹ
 מִתְקַנָּמֶת וְכָל שְׁחֲכָמְתוֹ קוֹדֶמֶת לִירָאת חֲטָאוֹ אֵין חֲכָמְתוֹ
 מִתְקַנָּמֶת : (יב) הוּא הִיָּה אוֹמֵר • כָּל שִׁמְעֵשׂוֹ מְרָבִים
 מִחֲכָמְתוֹ חֲכָמְתוֹ מִתְקַנָּמֶת וְכָל שְׁחֲכָמְתוֹ מְרָבָה מִפְּעֵשׂוֹ

whose wisdom exceeds his works, his wisdom will not endure. (13.) He used to say, He in whom the spirit of his fellow-creatures takes delight, in him the Spirit of the All-present takes delight; and he in whom the spirit of his fellow-creatures takes not delight, in him the Spirit of the All-present takes not delight. (14.) R. Dosa, the son of Horkinas, said, Morning sleep, and midday wine, and children's talk, and attending the houses of assembly of the ignorant put a man out of the world. (15.) R. Eleazar Hammudai said, He who profanes things sacred, and despises the festivals, and puts his fellow-man to shame in public, and makes void the covenant of Abraham our father, and makes the Torah bear a meaning other than the right, such a one, even though knowledge of the Torah and good deeds be his, has no share in the world to come. (16.) R. Ishmael said, Be submissive to a superior, affable to a suppliant, and receive all men with cheerfulness. (17.) R. Akiba said, Jestings and levity lead a man on to lewdness. The Massorah* is a fence to the Torah; tithes are a fence to riches; vows are a fence to abstinence; a fence to wisdom is silence. (18.) He used to say, Beloved is man, for he was created in the image of God; but it was by a special love that it was made known to him that he was created in the image of God, as it is said, For in the image of God made he man (Gen. ix. 6). Beloved are Israel, for they were called children of the All-present; but it was by a special love that it was made known to them that they were called children of the All-present, as it is said, Ye are children unto the Lord your God (Deut. xiv. 1). Beloved are Israel, for unto them was given the desirable instrument; but it was by a special love that it was made known to them that that desirable instrument was theirs, through which the world was created, as it is said, For I give you good doctrine;

* The oral tradition, in accordance with which the text of the Scriptures is determined and interpreted.

אין חֲכָמָתוֹ מִתְקַנֶּמֶת : (יג) הוּא הָיָה אוֹמֵר • כֹּל שֶׁרוּחַ
 חֲבֵרִיּוֹת נוֹחָה הֵיכְנֹפִי רוּחַ הַמָּקוֹם נוֹחָה הֵיכְנֹפִי • וְכָל שְׂאִין
 רוּחַ חֲבֵרִיּוֹת נוֹחָה הֵיכְנֹפִי אֵין רוּחַ הַמָּקוֹם נוֹחָה הֵיכְנֹפִי :
 (יד) רַבִּי דוֹסָא בֶן־הֲרֵפִינְס אוֹמֵר • שָׁנָה שְׁלִשְׁחֲרִית וַיֵּין
 שְׁלִצְהָרִים וְשִׁיחַת תִּילְדִים וַיִּשְׁיבַת בְּתִי כְּנִסְיוֹת שְׁלִעֲפִי
 הָאָרֶץ מוֹצִיאִים אֶת־הָאָדָם מִן־הָעוֹלָם : (טו) רַבִּי אֶלְעָזָר
 הַמִּוֶּדְעִי אוֹמֵר • הִמְחִלָּל אֶת־הַקֹּדָשִׁים וְהַמְבַּנֶּה אֶת־הַמִּוֶּדְעוֹת
 וְהַמְלַבֵּין פְּנֵי חֲבֵרוֹ בְּרַבִּים וְהַמְפַּר בְּרִיתוֹ שְׁל־אֲבָרָהָם
 אֲבִינוֹ וְהַמְגַלֵּה פָנִים בַּתּוֹרָה שְׁלֹא כִּתְלָכָה אִתָּה עַל פִּי שֵׁשׁ
 בְּיָדוֹ תּוֹרָה וּמַעֲשִׂים טוֹבִים אֵין לוֹ חֵלֶק לְעוֹלָם הַבָּא :
 (טז) רַבִּי יִשְׁמַעֵאל אוֹמֵר • הָיָה קָל לְרֹאשׁ וְנוֹחַ לַתִּשְׁחָרָת
 וְהָיָה מְקַבֵּל אֶת־כָּל־הָאָדָם בְּשִׁמְחָה : (יז) רַבִּי עֲקִיבָא
 אוֹמֵר • שְׂחֹק וְקִלּוֹת רֹאשׁ מְרַגְּלִים אֶת־הָאָדָם לְעִירוֹה :
 מִפֶּתַח סִיג לַתּוֹרָה מַעֲשָׂרוֹת סִיג לְעֶשֶׂר נְדָרִים סִיג
 לְפִרְיָשׁוֹת סִיג לַחֲכָמָה שְׁתִּיקָה : (יח) הוּא הָיָה אוֹמֵר •
 חֲבִיב אָדָם שֶׁנִּבְרָא בְּצֵלָם חֲבִיב יִתְרָה נֹדֶעַת לוֹ שֶׁנִּבְרָא
 בְּצֵלָם אֱלֹהִים • שֶׁנֶּאֱמַר פִּי בְּצֵלָם אֱלֹהִים עָשָׂה אֶת־הָאָדָם :
 חֲבִיבִים יִשְׂרָאֵל שֶׁנִּקְרְאוּ בָּנִים לְמָקוֹם חֲבִיב יִתְרָה נֹדֶעַת
 לָהֶם שֶׁנִּקְרְאוּ בָּנִים לְמָקוֹם • שֶׁנֶּאֱמַר בָּנִים אַתֶּם לַי
 אֱלֹהֵיכֶם : חֲבִיבִים יִשְׂרָאֵל שֶׁנִּתֵּן לָהֶם כָּלִי חֲמֻדָּה חֲבִיב
 יִתְרָה נֹדֶעַת לָהֶם שֶׁנִּתֵּן לָהֶם כָּלִי חֲמֻדָּה שֶׁבּוֹ נִבְרָא
 הָעוֹלָם • שֶׁנֶּאֱמַר פִּי לָקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אֱלִיתֶעֱזָבוּ :

forsake ye not my Law (Prov. iv. 2). (19.) Everything is foreseen, yet freedom of choice is given; and the world is judged by grace, yet all is according to the amount of the work. (20.) He used to say, Everything is given on pledge, and a net is spread for all the living: the shop is open; and the dealer gives credit; and the ledger lies open; and the hand writes; and whosoever wishes to borrow may come and borrow; but the collectors regularly make their daily round, and exact payment from man whether he be content or not; and they have that whereon they can rely in their demand; and the judgment is a judgment of truth; and everything is prepared for the feast. (21.) R. Eleazar, the son of Azaryah, said, Where there is no Torah, there are no manners; where there are no manners, there is no Torah: where there is no wisdom, there is no fear of God; where there is no fear of God, there is no wisdom: where there is no knowledge, there is no understanding; where there is no understanding, there is no knowledge: where there is no meal, there is no Torah; where there is no Torah, there is no meal. (22.) He used to say, He whose wisdom exceeds his works, to what is he like? To a tree whose branches are many, but whose roots are few; and the wind comes and plucks it up and overturns it upon its face, as it is said, And he shall be like a lonely juniper tree in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, a salt land and not inhabited (Jeremiah xvii. 6). But he whose works exceed his wisdom, to what is he like? To a tree whose branches are few, but whose roots are many, so that even if all the winds in the world come and blow upon it, it cannot be stirred from its place, as it is said, And he shall be as a tree planted by the waters; and that spreadeth out its roots by the river, and shall not perceive when heat cometh, but his leaf shall be green; and shall not be troubled in the year of drought, neither shall cease from yielding fruit (Jeremiah xvii. 8). (23.) R. Eleazar

(יט) חפל צפוי וְהַרְשֹׁת נְתִיבָהּ וּבָטוּב הָעוֹלָם נָדוֹן וְחַפֵּל
לְפִי רֹב הַמַּעֲשֵׂה : (כ) הוּא הָיָה אוֹמֵר : חַפֵּל נָתַן בְּעֶרְבוֹן
וּמִצֻּדָה פְּרוּשָׁה עַל-כֵּל-הַחַיִּים : הִחַנּוּת פְּתִיחָה וְהִחַנּוּגִי
מִקִּיף וְחַפְנָקִים פְּתִיחָה וְהִיד כּוֹחֶכֶת וְכָל הַרוּצָה לְלוֹת זָבֹא
וְיִלְנָה וְהַנִּבְאִים מִחֲזִירִים פְּדִיר בְּכָל-יוֹם וְנִפְרָעִים מִן-הָאָדָם
מִדַּעְתּוֹ וְשָׁלֹא מִדַּעְתּוֹ וְנִשׁ לָהֶם עַל מַה-שִּׁיִּסְמָכוֹ וְהִדִּין
דִּין אֲמֵת : וְחַפֵּל מִתְקַוֵּן לְסַעֲדָה : (כא) רַבִּי אֶלְעָזָר בֶּן-
עֲזַרְיָה אוֹמֵר : אִם אֵין תּוֹרָה אֵין דֶּרֶךְ אֶרֶץ אִם אֵין דֶּרֶךְ
אֶרֶץ אֵין תּוֹרָה : אִם אֵין חֻקָּמָה אֵין יִרְאָה אִם אֵין יִרְאָה
אֵין חֻקָּמָה : אִם אֵין דָּעַת אֵין בִּינָה אִם אֵין בִּינָה אֵין
דָּעַת : אִם אֵין קָמַח אֵין תּוֹרָה אִם אֵין תּוֹרָה אֵין קָמַח :
(כב) הוּא הָיָה אוֹמֵר : כֹּל שֶׁחֻקָּמָתוֹ מְרַבֶּה מִמַּעֲשָׂיו לְמָה
הוּא דוֹמָה : לְאֵילָן שֶׁעֲנָפוֹ מְרַבִּים וְשִׁרְשָׁיו מְעֻטִּים וְהָרוּחַ
בָּאָה וְעוֹמָקָתוֹ וְחוֹפְכָתוֹ עַל פָּנָיו : שֶׁנֶּאֱמַר וְהָיָה בְּעֶרְעֵר
בְּעֶרְבָה וְלֹא יִרְאָה בִּי-יָבוֹא טוֹב וְשָׁכֵן חֲרָרִים בַּמִּדְבָּר אֶרֶץ
מִלְחָה וְלֹא תִשָּׁב : אֲכַל כֹּל שֶׁמַּעֲשָׂיו מְרַבִּים מִחֻקָּמָתוֹ
לְמָה הוּא דוֹמָה : לְאֵילָן שֶׁעֲנָפוֹ מְעֻטִּים וְשִׁרְשָׁיו מְרַבִּים
שֶׁאֶפִּילּוֹ כִּלְהִירוּחוֹת שֶׁבָּעוֹלָם בָּאוֹת וְנוֹשְׁבוֹת בּוֹ אֵין מְזִיזִים
אוֹתוֹ מִמְּקוֹמוֹ : שֶׁנֶּאֱמַר וְהָיָה כָּעֵץ שְׁתוּל עַל-מִים וְעַל-יּוֹבֵל
יִשְׁלַח שִׁרְשָׁיו וְלֹא יִרְאָה בִּי-יָבוֹא חֹם וְהָיָה עֲלָהּ רֵעָנָן
וּבִשְׁנֵת בִּצְרָתָהּ לֹא יִדָּאָג וְלֹא יִמִּישׁ מַעֲשׂוֹת פָּרִי : (כג) רַבִּי

Chisma said, The laws concerning the sacrifices of birds and the purification of women are ordinances of moment ; astronomy and geometry are the after-courses of wisdom.

“ Rabbi Chananya,” etc., p. 186.

CHAPTER IV.

“ All Israel,” etc., p. 184.

(1.) Ben Zoma said, Who is wise? He who learns from all men, as it is said, From all my teachers I have gotten understanding (Psalm cxix. 99). Who is mighty? He who subdues his passions, as it is said, He that is slow to anger is better than the mighty, and he that ruleth over his spirit than he that taketh a city (Prov. xvi. 32). Who is rich? He who rejoices in his portion, as it is said, When thou eatest the labour of thine hands, happy art thou, and it shall be well with thee (Psalm cxxviii. 2); happy art thou in this world, and it shall be well with thee in the world to come. Who is honoured? He who honours others, as it is said, For them that honour me I will honour, and they that despise me shall be held in contempt (1 Sam. ii. 30). (2.) Ben Azzai said, Run to do even a slight precept, and flee from transgression; for precept draws precept in its train, and transgression, transgression; for the recompense of a precept is a precept, and the recompense of a transgression, a transgression. (3.) He used to say, Despise not any man, and carp not at any thing; for there is not a man that has not his hour, and there is not a thing that has not its place. (4.) R. Levitas, of Jabneh, said, Be exceedingly lowly of spirit, since the hope of man is but the worm. (5.) R. Jochanan, the son of Berokah, said, Whosoever profanes the

אֶלְעָזָר חֶסֶמָא אוֹמֵר • קִנְיִן וּפְתָחִי נְדָה הֵן הֵן גּוּפִי
הַלְכוֹת • תְּקוּפוֹת וְגַמְטְרִיאוֹת פְּרָפְרִיּוֹת לַחֲכָמָה :

רַבִּי חֲנִנְיָא בְּרַעֲקֻשָּׁיָא וכו'

פֶּרֶק רַבִּיעִי :

כָּל־יִשְׂרָאֵל וכו'

(א) בְּרַחֲמֵיךָ אוֹמֵר • אֵיזָחִי חֶכֶם • חֲלוּמִי מִכָּל־אָדָם •
שֶׁנֶּאֱמַר מִכָּל־מַלְמְדֵי הַשִּׁפְלָתִי : אֵיזָחִי גִבּוֹר • הַכּוֹבֵשׁ אֶת־
יָצְרוֹ • שֶׁנֶּאֱמַר טוֹב אֶרְךָ אַפִּים מִגִּבּוֹר וּמִשָּׁל בְּרוּחֹו מֶלֶכְד
עִיר : אֵיזָחִי עֲשִׂיר • הַשֹּׁמֵחַ בְּחֻלְקֹו • שֶׁנֶּאֱמַר יָגִיעַ כַּפִּיךָ
כִּי תֹאכַל אֲשֶׁרִיךָ וְטוֹב לָךְ • אֲשֶׁרִיךָ בְּעוֹלָם תִּהְיֶה וְטוֹב
לָךְ לְעוֹלָם הָבָא : אֵיזָחִי מַכְבֵּד • הַמְכַבֵּד אֶת־הַפְּרִיּוֹת •
שֶׁנֶּאֱמַר כִּי מַכְבְּדִי אֶכְבֵּד וּבְזִי יִקְלֹו : (ב) בְּרַחֲמֵיךָ אוֹמֵר •
הִנֵּה רָץ לְמַצֹּחַ קִלְחָ וּבוֹרַח מִן־הָעֲבָרָה • שֶׁמִּצֹּחַ גּוֹרֶרֶת
מִצֹּחַ וְעֲבָרָה גּוֹרֶרֶת עֲבָרָה שֶׁשֹּׁכֵר מִצֹּחַ מִצֹּחַ וּשֹׁכֵר
עֲבָרָה עֲבָרָה : (ג) הוּא הִנֵּה אוֹמֵר • אֱלֹהֵיךָ בָּז לְכָל־אָדָם
וְאֱלֹהֵיךָ מִפְּלִיג לְכָל־דָּבָר שֶׁאִין לָךְ אָדָם שֶׁאִין לוֹ שְׁעָה
וְאִין לָךְ דָּבָר שֶׁאִין לוֹ מָקוֹם : (ד) רַבִּי לְוִיטָס אִישׁ יִבְנֶה
אוֹמֵר • מְאֹד מְאֹד הִנֵּה שֶׁפֶל רוּחַ שֶׁתִּקְנֶה אֶנּוּשׁ רָפוּחָה :
(ה) רַבִּי יוֹחָנָן בְּרַחֲמֵיךָ אוֹמֵר • כָּל־הַמְחַלֵּל שֵׁם שְׁמַיָּם

Name of Heaven in secret will suffer the penalty for it in public; and this, whether the Heavenly Name be profaned in ignorance or in wilfulness. (6.) R. Ishmael, his son, said, He who learns in order to teach, to him the means will be vouchsafed both to learn and to teach; but he who learns in order to practise, to him the means will be vouchsafed to learn and to teach, to observe and to practise. (7.) R. Zadok said, Separate not thyself from the congregation; (in the judge's office) act not the counsel's part; make not of the Torah a crown wherewith to aggrandise thyself, nor a spade wherewith to dig. So also used Hillel to say, He who makes a worldly use of the crown of the Torah shall waste away. Hence thou mayest infer, that whosoever derives a profit for himself from the words of the Torah is helping on his own destruction. (8.) R. José said, Whoso honours the Torah will himself be honoured by mankind, but whoso dishonours the Torah will himself be dishonoured by mankind. (9.) R. Ishmael, his son, said, He who shuns the judicial office rids himself of hatred, robbery and vain swearing; but he who presumptuously lays down decisions is foolish, wicked and of an arrogant spirit. (10.) He used to say, Judge not alone, for none may judge alone save One; neither say (to thy judicial colleagues), Accept my view, for the choice is theirs (to concur); and it is not for thee (to compel concurrence). (11.) R. Jonathan said, Whoso fulfils the Torah in the midst of poverty shall in the end fulfil it in the midst of wealth; and whoso neglects the Torah in the midst of wealth shall in the end neglect it in the midst of poverty. (12.) R. Meir said, Lessen thy toil for worldly goods, and be busy in the Torah; be humble of spirit before all men; if thou neglectest the Torah, many causes for neglecting it will present themselves to thee, but if thou labour-est in the Torah, He has abundant recompense to give thee. (13.) R. Eliezer, the son of Jacob, said, He who does one precept has gotten himself one advocate; and he who commits one

בסתר נפְרעים מִמֶּנּוּ בְּגִלּוֹי • אֶחָד בְּשׁוֹנֵג וְאֶחָד בְּמִזִּיד
 בְּחִלּוּל הַשֵּׁם : (ו) רַבִּי יִשְׁמַעֲאֵל בֶּנוֹ אוֹמֵר • חֲלוּמִד עַל-
 מִנַּת לִלְמַד מִסְפִּיקִים בְּיָדוֹ לִלְמוֹד וּלְלַמֵּד • וְחֲלוּמִד עַל-
 מִנַּת לַעֲשׂוֹת מִסְפִּיקִים בְּיָדוֹ לִלְמוֹד וּלְלַמֵּד לְשִׁמּוֹר
 וּלְעֲשׂוֹת : (ז) רַבִּי צְדוֹק אוֹמֵר • אֶל-תִּפְרוֹשׁ מִן-הַצָּבוּר
 וְאֶל-תַּעֲשֵׂ עֲצָמָךְ פְּעוֹרְכֵי חַדְיָנִים וְאֶל-תַּעֲשֶׂה עֲטָרָה
 לְחִתְּנֶךָ לִבָּהּ וְלֹא תָרֹם לְחִפְר־בֶּהּ • וְכֵן תִּהְיֶה תָלֵל אוֹמֵר •
 וְדֹאשְׁתָּמֶשׁ בְּתַנּוֹת חֶלֶף • הֵא לְמִדָּת פְּלִיחָהֲנָה מִדְּבָרֵי
 תוֹרָה נוֹטֵל חֲזִיו מִן-הָעֵלֶם : (ח) רַבִּי יוֹסִי אוֹמֵר • כָּל-
 הַמִּכְבֵּד אֶת-הַתּוֹרָה גּוֹפּוֹ מִכְבֵּד עַל-תִּפְרִיּוֹת • וְכָל-הַמְּחַלֵּל
 אֶת-הַתּוֹרָה גּוֹפּוֹ מְחַלֵּל עַל-תִּפְרִיּוֹת : (ט) רַבִּי יִשְׁמַעֲאֵל
 בֶּנוֹ אוֹמֵר • תַּחֲשׁוּשָׁךְ עֲצָמוֹ מִן-הַדִּין פּוֹרֵק מִמֶּנּוּ אֵיבָה וְגִזּוֹל
 וְשִׁבּוּעַת שָׁוָא • וְחַגֵּם לְבֹו בְּהוֹרָאָה שׁוֹטָה רָשָׁע וְגַם רוּחַ :
 (י) הוּא תִּהְיֶה אוֹמֵר • אֶל-תִּהְיֶה דָן יְחִידִי שְׂאִין דָּן יְחִידִי
 אֶלָּא אֶחָד • וְאֶל-תֹּאמַר קִבְּלוּ דַעְתִּי שְׂחָם רָשָׁאִים וְלֹא אֶתָּה :
 (יא) רַבִּי יוֹנָתָן אוֹמֵר • כָּל-הַמְּחַנֵּם אֶת-הַתּוֹרָה מַעֲנֵי סוֹפּוֹ
 לְקִיָּמָהּ מַעֲשֵׂר • וְכָל-הַמִּבְטֵל אֶת-הַתּוֹרָה מַעֲשֵׂר סוֹפּוֹ לְבִטּוּלָהּ
 מַעֲנֵי : (יב) רַבִּי מֵאִיר אוֹמֵר • תּוֹרָה מִמַּעַט בְּעֶסֶק וְעַסְקָה
 בַּתּוֹרָה וְתוֹרָה שְׁפִל-רִיחַ בְּפָנֶי כָּל-אָדָם • וְאִם-בִּטְלָתָ מִן-הַתּוֹרָה
 יִשְׁלָךְ בְּטָלִים תִּרְבֶּה פְּגָנָהּ • וְאִם-עֲמִלָּתָ בַּתּוֹרָה יִשְׁלֹו
 שְׂכָר תִּרְבֶּה לְתַנְלָהּ : (יג) רַבִּי אֱלִיעֶזֶר בֶּן-יִצְחָק אוֹמֵר •
 תְּעוֹשֶׂה מַצּוֹת אַחַת קוֹנֶה לוֹ פְּרָקְלִיט אֶחָד • וְהַעוֹבֵר עַבְרָה

transgression has gotten himself one accuser. Repentance and good deeds are as a shield against punishment. (14.) R. Jochanan, the sandal maker, said, Every assembly which is in the Name of Heaven will in the end be established, but that which is not in the Name of Heaven will not in the end be established. (15.) R. Eleazar, the son of Shammua, said, Let the honour of thy disciple be as dear to thee as thine own, and the honour of thine associate be like the fear of thy master, and the fear of thy master like the fear of Heaven. (16.) R. Judah said, Be cautious in study, for an error in study may amount to presumptuous sin. (17.) R. Simeon said, There are three crowns: the crown of Torah, the crown of priesthood, and the crown of kingdom; but the crown of a good name excels them all. (18.) R. Nehorai said, Wander forth to a home of the Torah, and say not that the Torah will come after thee; for there thy associates will establish thee in the possession of it; and lean not upon thine own understanding. (19.) R. Jannai said, It is not in our power to explain either the prosperity of the wicked or the afflictions of the righteous. (20.) R. Mattithyah, the son of Cheresh, said, Be beforehand in the salutation of peace to all men; and be rather a tail to lions than a head to foxes. (21.) R. Jacob said, This world is like a vestibule before the world to come; prepare thyself in the vestibule, that thou mayest enter into the hall. (22.) He used to say, Better is one hour of repentance and good deeds in this world than the whole life of the world to come; and better is one hour of blissfulness of spirit in the world to come than the whole life of this world. (23.) R. Simeon, the son of Eleazar, said, Do not appease thy fellow in

אחת קוֹנֶה לוֹ מַגִּיד אֶחָד • תְּשׁוּבָה וּמַעֲשִׂים טוֹבִים
 כְּתָרִים בְּפָנַי הַפְּרָעָנוּת : (יד) רַבִּי יוֹחָנָן הַסַּנְדְּלָר אוֹמֵר •
 כְּלִכְנִסְיָה שְׁתִּיָּא לְשֵׁם שְׁמַיִם סוּפָה לְהִתְקַנֵּם • וְשִׁאיִנָּה לְשֵׁם
 שְׁמַיִם אֵין סוּפָה לְהִתְקַנֵּם : (טו) רַבִּי אֶלְעָזָר בֶּן־שְׁמוּעַ
 אוֹמֵר • יְהִי כְבוֹד תַּלְמִידָהּ חָבִיב עָלֶיהָ כְּשֶׁלָּהּ וּכְבוֹד
 חֲבֵרָהּ בְּמוֹרָא רַבָּהּ וּמוֹרָא רַבָּהּ בְּמוֹרָא שְׁמַיִם : (טז) רַבִּי
 יְחִיָּדָה אוֹמֵר • הֵנּוּ זְהִיר בְּתַלְמוּד שֶׁשְּׁנֵגַת תַּלְמוּד עוֹלָה
 זְדוּן : (יז) רַבִּי שְׁמַעוֹן אוֹמֵר • שְׁלֹשָׁה כְּתָרִים הֵן • כְּתָר תּוֹרָה
 וְכְתָר כְּהֻנָּה וְכְתָר מַלְכוּת • וְכְתָר שֵׁם טוֹב עוֹלָה עַל
 גְּבִיּוֹתָן : (יח) רַבִּי כְּחוּרִי אוֹמֵר • הֵנּוּ גוֹלָה לְמָקוֹם תּוֹרָה
 וְאַל־תֵּאמַר שְׁתִּיָּא תְּבוּאָה אֲחֵרִיהָ • שְׁחִבְרִיהָ יְקִימֶיהָ בְּיָדָהּ •
 וְאַל־בִּינְתָּהּ אֶל־תִּשְׁעוֹן : (יט) רַבִּי יַפִּי אוֹמֵר • אֵין בְּיָדֵינוּ
 לֹא מַשְׁלֹת הָרִשָּׁעִים וְאֵף לֹא מִיִּסּוּרֵי הַצַּדִּיקִים : (כ) רַבִּי
 מִתְּעִיָּה בֶן־חֲרָשׁ אוֹמֵר • הֵנּוּ מְקוֹדִים בְּשָׁלוֹם כְּל־אָדָם •
 וְהֵנּוּ זָנֵב לְאֲרִיּוֹת וְאַל־תִּהְיֶה רֹאשׁ לְשָׁעִלִים : (כא) רַבִּי יַעֲקֹב
 אוֹמֵר • הָעוֹלָם תִּזְהַר דּוֹמָה לְפָרוֹזְדוֹר בְּפָנַי הָעוֹלָם תִּבָּא •
 תִּתְקַן עֲצָמָהּ בְּפָרוֹזְדוֹר כְּדִי שֶׁתִּפְגֵּם לְטָרְקָלִין : (כב) הוּא
 תִּזְהַר אוֹמֵר • יָפָה שְׁעָה אַחַת בְּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים
 בְּעוֹלָם תִּזְהַר מְכַלְחֵי הָעוֹלָם תִּבָּא • וְיָפָה שְׁעָה אַחַת שְׁלִי
 קֶרֶת רֵיחַ בְּעוֹלָם תִּבָּא מְכַלְחֵי הָעוֹלָם תִּזְהַר : (כג) רַבִּי
 שְׁמַעוֹן בֶּן־אֶלְעָזָר אוֹמֵר • אֶל־תִּרְצֶה אֶת־חֲבֵרָה בְּשַׁעַת

the hour of his anger, and comfort him not in the hour when his dead lies before him, and question him not in the hour of his vow, and strive not to see him in the hour of his disgrace. (24.) Samuel the younger used to quote, Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth : lest the Lord see it and it displease him, and he turn away his wrath from him (Prov. xxiv. 17, 18). (25.) Elisha, the son of Abuyah, said, If one learns as a child, what is it like? Like ink written on clean paper. If one learns as an old man, what is it like? Like ink written on blotted paper. (26.) R. José, the son of Judah, of Chephar Babli, said, He who learns from the young, to what is he like? To one who eats unripe grapes, and drinks wine from his vat. And he who learns from the old, to what is he like? To one who eats ripe grapes, and drinks old wine. (27.) R. Meir said, Look not at the flask, but at what it contains : there may be a new flask full of old wine, and an old flask that has not even new wine in it. (28.) R. Eleazar Hakkappar said, Envy, cupidity and ambition take a man from the world. (29.) He used to say, They that are born are destined to die ; and the dead to be brought to life again ; and the living to be judged, to know, to make known, and to be made conscious that he is God, he the Maker, he the Creator, he the Discerner, he the Judge, he the Witness, he the Complainant ; he it is that will in future judge, blessed be he, with whom there is no unrighteousness, nor forgetfulness, nor respect of persons, nor taking of bribes : know also that everything is according to the reckoning : and let not thy imagination give thee hope that the grave will be a place of refuge for thee ; for per-

כַּעֲסוֹ וְאֶל-הַנְּחֻמָּנוּ בְּשַׁעַת שְׁמִרְתוֹ מְטִיל לִפְנֵינוּ וְאֶל-הַנְּשָׂאֵל
 לוֹ בְּשַׁעַת נִדְרוֹ וְאֶל-הַנְּשִׁתָּהוּ לְרֹאוֹתוֹ בְּשַׁעַת מְלָחָתוֹ :
 (כד) שְׁמוּאֵל הַקָּטָן אוֹמֵר • בְּנִפְל אִיבָה אֶל-תְּשֻׁמַּת וּבְכַשְׁלוֹ
 אֶל-יָגֵל לִבָּהּ • פֶּן-יִרְאֶה יְיָ וְרַע בְּעֵינָיו וְהִשִּׁיב מֵעָלָיו אִפּוֹ :
 (כה) אֱלִישָׁע בֶּן-אֲבוּיָה אוֹמֵר • הַלּוֹמֵד יָלַד לְמָה הוּא דּוֹמָה •
 לְדִיו פְּרוּבָה עַל-נֶגֶר חֲדָשׁ • וְהַלּוֹמֵד זָמַן לְמָה הוּא דּוֹמָה •
 לְדִיו פְּרוּבָה עַל-נֶגֶר מְחֻקָּה : (כו) רַבִּי יוֹסִי בֶר יְהוּדָה אִישׁ
 כָּפַר הַבְּבִלִי אוֹמֵר • הַלּוֹמֵד מִן-הַקְּטָנִים לְמָה הוּא דּוֹמָה •
 לְאוֹכֵל עֲנָבִים גְּהוֹת וְשׁוֹתָה יַיִן מִגְּמֹתוֹ • וְהַלּוֹמֵד מִן-הַזְּקֵנִים
 לְמָה הוּא דּוֹמָה • לְאוֹכֵל עֲנָבִים בְּשׁוֹלוֹת וְשׁוֹתָה יַיִן יָשָׁן :
 (כז) רַבִּי מֵאִיר אוֹמֵר • אֶל-הַסֵּתֶפֶל בְּקִנְקָן אֵלָּא בְּמָה נְשִׁישׁ
 בּוֹ • יֵשׁ מְקוֹן חֲדָשׁ מְלֵא יָשָׁן וְיָשָׁן שְׂאֵפִילִי חֲדָשׁ אֵין בּוֹ :
 (כח) רַבִּי אֶלְעָזָר הַקָּפָר אוֹמֵר • הַקִּנְקָא וְהַמֵּאָנָה וְהַכְּבוֹד
 מוֹצִיאִים אֶת-הָאָדָם מִן הָעוֹלָם : (כט) הוּא הֵיךְ אוֹמֵר •
 תִּלְוִדִים לְמוֹת וְהַמֵּתִים לְהַחְיּוֹת וְהַחַיִּים לְדוֹן לִידַע
 וְלַחְוִידַע וְלַהֲנִידַע וְשֶׁהוּא אֵל הוּא תַּיִזָּר הוּא הַבּוֹרָא הוּא
 הַמְּבִיֵּן הוּא תַּיִדִּין הוּא הָעֵד הוּא בְּעַל דִּין הוּא עֲתִיד לְדוֹן
 בְּרוּךְ הוּא שְׂאִין לִפְנֵינוּ לֹא עוֹלָה וְלֹא שְׂכָחָה וְלֹא מִשְׁוֹא
 פָּנִים וְלֹא מִקַּח שָׁחַד • וְדַע שֶׁהַפֶּל לְפִי הַחֲשָׁבוֹן • וְאֶל-
 יִבְטִיחָהּ וְצָרָהּ שֶׁתִּשְׁאֹל בֵּית מְנוּס לָהּ • שֶׁעַל פְּרָחָהּ אִתָּהּ
 נּוֹצֵר וְעַל פְּרָחָהּ אִתָּהּ נּוֹלָד וְעַל פְּרָחָהּ אִתָּהּ חַי וְעַל

force thou wast formed, and perforce thou wast born, and thou livest perforce, and perforce thou wilt die, and perforce thou wilt in the future have to give account and reckoning before the Supreme King of kings, the Holy One, blessed be he.

“R. Chananya,” etc., p. 186.

CHAPTER V.

“All Israel,” etc., p. 184.

(1.) With ten Sayings* the world was created. What does this teach us? Could it not have been created with one Saying? It is to make known the punishment that will befall the wicked who destroy the world that was created with ten Sayings, as well as the goodly reward that will be bestowed upon the just who preserve the world that was created with ten Sayings. (2.) There were ten generations from Adam to Noah, to make known how long-suffering God is, seeing that all those generations continued provoking him, until he brought upon them the waters of the flood. (3.) There were ten generations from Noah to Abraham, to make known how long-suffering God is, seeing that all those generations continued provoking him, until Abraham our father came, and received the reward they should all have earned. (4.) With ten trials our father Abraham was tried, and he stood firm in them all, to make known how great was the love of our father Abraham. (5.) Ten miracles were wrought for our fathers in Egypt, and ten at the Sea. (6.) Ten plagues did the Holy One, blessed be he, bring upon the Egyptians in Egypt, and ten at the Sea. (7.) With ten temptations did our fathers tempt the Holy One, blessed be he, in the wilderness, as it is said, And they have tempted

* In Genesis i. the sentence, “And God said,” occurs nine times. Verse 1, “In the beginning God created heaven and earth,” is taken as another “Saying,” in accordance with Psalm xxxiii. 6, “By the word of the Lord were the heavens made.”

קִרְחָה אֵתָה מֵת וְעַל קִרְחָה אֵתָה עֲתִיד לִהְיוֹת דִּין וְחֻשְׁבוֹן
 לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְדוֹשׁ בְּרוּךְ הוּא :
 רַבִּי חֲנִנְיָא בֶן-עֲקִישָׁא וכו'.

פֶּרֶק חֲמִישִׁי :

כָּל-יִשְׂרָאֵל וכו'.

(א) בַּעֲשָׂרָה מֵאֲמֵרוֹת נִבְרָא הָעוֹלָם • וּמֵה-תְּלָמוֹד לוֹמַר
 וְחֵלָא בְּמֵאֲמָר אֶחָד יָכוֹל לְהַבְרָאוֹת • אֵלָּא לְהַפְרַע מִן-
 הָרָשָׁעִים שְׂמֵאֲבָדִים אֶת-הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מֵאֲמֵרוֹת
 וּלְהִיוֹת שָׂכָר טוֹב לַצַּדִּיקִים שְׂמִינִימִים אֶת-הָעוֹלָם שֶׁנִּבְרָא
 בַּעֲשָׂרָה מֵאֲמֵרוֹת : (ב) עֲשָׂרָה דוֹרוֹת מֵאֲדָם וְעַד נֹחַ
 לְהוֹדִיעַ כְּמָה אֵרֶךְ אַפִּים לִפְנֵיו • שְׁכַל-תְּדוּרוֹת הָיוּ מְכַעֲסִים
 לִפְנֵיו עַד שֶׁהֵבִיא עֲלֵיהֶם אֶת-מִי הַמַּבּוּל : (ג) עֲשָׂרָה
 דוֹרוֹת מִנֹּחַ וְעַד אַבְרָהָם לְהוֹדִיעַ כְּמָה אֵרֶךְ אַפִּים לִפְנֵיו •
 שְׁכַל-תְּדוּרוֹת הָיוּ מְכַעֲסִים לִפְנֵיו עַד שֶׁבָּא אַבְרָהָם אֲבִינוּ
 וְקָבַל שָׂכָר בָּלָם : (ד) עֲשָׂרָה גְּסוּנוֹת נִתְּנָסָה אַבְרָהָם
 אֲבִינוּ וְעַמְּד בְּכֻלָּם לְהוֹדִיעַ כְּמָה חֲבָתוֹ שְׁלֵ-אַבְרָהָם אֲבִינוּ :
 (ה) עֲשָׂרָה גְּסִים נַעֲשׂוּ לְאַבְרָהָם בְּמִצְרַיִם וְעֲשָׂרָה עַל
 תֵּימִם : (ו) עֲשָׂר מִפְּנוֹת הֵבִיא הַקְדוֹשׁ בְּרוּךְ הוּא עַל
 הַמִּצְרַיִם בְּמִצְרַיִם וְעֲשָׂר עַל תֵּימִם : (ז) עֲשָׂרָה גְּסוּנוֹת
 גָּסוּ אֲבִרָתֵינוּ אֶת-הַקְדוֹשׁ בְּרוּךְ הוּא בְּיָדָא • שְׁמַעְמָר וְנִסּוּ

me these ten times, and have not hearkened to my voice (Numb. xiv. 22). (8.) Ten miracles were wrought for our fathers in the Temple: no woman miscarried from the scent of the holy flesh; the holy flesh never became putrid; no fly was seen in the slaughter house; no unclean accident ever befell the high priest on the Day of Atonement; the rain never quenched the fire of the wood-pile on the altar; neither did the wind overcome the column of smoke that arose therefrom; nor was there ever found any disqualifying defect in the omer (of new barley, offered on the second day of Passover), or in the two loaves (the first fruits of the wheat-harvest, offered on Pentecost), or in the shewbread; though the people stood closely pressed together, they found ample space to prostrate themselves; never did serpent or scorpion injure any one in Jerusalem; nor did any man ever say to his fellow, The place is too strait for me to lodge over night in Jerusalem. (9.) Ten things were created on the eve of Sabbath in the twilight: * the mouth of the earth (Numb. xvi. 32); the mouth of the well (*Ibid.* xxi. 16); the mouth of the ass (*Ibid.* xxii. 28); the rainbow; the manna; the rod (Exod. iv. 17); the Shamir;† the shape of the written characters; the writing, and the tables of stone: some say, the destroying spirits also, and the sepulchre of Moses, and the ram of Abraham our father; and others say, tongs also made with tongs.‡ (10.) There are seven marks of an uncultured, and seven of a wise man. The wise man does not speak before him who is greater than he in wisdom; and does not break in upon the speech of his fellow; he is not hasty to answer; he questions according to the subject matter, and answers to the point; he speaks upon the first thing first, and upon the last last; regarding that which he has not understood he says, I do not understand it, and he acknowledges the truth. The reverse of all this is to be found in an uncultured man. (11.) Seven kinds of punishment come into the world for seven important transgressions. If some give

* All phenomena that seemed to partake at once of the natural and the supernatural, were conceived as having had their origin in the interval between the close of the work of creation and the commencement of the Sabbath.

† A worm, spoken of in the legendary history of Solomon (See *Gittin*, 68a, *Sotah*, 48b). It is said to have had the power of splitting the hardest stone upon which it was placed, and was therefore used by Solomon in building the Temple, in the construction of which no iron tool was to be employed.

‡ A type of the various means and instruments which, tending in their descent and distribution to the benefit of mankind, have their origin with God.

אתי זה עשר פְּעָמִים וְלֹא שָׁמְעוּ בְּקוֹלִי : (ח) עֲשֹׂרָה
 נְפִשִׁים נַעֲשׂוּ לְאַבֹּתֵינוּ בְּבֵית הַמִּקְדָּשׁ • לֹא הִפִּילָה אִשָּׁה
 מִקִּיחַ בֶּשֶׁר הַקֹּדֶשׁ • וְלֹא הִסְרִיחַ בֶּשֶׁר הַקֹּדֶשׁ מֵעוֹלָם •
 וְלֹא נִרְאָה זָבוּב בְּבֵית הַמִּטְבָּחִים • וְלֹא אֲרַע קָרִי לִכְהֵן
 גָּדוֹל בְּיוֹם הַכִּפָּרִים • וְלֹא כָּבוּ הַנָּשָׁמִים אִשׁ שָׁל־עֲצֵי
 הַמַּעֲרֵכָה • וְלֹא נִצְחָה הַרוּחַ אֶת־עַמּוּד הָעֶשֶׂן • וְלֹא נִמְצָא
 פְּסוּל בְּעֹמֶר וּבְנִשְׁמֵי הַלֶּחֶם וּבְלֶחֶם הַתָּנִים • עֹמְדִים צְפוּפִים
 וּמְשַׁתְּחוּיִם רְרוּחִים • וְלֹא הִזִּיק נֹחַשׁ וְעֶקְרָב בִּירוּשָׁלַיִם
 מֵעוֹלָם • וְלֹא אָמַר אָדָם לַחֲבֵרוֹ צַר לִי הַמָּקוֹם שֶׁאֵלִין
 בִּירוּשָׁלַיִם : (ט) עֲשֹׂרָה דְּבָרִים נִבְרָאוּ בְּעֶרֶב שַׁבָּת בֵּין
 הַשְּׁמֵשׁוֹת וְאֵלּוּ הֵן • פִּי הָאָרֶץ פִּי הַבָּאָר פִּי הָאֵתוֹן
 תַּקְשָׁת וְחֶמֶן וְחַמְשָׁה וְהַשְּׁמִיר הַתֵּבַת וְהַמִּכְבָּב וְחַלְחוֹת •
 וְיֵשׁ אוֹמְרִים אַף הַמַּזְיקִין וְקִבְרֵתוֹ שָׁל־מִשָּׁה וְאֵילָו שָׁל־
 אֲבָרְחָם אֲבִינוֹ • וְיֵשׁ אוֹמְרִים אַף צִבְת בְּצִבְת עֲשׂוּיָה :
 (י) שְׁבַעַה דְּבָרִים בְּגֻלָּם וְשְׁבַעַה בְּחֻכָּם • חֻכָּם אֵינוֹ
 מִדְּבַר לִפְנֵי מִי שֶׁגָּדוֹל מִמֶּנּוּ בְּחֻכְמָה • וְאֵינוֹ נִכָּס
 לְתוֹף דְּבָרֵי חֲבֵרוֹ • וְאֵינוֹ נִבְהֵל לְהִשָּׁיב • שׂוֹאֵל בְּעִנְיָן
 וּמַשִּׁיב בְּחֻלְקָה • וְאוֹמֵר עַל־רֵאשׁוֹן רֵאשׁוֹן וְעַל־אַחֲרוֹן
 אַחֲרוֹן • וְעַל מַח־שָׁלֹא שָׁמַע אוֹמֵר לֹא שָׁמַעְתִּי • וּמוֹדָה
 עַל־הָאֵמֶת • וְחַלּוּפֵיהֶם בְּגֻלָּם : (יא) שְׁבַעַת מִיָּגִי פְּרַעְגִּיּוֹת
 בָּאִים לְעוֹלָם עַל־שְׁבַעַה גּוֹפִי עֲבָרָה : מִקְצָתָם מְעַשְׂרִים

their tithes and others do not, a dearth ensues from drought, and some suffer hunger while others are full. If they all determine to give no tithes, a dearth ensues from tumult and drought. If they further resolve not to give the dough-cake (Numb. xv. 20), an exterminating dearth ensues. Pestilence comes into the world to fulfil those death penalties threatened in the Torah, the execution of which, however, is not within the function of a human tribunal, and for the violation of the law regarding the fruits of the seventh year (Levit. xxv. 1—7). The sword comes into the world for the delay of justice, and for the perversion of justice, and on account of the offence of those who interpret the Torah not according to its true sense. Noxious beasts come into the world for vain swearing, and for the profanation of the Divine Name. Captivity comes into the world on account of idolatry, immorality, bloodshed, and the neglect of the year of rest for the soil. (12.) At four periods pestilence grows apace: in the fourth year, in the seventh, at the conclusion of the seventh year, and at the conclusion of the Feast of Tabernacles in each year: in the fourth year, for default of giving the tithe to the poor in the third year (Deut. xiv. 28, 29); in the seventh year, for default of giving the tithe to the poor in the sixth year; at the conclusion of the seventh year, for the violation of the law regarding the fruits of the seventh year, and at the conclusion of the Feast of Tabernacles in each year, for robbing the poor of the grants legally assigned to them.* (13.) There are four characters among men: he who says, What is mine is mine and what is thine is thine, his is a neutral character:—some say, this is a character like that of Sodom; he who says, What is mine is thine and what is thine is mine, is a boor; he who says, What is mine is thine and what is thine is thine, is a saint; he who says, What is thine is mine and what is mine is mine, is a wicked man. (14.) There are four kinds of tempers: he whom it is easy to provoke and easy to pacify, his loss disappears in his gain; he whom it is hard to provoke and hard to pacify, his gain disappears in his loss; he whom it is hard to provoke and easy to pacify is a saint; he whom it is easy to provoke and hard to pacify is a wicked man. (15.) There are four qualities in disciples: he who quickly understands and quickly forgets, his gain disappears in his loss; he who understands with diffi-

* The gleanings, the forgotten sheaves, and the corners of the field. See Levit. xix. 9; Deut. xxiv. 19.

וּמְקוֹצָתָם אֵינָם מֵעֲשָׂרִים רָעַב שָׁל־בִּצְרָתָהּ בָּא מְקוֹצָתָם וְעֵבִים
 וּמְקוֹצָתָם שְׁבָעִים • גָּמְרוּ שְׁלֹא לַעֲשׂוֹר רָעַב שָׁל־מְהוּמָה וְשָׁל־
 בִּצְרָתָהּ בָּא • וְשְׁלֹא לְטוֹל אֶת־הַחֲלָה רָעַב שָׁל־כְּלִיָּה בָּא •
 דִּבֶּר בָּא לְעוֹלָם עַל־מִיתוֹת חַאֲמוּרוֹת בְּהוֹרָה שְׁלֹא נִמְסְרוּ
 לְבֵית דִּין וְעַל פְּרוֹת שְׁבִיעִית • חָרַב בָּאָה לְעוֹלָם עַל־עֲנוּי
 חֲדִין וְעַל־עוֹנוֹת חֲדִין וְעַל־חַמּוּרִים בְּהוֹרָה שְׁלֹא בְּהִלָּקָה •
 חֲזִיה רָעָה בָּאָה לְעוֹלָם עַל־שְׁבוּעַת שְׁוֹא וְעַל־חֲלוּל הַשֵּׁם •
 גְּלוּת בָּאָה לְעוֹלָם עַל־עֲבֹדַת אֱלִילִים וְעַל־גְּלוּי עֲרִיוֹת וְעַל־
 שְׁפִיכוֹת דָּמִים וְעַל־שְׁמִשְׁתַּת הָאָרֶץ : (יב) בָּאֲרֻבָּעָה פְּרָקִים
 חֲתֻבָּה מִתְּרַבָּה • בְּרַבִּיעִית וּבִשְׁבִיעִית וּבְמוֹצָאֵי שְׁבִיעִית
 וּבְמוֹצָאֵי הַחֹג שְׁבִכְל־שָׁנָה וְשָׁנָה : בְּרַבִּיעִית מִפְּנֵי מַעֲשֵׂה
 עֲנִי שְׁבִשְׁלִישִׁית • בִּשְׁבִיעִית מִפְּנֵי מַעֲשֵׂה עֲנִי שְׁבִשְׁשִׁית •
 בְּמוֹצָאֵי שְׁבִיעִית מִפְּנֵי פְרוֹת שְׁבִיעִית • בְּמוֹצָאֵי הַחֹג
 שְׁבִכְל־שָׁנָה וְשָׁנָה מִפְּנֵי גִזְל מִתְּנוֹת עֲנִיִּים : (יג) אֲרֻבָּע
 מִדּוֹת בָּאָדָם • הָאוֹמֵר שְׁלִי שְׁלִי וְשָׁלָה שָׁלָה זֶה מִדָּה
 בִּינוּנִית וַיֵּשׂ אוֹמְרִים זֶה מִדַּת סְדוּם • שְׁלִי שְׁלָה וְשָׁלָה
 שְׁלִי עִם הָאָרֶץ • שְׁלִי שְׁלָה וְשָׁלָה שְׁלָה חֲסִיד • שְׁלָה
 שְׁלִי וְשָׁלָה שְׁלִי רָשָׁע : (יד) אֲרֻבָּע מִדּוֹת בְּדַעוֹת • קוֹחַ
 לְכַעוֹס וְקוֹחַ לְרָצוֹת וְצָא חֲפָסְדוֹ בְּשִׁקְרוֹ • קָשָׁה לְכַעוֹס
 וְקָשָׁה לְרָצוֹת וְצָא שִׁקְרוֹ בְּחֲפָסְדוֹ • קָשָׁה לְכַעוֹס וְקוֹחַ
 לְרָצוֹת חֲסִיד • קוֹחַ לְכַעוֹס וְקָשָׁה לְרָצוֹת רָשָׁע : (טו) אֲרֻבָּע
 מִדּוֹת בְּתִלְמִידִים • מַחִיר לְשִׁמוּעַ וּמַחִיר לְאֵבֶד וְצָא שִׁקְרוֹ

culty and forgets with difficulty, his loss disappears in his gain; he who understands quickly and forgets with difficulty, his is a good portion; he who understands with difficulty and forgets quickly, his is an evil portion. (16.) As to almsgiving there are four dispositions: he who desires to give, but that others should not give, his eye is evil towards what appertains to others (since almsgiving brings blessing to the giver); he who desires that others should give, but will not give himself, his eye is evil against what is his own; he who gives and wishes others to give is a saint; he who will not give and does not wish others to give is a wicked man. (17.) There are four characters suggested by those who attend the house of study: he who goes and does not practise secures the reward for going; he who practises but does not go secures the reward for practising; he who goes and practises is a saint; he who neither goes nor practises is a wicked man. (18.) There are four qualities among those that sit before the wise: they are like a sponge, a funnel, a strainer, or a sieve: a sponge, which sucks up everything; a funnel, which lets in at one end and out at the other; a strainer, which lets the wine pass out and retains the lees; a sieve, which lets out the bran and retains the fine flour. (19.) Whenever love depends upon some material cause, with the passing away of that cause, the love too passes away; but if it be not dependent upon such a cause, it will not pass away for ever. Which love was that which depended upon a material cause? Such was the love of Amnon and Tamar. And that which depended upon no such cause? Such was the love of David and Jonathan. (20.) Every controversy that is in the Name of Heaven shall in the end lead to a permanent result, but every controversy that is not in the Name of Heaven shall not lead to a permanent result. Which controversy was that which was in the Name of Heaven? Such was the controversy of Hillel and Shammai. And that which was not in the Name of Heaven? Such was the controversy of Korah and all his company. (21.) Whosoever causes the multitude to be righteous, through him no sin shall be brought about; but he who causes the multitude to sin shall not have the means to repent (the sins of others

בַּתְּפִלָּה • קִשָּׁה לְשִׁמּוֹעַ וְקִשָּׁה לְאַבֵּד וְצֵא הַפֶּסֶדוֹ בְּשִׁכְרוֹ •
מִהִיר לְשִׁמּוֹעַ וְקִשָּׁה לְאַבֵּד זֶה חֶלֶק טוֹב • קִשָּׁה לְשִׁמּוֹעַ
וּמִהִיר לְאַבֵּד זֶה חֶלֶק רָע : (טז) אַרְבַּע מִדּוֹת בְּנוֹתֵי
צִדְקָה • תְּרוּצָה שְׂיִתָּן וְלֹא יִתְּנֵהוּ אֲחֵרִים עֵינֵינוּ רָעָה בְּשִׁלְ-
אֲחֵרִים • יִתְּנֵהוּ אֲחֵרִים וְהוּא לֹא יִתֵּן עֵינֵינוּ רָעָה בְּשִׁלּוֹ • יִתֵּן
וְיִתְּנֵהוּ אֲחֵרִים חֲסִיד • לֹא יִתֵּן וְלֹא יִתְּנֵהוּ אֲחֵרִים רָשָׁע :
(יז) אַרְבַּע מִדּוֹת בְּהוֹלֵכֵי בֵּית הַמִּדְרָשׁ • הוֹלֵךְ וְאִינוֹ עוֹשֶׂה
שָׂכָר הִלִּיכָה בְּיָדוֹ • עוֹשֶׂה וְאִינוֹ הוֹלֵךְ שָׂכָר מַעֲשֶׂה בְּיָדוֹ •
הוֹלֵךְ וְעוֹשֶׂה חֲסִיד • לֹא הוֹלֵךְ וְלֹא עוֹשֶׂה רָשָׁע : (יח) אַרְבַּע
מִדּוֹת בְּיוֹשְׁבִים לִפְנֵי חֲכָמִים • סְפּוּג וּמִשְׁפָּה מְשַׁמֶּרֶת וְנִבְּחָה •
סְפּוּג וְשֶׁהוּא סוֹפֵג אֶת-הַכֹּל • וּמִשְׁפָּה וְשֶׁמְכַנִּים בָּזוּ וּמוֹצִיא
בָּזוּ • מְשַׁמֶּרֶת וְשֶׁמוֹצִיָּאָה אֶת-תַּיִן וְקוֹלֶטֶת אֶת-הַשְּׂמֵרִים •
וְנִבְּחָה וְשֶׁמוֹצִיָּאָה אֶת-תַּקְוָתָהּ וְקוֹלֶטֶת אֶת-הַסֵּלָה : (יט) כָּל-
אֲהָבָה וְשֶׁהִיא-תְּלוּיָהּ בְּדָבָר בָּטָל דָּבָר בָּטָלָה אֲהָבָה •
וְשֶׁאִינָה תְּלוּיָהּ בְּדָבָר אִינָה בָּטָלָה לְעוֹלָם • אִיזוֹ הִיא
אֲהָבָה וְשֶׁהִיא-תְּלוּיָהּ בְּדָבָר זֶה אֲהָבָה אֲמִנּוֹן וְתָמָר • וְשֶׁאִינָה
תְּלוּיָהּ בְּדָבָר זֶה אֲהָבָה דָּוִד וִיהוֹנָדָן : (כ) כָּל-מִחְלָקָה
וְשֶׁהִיא לְשֵׁם שָׁמַיִם סוֹפָה לְהִתְקַיֵּם וְשֶׁאִינָה לְשֵׁם שָׁמַיִם
אִין סוֹפָה לְהִתְקַיֵּם • אִיזוֹ הִיא מִחְלָקָה וְשֶׁהִיא לְשֵׁם שָׁמַיִם
זֶה מִחְלָקָה הַלֵּל וְשִׁמִּי • וְשֶׁאִינָה לְשֵׁם שָׁמַיִם זֶה מִחְלָקָה
לְרָח וְכָל-עֲדָתוֹ : (כא) כָּל-הַמְּזֻכָּה אֶת-הַרְבֵּים אִין חֲטָא
בָּא עַל-יָדוֹ וְכָל-הַמִּחְטִיא אֶת-הַרְבֵּים אִין-מִסְפִּיקִים בְּיָדוֹ

being beyond the remedial action of his repentance). Moses was righteous and made the multitude righteous; the righteousness of the multitude was laid upon him, as it is said, He executed the justice of the Lord and his judgments with Israel (Deut. xxxiii. 21). Jeroboam, the son of Nebat, sinned and caused the multitude to sin; the sin of the multitude was laid upon him, as it is said, For the sins of Jeroboam which he sinned and which he made Israel to sin (1 Kings xv. 30). (22.) Whosoever has these three attributes is of the disciples of Abraham our father, but whosoever has three other attributes is of the disciples of Balaam the wicked. A good eye, a humble mind and a lowly spirit (are the tokens) of the disciples of Abraham our father; an evil eye, a haughty mind and a proud spirit (are the signs) of the disciples of Balaam the wicked. What is the difference between the disciples of Abraham our father and those of Balaam the wicked? The disciples of Abraham our father enjoy this world and inherit the world to come, as it is said, That I may cause those that love me to inherit substance, and may fill all their treasuries (Prov. viii. 21); the disciples of Balaam the wicked inherit Gehinnom and descend into the pit of destruction, as it is said, But thou, O God, wilt bring them down into the pit of destruction: bloodthirsty and deceitful men shall not live out half their days; but I will trust in thee (Psalm lv. 24). (23.) Judah, the son of Tema, said, Be strong as a leopard, light as an eagle, fleet as a hart, and strong as a lion, to do the will of thy Father who is in heaven. He used to say, The bold-faced are for Gehinnom, the shame-faced for the Garden of Eden. (He said further) May it be thy will, O Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant our portion in thy Law. (24.) He used to say, At five years the age is reached for the study of the Scripture, at ten for the study of the Mishnah, at thirteen for the fulfilment of the commandments, at fifteen for the study of the Talmud, at eighteen

לעשות תשובה • משה זכה וזכה את-הרבים זכות הרבים
 תלוי בו • שנאמר צדקת יי עשה ומשפטיו עם-ישראל • ורבעם
 בן-נבט חטא והחטיא את-הרבים חטא הרבים תלוי בו •
 שנאמר על-חטאות ורבעם אשר חטא ואשר החטיא את-
 ישראל : (כב) כל-מי שיש-בו ושלשה דברים תלוי הוא
 מתלמידיו של-אברהם אבינו • ושלשה דברים אחרים הוא
 מתלמידיו של-בלעם הרשע • עין טובה ורוח נמוכה ונפש
 שפלה מתלמידיו של-אברהם אבינו • עין רעה ורוח גבוהה
 ונפש רחבה מתלמידיו של-בלעם הרשע : מה בין תלמידיו
 של-אברהם אבינו לתלמידיו של-בלעם הרשע • תלמידיו
 של-אברהם אבינו אוכלים בעולם הזה ונוחלים העולם
 הבא • שנאמר לתנחיל אחבי יש ואצלתיהם אמלא •
 תלמידיו של-בלעם הרשע יורשים גיהנם ויורדים לבאר
 שחת • שנאמר ואתה אלהים תורדם לבאר שחת אנשי
 דמים ומרמה לא-יחצוי ומיהם ואני אבטח-בה : (כג) יהודה
 בן-תימא אומר • הנה עז בנמר ומל פנשר רץ פצצבי וגבור
 פארי לעשות רצון אביו שפשמים : הוא היה אומר •
 עז פנים לגיהנם ובוש פנים לבן עדן : יהי רצון מלפניך
 יי אלהינו ואלהי אבותינו שיענה בית המקדש במהרה
 בימינו ותן חלקנו בתורתך : (כד) הוא היה אומר • בן-
 חמש שנים למקרא בן-עשר שנים למשנה בן-שלש עשרה
 למצות בן-חמש עשרה לתלמוד בן-שמנה עשרה לחסד

for marriage, at twenty for seeking a livelihood, at thirty for entering into one's full strength, at forty for understanding, at fifty for counsel, at sixty a man attains old age, at seventy the hoary head, at eighty the gift of special strength (Psalm xc. 10), at ninety he bends beneath the weight of years, at a hundred he is as if he were already dead and had passed away from the world. (25.) Ben Bag Bag said, Turn it (the Torah) and turn it over again, for everything is in it, and contemplate it, and wax grey and old over it, and stir not from it, for thou canst have no better rule than this. (26.) Ben He He said, According to the labour is the reward.

"Rabbi Chananya," etc., p. 186.

CHAPTER VI.*

"All Israel," etc., p. 184.

The sages taught the following in the style of the Mishnah,—Blessed be he that made choice of them and their Mishnah. (1.) R. Meir said, Whosoever labours in the Torah for its own sake merits many things; and not only so, but the whole world is indebted to him: he is called friend, beloved, a lover of the All-present, a lover of mankind: it clothes him in meekness and reverence; it fits him to become just, pious, upright and faithful; it keeps him far from sin, and brings him near to virtue: through him the world enjoys counsel and sound knowledge, understanding and strength, as it is said, Counsel is mine, and sound knowledge; I am understanding; I have strength (Prov. viii. 14†): and it gives him sovereignty and dominion and discerning judgment; to him the secrets of the Torah are revealed; he is made like a never-failing fountain,

* This chapter, called Chapter on the Acquisition of the Torah, or Boraitha of R. Meir, is not a part of the Mishnah, but of the collection of rabbinical dicta next in authority to it, and known as Boraithoth, or "External Teachings."

† Wisdom, of which the Torah is the embodiment, speaks these words.

בְּנוֹ-עֲשָׂרִים לַרְדּוֹף בְּנוֹ-שְׁלֹשִׁים לִפְנֵי בְּנוֹ-אַרְבָּעִים לְבִינָה בְּנוֹ-
חֲמִשִּׁים לְעֶצֶה בְּנוֹ-שְׁשִׁים לְזִקְנָה בְּנוֹ-שִׁבְעִים לְשׁוּבָה בְּנוֹ-
שְׁמוֹנִים לְגְבוּרָה בְּנוֹ-תִשְׁעִים לְשׁוּחַ בְּנוֹ-מֵאָה פָּאֵלֹי מֵת וְעֶבֶר
וּבָטָל מִן הָעוֹלָם : (כה) בְּנוֹ-בֶּג בֶּג אוֹמֵר * הִקְדָּ-בֵּה וְחִקְדָּ-
בֵּה דִקְלָא בֵּה וּבֵה הִתְחַזָּא וְסִיב וּבְלָה בֵּה וּמִפֵּה לֹא הִתְזוּעַ
שְׂאִין לֶה מִדָּה טוֹבָה הִימָּכָה : (כו) בְּנוֹ-הָא הָא אוֹמֵר *
לָפָם זַעֲרָא אֲנָרָא :

רַבִּי חֲנִנְיָא בְּנוֹ-עֲקִישׁוּיָא וְכוּ'

פֶּרֶק שְׁשִׁי :

פרק קנין תורה או ברייתא דר' מאיר

כָּל-יִשְׂרָאֵל וְכוּ'

שְׁנֵי חֲכָמִים בִּלְשׁוֹן הַמְּשֻׁנָּה בְּרוּךְ שֶׁבַחַר בָּהֶם וּבְמִשְׁנָהֶם :
(א) רַבִּי מֵאִיר אוֹמֵר * כָּל-תְּעוֹסֶק בַּתּוֹרָה לְשִׁמּוּה זִזְכָּה לְדִבְרִים
חֶרֶבָה וְלֹא עוֹד אֵלָּא שְׁכָל-הָעוֹלָם פָּלֹו פְּדִי הוּא לוֹ * נִקְרָא
רַע אֲהוּב אוֹהֵב אֶת-הַמָּקוֹם אוֹהֵב אֶת-הַבְּרִיּוֹת וּמִלְבִּשְׁתּוֹ
עֲנֻנָּה וַיִּרְאֶה וּמִכְשָׁרָתוֹ לַחֲיוֹת צְדִיק חֹסִיד יֵשֶׁר וְנֶאֱמָן
וּמִרְחֻקָּתוֹ מִן-הַחֲטָא וּמִקְרָבָתוֹ לַיָּדִי זְכוּת וְנִחְנִים מִפְּנֵי עֲצָה
וְתוֹשִׁיחַ בִּינָה וּגְבוּרָה * שְׁנֶאֱמַר לִי עֲצָה וְתוֹשִׁיחַ אֲנִי בִינָה
לִי גְבוּרָה * וְנוֹתַנָּה לוֹ מַלְכוּת וּמִמְשָׁלָה וְחֻקוֹר דִּין וּמַגְלִים

and like a river that flows on with ever-sustained vigour; he becomes modest, long-suffering, and forgiving of insults; and it magnifies and exalts him above all things. (2.) R. Joshua, the son of Levi, said, Every day a Bath-kol (a heavenly voice) goes forth from Mount Sinai, proclaiming these words, Woe to mankind for contempt of the Torah, for whoever does not labour in the Torah is said to be under the divine censure, as it is said, As a ring of gold in a swine's snout, so is a fair woman who turneth aside from discretion (Prov. xi. 22*); and it says, And the tables were the work of God, and the writing was the writing of God, graven upon the tables. Read not *charuth* (graven), but *cheruth* (freedom), for no man is free but he who labours in the Torah. But whosoever labours in the Torah, behold he shall be exalted, as it is said, And from Mattanah to Nachaliel, and from Nachaliel to Bamoth† (Numb. xxi. 19). (3.) He who learns from his fellow a single chapter, a single rule, a single verse, a single expression, or even a single letter, ought to pay him honour, for so we find with David, King of Israel, who learnt only two things from Ahitophel,‡ and yet regarded him as his master, his guide and his familiar friend, as it is said, But it was thou, a man, mine equal, my guide, and my familiar friend (Psalm lv. 14). Now, is it not an argument from minor to major? If David, the King of Israel, who learned only two things from Ahitophel, regarded him as his master, guide and familiar friend, how much more ought one who learns from his fellow a chapter, rule, verse, expression, or even a single letter, to pay him honour? And honour is nothing but Torah, as it is said, The wise shall inherit honour (Prov. iii. 35); and the perfect shall inherit good (*Ibid.* xxviii. 10). And good is nothing but Torah, as it is said, For I give you good doctrine, forsake ye not my Torah (*Ibid.* iv. 2). (4.) This is the way that is becoming for the study of the

* נָזַף "censured," is here connected by "Notarikon," a peculiar form of rabbinical interpretation, with the words נָזַם זָהָב בָּאֵף of this verse.

† A play upon the words of the text: Mattanah = "gift"; Nachaliel = "the heritage of God"; Bamoth = "high places."

‡ In the two matters referred to in Psalm lv. 15, "We took sweet counsel together," and "We walked into the house of God with the throng," David is said to have followed the teaching of Ahitophel.

לו רָגִי תוֹרָה וְנִעְשֶׂה כְּמַעֲנֵן שְׁאִינוּ פוֹסֵק וְכִנְחָר שְׁמִתָּגֶבֶר
 וְחֹלֶק וְהִזֵּחַ צְנוּעַ וְאֶרֶךְ רוּחַ וּמוֹחֵל עַל-עֲלֻבוֹנוֹ וּמַגְדִּילָתוֹ
 וּמְרוֹמְמָתוֹ עַל כָּל-הַמַּעֲשִׂים : (ב) אָמַר רַבִּי יְחִישֵׁעַ בֶּן-לֵוִי •
 בְּכָל-יּוֹם וַיּוֹם בַּת-קוֹל יוֹצֵאת מִהַר חוֹרֵב וּמִכְרֶזֶת וְאוֹמֶרֶת
 אוֹי לָהֶם לְבָרִיּוֹת מַעֲלִיבוֹתָ שְׁלִי-תוֹרָה • שְׁכַל-מִי שְׁאִינוּ עוֹסֵק
 בַּתוֹרָה נִקְרָא כְּזוֹף • שֶׁנֶּאֱמַר נָגַם זָהָב בָּאָה חֲזִיר אִשָּׁה יָפָה
 וְסֵרֶת טָעַם : וְאוֹמֵר • וְהִלָּחֹת מַעֲשֵׂה אֱלֹהִים הַמָּה וְהַמְּכַתֵּב
 מִכְּתָב אֱלֹהִים הוּא חֲרוּת עַל-הַלָּחֹת • אֵלֵי-תִקְרָא חֲרוּת אֵלָּא
 חֲרוּת שְׁאִין לָהּ בֶּן-חוֹרִין אֵלָּא מִן שְׁעוֹסֵק בְּתִלְמוּד תוֹרָה •
 וְכַל-מִי שְׁעוֹסֵק בְּתִלְמוּד תוֹרָה חָרִי זֶה מִתְעַלֶּה • שֶׁנֶּאֱמַר
 וּמִמִּתְנַחֵּה נִחְלִיאֵל וּמִפְּחִלִּיאֵל בָּמוֹת : (ג) תִּלְוִימוֹד מִחֲבֵרוֹ פֶּקֶק
 אֶחָד אוֹ תִּלְכֶּה אַחַת אוֹ פֶּסוּק אֶחָד אוֹ דְּבִיר אֶחָד אוֹ אֶפִּילוֹ
 אוֹת אַחַת צָרִיךְ לְנַחֵג בּוֹ כְּבוֹד • שֶׁבֶן מַצִּינֵי בְּדוּד מִלֶּקֶד
 יִשְׂרָאֵל שְׁלֹא לָמַד מֵאַחִיתִּפָּל אֵלָּא שְׁנֵי דְּבָרִים בְּלָבֹד קִרְאוּ
 רַבּוֹ אֱלוֹפּוֹ וּמִיָּדְעוֹ • שֶׁנֶּאֱמַר וְאַתָּה אֱנוֹשׁ כְּעֶרְכִּי אֱלוֹפִי וּמִיָּדְעִי :
 וְחֵלֵא דְּבָרִים קֹל וְחֶמֶר • וּמִתְּ דְּדוּד מִלֶּקֶד יִשְׂרָאֵל שְׁלֹא לָמַד
 מֵאַחִיתִּפָּל אֵלָּא שְׁנֵי דְּבָרִים בְּלָבֹד קִרְאוּ רַבּוֹ אֱלוֹפּוֹ וּמִיָּדְעוֹ •
 תִּלְוִימוֹד מִחֲבֵרוֹ פֶּקֶק אֶחָד אוֹ תִּלְכֶּה אַחַת אוֹ פֶּסוּק אֶחָד אוֹ
 דְּבִיר אֶחָד אוֹ אֶפִּילוֹ אוֹת אַחַת עַל-אַחַת כַּמָּה וְכַמָּה שְׁצָרִיךְ
 לְנַחֵג בּוֹ כְּבוֹד • וְאִין כְּבוֹד אֵלָּא תוֹרָה • שֶׁנֶּאֱמַר כְּבוֹד חֲכָמִים
 וּנְחָלוֹ וְחֲמִימִים וּנְחָלוֹ טוֹב • וְאִין טוֹב אֵלָּא תוֹרָה • שֶׁנֶּאֱמַר
 כִּי לָקַח טוֹב נָתַתִּי לָכֶם תוֹרָתִי אֵלֵי-תַעֲזֹבוּ : (ד) בֶּדֶּה הִיא

Torah : a morsel of bread with salt thou must eat, and water by measure thou must drink, thou must sleep upon the ground, and live a life of trouble the while thou toilest in the Torah. If thou doest thus, Happy shalt thou be and it shall be well with thee (Ps. cxxviii. 2) ; happy shalt thou be in this world, and it shall be well with thee in the world to come. (5.) Seek not greatness for thyself, and court not honour ; let thy works exceed thy learning ; and crave not after the table of kings ; for thy table is greater than theirs, and thy crown is greater than theirs, and thy Employer is faithful to pay thee the reward of thy work. (6.) The Torah is greater than the priesthood and than royalty, seeing that royalty demands thirty qualifications,* the priesthood twenty-four,† while the Torah is acquired by forty-eight. And these are they : By audible study ; by distinct pronunciation ; by understanding and discernment of the heart ; by awe, reverence, meekness, cheerfulness ; by ministering to the sages, by attaching oneself to colleagues, by discussion with disciples ; by sedateness ; by knowledge of the Scripture and of the Mishnah ; by moderation in business, in intercourse with the world, in pleasure, in sleep, in conversation, in laughter ; by long-suffering ; by a good heart ; by faith in the wise ; by resignation under chastisement ; by recognising one's place, rejoicing in one's portion, putting a fence to one's words, claiming no merit for oneself ; by being beloved, loving the All-present, loving mankind, loving just courses, rectitude and reproof ; by keeping oneself far from honour, not boasting of one's learning, nor delighting in giving decisions ; by bearing the yoke with one's fellow, judging him favourably, and leading him to truth and peace ; by being composed in one's study ;

* See *Sanhedrin* ch. ii.

† See *Baba Kama*, 110b, and *Mid. Tanchuma*, section *Bamidbar*.

דרכה של-תורה • פת במלח האכל ומים במשורה תשקה
 ועל הארץ תישן ותני צער תתנה ובתורה אפה עמל • אם-
 אפה עשה בן אשריה וטוב לה • אשריה בעולם תנה וטוב
 לה לעולם תבא : (ה) אל-תבקש גדלה לעצמה ואל-תחמד
 כבוד • יותר מלמודך עשה • ואל-תתאנה לשלחכם של-מלכים •
 ששלחנה גדול משלחכם ובתרה גדול מבתרם • ונאמן הוא
 בעל מלאכתה שישלם לה שכר פעלה : (ו) גדולה תורה
 יותר מן-הקדשה ומן-הפלכות • שהפלכות נקגית בשלשים
 מעלות והקדשה בעשרים וארבע והתורה נקגית בארבעים
 ושמונה דברים • ואליהן • בתלמוד בשמיצת האזן • בעריכת
 שפתים • בבינת חלב בשפול חלב • באימה • ביראה •
 בענוה • בשמחה • בשמוש חכמים • בדבוק חברים • בפלפול
 התלמידים • בשוב • במקרא ובמשנה • במעוט סחורה •
 במעוט דרך ארץ • במעוט תענוג • במעוט שנה • במעוט
 שיחה • במעוט שחוק • בארץ אפים • בלב-טוב • באמונת
 חכמים • בקבלת תיפורים • תפכיר את-מקומו • וחשמה
 בתלקו • וקעושה סג לדרך • ואינו מחזיק טובה לעצמו •
 אהוב • אוהב את-המקום • אוהב את-הבריות • אוהב את-
 תצדקות • אוהב את-המישרים • אוהב את-התוכחות •
 ומתרחק מן-הכבוד • ולא-מגיס לבו בתלמודו • ואינו שקט
 בחוראה • נושא בעל עם-הברו • ומכריעו לקח זכות •
 ומעמידו על-האמת • ומעמידו על-השלוש • ומתנשב

by asking and answering, hearing and adding thereto (by one's own reflection); by learning with the object of teaching, and by learning with the object of practising; by making one's master wiser, fixing attention upon his discourse, and reporting a thing in the name of him who said it. So thou hast learnt, Whosoever reports a thing in the name of him that said it brings deliverance into the world, as it is said, And Esther told the king in the name of Mordecai (Esther ii. 22). (7.) Great is the Torah which gives life to those that practise it in this world and in the world to come, as it is said, For they are life unto those that find them, and health to all their flesh (Prov. iv. 22); and it says, It shall be health to thy navel, and marrow to thy bones (*Ibid.* iii. 8); and it says, It is a tree of life to them that grasp it, and of them that uphold it every one is rendered happy (*Ibid.* iii. 18); and it says, For they shall be a chaplet of grace unto thy head, and chains about thy neck (*Ibid.* i. 9); and it says, It shall give to thine head a chaplet of grace: a crown of glory it shall deliver to thee (*Ibid.* iv. 9); and it says, For by me thy days shall be multiplied, and the years of thy life shall be increased (*Ibid.* ix. 11); and it says, Length of days is in its right hand; in its left hand are riches and honour (*Ibid.* iii. 16); and it says, For length of days, and years of life, and peace shall they add to thee (*Ibid.* iii. 2). (8.) R. Simeon, the son of Judah, in the name of R. Simeon, the son of Jochai, said, Beauty, strength, riches, honour, wisdom, old age and a hoary head and children are comely to the righteous and comely to the world, as it is said, The hoary head is a crown of glory, if it be found in the way of righteousness (*Ibid.* xvi. 31); and it says, The glory of young men is their strength, and the adornment of old men is the hoary head (*Ibid.* xx. 29); and it says, A crown unto the wise is their riches (*Ibid.* xiv. 24); and it says, Children's children are the crown of old men, and the adornment of children are their fathers (*Ibid.* xvii. 6); and it is said, Then the moon shall be confounded and the sun ashamed; for the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his elders shall be glory (Isaiah xxiv. 23). R. Simeon, the son of Menasya, said, These seven qualifications which the sages enumerated as becoming to the righteous were all realised in Rabbi Judah the Prince, and in

בַּתִּלְמוּדוֹ • שׁוֹאֵל • וּמְשִׁיב • שׁוֹמֵעַ וּמוֹסִיף • הַלּוֹמֵד עַל־מִנְתָּ
לְלַמֵּד • וְהַלּוֹמֵד עַל־מִנְתָּ לַעֲשׂוֹת • הַמְּחַכִּים אֶת־רַבּוֹ • וְהַמְּכַוֵּן
אֶת־שְׂמוּעָתוֹ • וְהַאֲמִיר דָּבָר בְּשֵׁם אוֹמְרוֹ • הָא לְמִדָּת פֶּלֶל־
הַאֲמִיר דָּבָר בְּשֵׁם אוֹמְרוֹ מְבִיא גְּאֻלָּה לְעוֹלָם • שְׁנֵאמַר וְהַאֲמִיר
אֶסְתֵּר לְמַלְכָּה בְּשֵׁם מְרַדְּכִי : (ו) גְּדוּלַּת תּוֹרַת שְׁתִּיָּא נִוְחָתָה
חַיִּים לְעוֹשֶׁיהָ בְּעוֹלָם הַזֶּה וּבְעוֹלָם הַבָּא • שְׁנֵאמַר פִּי־חַיִּים
הֵם לְמַצְאֵיהֶם וּלְכָל־בְּשָׁרוֹ מִרְפָּא • וְהַאֲמִיר רַפְּאוּת תַּתִּי לְשַׁרְיָה
וְשָׁקוּי לְעַצְמוֹתֶיהָ • וְהַאֲמִיר עֵץ־חַיִּים הִיא לְמַחְזִיקִים בָּהּ
וְתַמְכִּיהָ מֵאֲשֶׁר • וְהַאֲמִיר פִּי לֵוִית חֵן הֵם לְרֹאשֶׁהָ וְעֲנָקִים
לְגִרְגְּרוֹתָהּ • וְהַאֲמִיר תַּתֵּן לְרֹאשֶׁהָ לֵוִית־חֵן עֲטָרַת תַּפְאָרֶת
תַּמְגִּנָּה • וְהַאֲמִיר פִּי בִי יִרְבּוּ יָמֶיהָ וְיִוְסִיפוּ לָהּ שְׁנוֹת חַיִּים •
וְהַאֲמִיר אֶרֶךְ יָמִים בִּימִינָהּ בְּשִׁמְאוּלָּהּ עֲשֶׂר וְכְבוֹד • וְהַאֲמִיר
פִּי אֶרֶךְ יָמִים וְשְׁנוֹת חַיִּים וְשְׁלוֹם יוֹסִיפוּ לָהּ : (ח) רַבִּי
שְׁמַעוֹן בֶּן־יְהוֹדָה מִשֵּׁם רַבִּי שְׁמַעוֹן בֶּן־יִוְחָי אוֹמֵר • תַּפּוּי
וְהַפֶּחַ וְהָעֶשֶׂר וְהַכְּבוֹד וְהַחֲכָמָה וְהַזְקָנָה וְהַשִּׁיבָה וְהַפְּנִים
נָאָה לַצְּדִיקִים וְנָאָה לְעוֹלָם • שְׁנֵאמַר עֲטָרַת תַּפְאָרֶת שִׁיבָה
בְּדָרְךָ צְדָקָה תַּמְצֵא • וְהַאֲמִיר תַּפְאָרֶת בַּחֲוִירִים פָּחַם וְהִדּוּר
זִקְנִים שִׁיבָה • וְהַאֲמִיר עֲטָרַת חֲכָמִים עֲשֶׂרָם • וְהַאֲמִיר עֲטָרַת
זִקְנִים בְּנֵי בָנִים וְתַפְאָרֶת בָּנִים אֲבוֹתָם • וְהַאֲמִיר וְחִפְרָה
חִלְבָּנָה וּבִוְשָׁה הַחֲמִיץ בִּי־מֶלֶךְ יְיָ צְבָאוֹת בְּחַר צִיּוֹן וּבִירוּשָׁלַם
וְהִגֵּד זִקְנָיו כְּבוֹד : רַבִּי שְׁמַעוֹן בֶּן־מִנְסִיָּא אוֹמֵר • אֱלֹהֵי שִׁבְעַ
מִדּוֹת שְׁפָנוּ חֲכָמִים לַצְּדִיקִים כָּל־שָׁם נִתְחַנְּמוּ בְּרַבִּי וּבְבָנָיו :

his sons. (9.) R. José, the son of Kisma, said, I was once walking by the way, when a man met me and saluted me, and I returned the salutation. He said to me, Rabbi, from what place art thou? I said to him, I come from a great city of sages and scribes. He said to me, If thou art willing to dwell with us in our place, I will give thee a thousand thousand golden dinars and precious stones and pearls. I said to him, Wert thou to give me all the silver and gold and precious stones and pearls in the world, I would not dwell anywhere but in a home of the Torah; and thus it is written in the book of Psalms by the hands of David, King of Israel, The law of thy mouth is better unto me than thousands of gold and silver (Psalm cxix. 72); and not only so, but in the hour of man's departure neither silver nor gold nor precious stones nor pearls accompany him, but only Torah and good works, as it is said, When thou walkest it shall lead thee; when thou liest down it shall watch over thee; and when thou awakest it shall talk with thee (Prov. vi. 22):—when thou walkest it shall lead thee—in this world; when thou liest down it shall watch over thee—in the grave; and when thou awakest it shall talk with thee—in the world to come. And it says, The silver is mine, and the gold is mine, saith the Lord of hosts (Haggai ii. 8). (10.) Five possessions the Holy One, blessed be he, made especially his own in his world, and these are they, The Torah, heaven and earth, Abraham, Israel, and the house of the sanctuary. Whence know we this of the Torah? Because it is written, The Lord possessed me as the beginning of his way, before his works, from of old (Prov. viii. 22). Whence of heaven and earth? Because it is written, Thus saith the Lord, The heaven is my throne, and the earth is my footstool: what manner of house will ye build unto me? and what manner of place for my rest? (Isaiah lxvi. 1); and it says, How manifold are thy works, O Lord! In wisdom hast thou made them all: the earth is full of thy possessions (Psalm civ. 24). Whence

(ט) אמר רבי יוסי בן-הקסמא * פעם אחת הייתי מחלף בדרך
 ופגע בי אדם אחד ונתן-לי שלום והחזירתי לו שלום * אמר
 לי * רבי מאי-זה מקום אתה * אמרתי לו * מעיר גדולה של-
 חכמים ושל-סופרים אני * אמר לי * רבי רצונך שתדור עמנו
 במקומנו ואני אתן לך אלה אלהים ויגרי זקב ואבנים טובות
 ומרגליות * אמרתי לו * אם אתה נותן לי כל-הקסף וזקב ואבנים
 טובות ומרגליות שבעולם איני דר אלא במקום תורה * וכן
 כתוב בספר תהלים עלי-ידי דוד מלך ישראל * טוב לי תורת
 פיך מאלפי זקב וקסף * ולא עוד אלא שפשעת פטירתו של-
 אדם אין מלנים לו לאדם לא קסף ולא זקב ולא אבנים טובות
 ומרגליות אלא תורה ומעשים טובים בלבד * שנאמר
 בכתת-הלבך תנחה אתה בשכבך תשמור עליה וחקיצות היא
 תשיחה * בכתת-הלבך תנחה אתה בעולם תנחה בשכבך
 תשמור עליה בקבר וחקיצות היא תשיחה לעולם תבא *
 ואומר לי הקסף ולי הזקב נאם יי צבאות : (י) חמשה
 קננים קנה לו הקדוש ברוך הוא בעולמו ואליהו * תורה
 קנן אחד שמים וארץ קנן אחד אברהם קנן אחד ישראל
 קנן אחד בית המקדש קנן אחד : תורה מפני * דכתיב יי
 קנני ראשית ורפז קדם מפעליו מאז : שמים וארץ מפני *
 דכתיב כה אמר יי השמים כסאי והארץ הדם רגלי אי-זה
 בית אשר תבנו-לי ואי-זה מקום מנוחתי * ואומר מה רבו
 מעשי יי כלם ברחמיה עשית מלאה הארץ חנינה : אברהם

of Abraham? Because it is written, And he blessed him, and said, Blessed be Abram of the Most High God, possessor of heaven and earth (Genesis xiv. 19). Whence of Israel? Because it is written, Till thy people pass over, O Lord, till the people pass over which thou hast acquired (Exod. xv. 16); and it says, As for the saints that are in the earth, they are the noble ones in whom is all my delight (Psalm xvi. 3). Whence of the house of the sanctuary? Because it is written, The place, O Lord, which thou hast made for thee to dwell in, the sanctuary, O Lord, which thy hands have prepared (Exod. xv. 17); and it says, And he brought them to the border of his sanctuary, to this mountain which his right hand had acquired (Psalm lxxviii. 54). (II.) Whatsoever the Holy One, blessed be he, created in his world he created but for his glory, as it is said, Everything that is called by my name, it is for my glory I have created it, I have formed it, yea, I have made it (Isaiah xliii. 7); and it says, The Lord shall reign for ever and ever (Exod. xv. 18).

“Rabbi Chananya,” etc., p. 186.

“It is our duty,” etc., p. 76.

Mourner's Kaddish, p. 77.



מִנּוּן. דְּכָתִיב וַיִּבְרָכְהוּ וַיֹּאמֶר בְּרוּךְ אַתָּה אֱלֹהֵינוּ לְאֵל עֲלִיוֹן קֹנֵה
שָׁמַיִם וָאָרֶץ: וַיִּשְׁרָאֵל מִנּוּן. דְּכָתִיב עַד-יַעֲבֹר עֲמָךְ יְיָ עַד-
יַעֲבֹר עִם-זֶה חֲקִיתָ. וַאֲמַר לְקַדוֹשִׁים אֲשֶׁר-בְּאֶרֶץ הַקָּדָשׁ וְאֲדִירֵי
כָּל-חֲפָצֶיךָ בָּם: בֵּית הַמִּקְדָּשׁ מִנּוּן. דְּכָתִיב מָכוֹן לְשִׁבְתְּךָ
פָּעֻלָּתָהּ יְיָ מִקְדָּשׁ אֲדָרְי פּוֹנֵנֵנוּ יְהִיָּה. וַאֲמַר וַיָּבִיֵאם אֵל-גָּבֹהַּ
קֹדְשׁוֹ הַר-זֶה קִנְיָתָהּ יְמִינוֹ: (יֵא) כָּל מַה-שֶּׁבָּרָא הַקְדוֹשׁ בְּרוּךְ
הוּא בְּעוֹלָמוֹ לֹא בָּרָאוּ אֵלָּא לְכַבֹּדוֹ. שְׁנַאֲמַר כָּל הַנִּקְרָא
בְּשֵׁמִי וּלְכַבֹּדִי בְּרֵאתִיו וְצִרְתִּיו אִתִּי עֲשִׂיתִיו: וַאֲמַר יְיָ ו
יִמְלֹךְ לְעֹלָם וָעֶד:

רַבִּי חֲנַנְיָא בֶּן-עֲקִשָּׁיָא וְכוּ'

76. p. עֲלִינוּ

77. p. קֹדֵשׁ יְחֹם

SERVICE FOR THE CONCLUSION OF SABBATH.

Psalm cxliv. A Psalm of David.

Blessed be the Lord my rock, who teacheth my hands to war, and my fingers to fight : my lovingkindness, and my fortress, my stronghold, and my deliverer ; my shield, and he in whom I take refuge : who subdueth my people under me. Lord, what is man, that thou regardest him ? or the son of man, that thou takest account of him ? Man is like to vanity : his days are as a shadow that passeth away. Bow thy heavens, O Lord, and come down : touch the mountains, and they shall smoke. Flash forth lightning, and scatter them ; send out thine arrows, and discomfit them. Stretch forth thine hands from above ; rescue me, and deliver me out of great waters, out of the hand of strangers ; whose mouth speaketh vanity, and their right hand is a right hand of falsehood. I will sing a new song unto thee, O God : upon a harp of ten strings will I sing praises unto thee. It is he that giveth salvation unto kings : who rescueth David his servant from the hurtful sword. Rescue me, and deliver me out of the hand of strangers, whose mouth speaketh vanity, and their right hand is a right hand of falsehood.—When our sons shall be as plants grown tall in their youth, and our daughters as corner-stones hewn after the fashion of a palace ; when our garners are full, affording all manner of store, and our sheep bring forth by thousands, yea, are multiplied by tens of thousands in our fields ; when our

ערבית למוצאי שבת :

תהלים קמ"ד

לְדוֹד וּבְרִיךְ יְהוָה צוּרֵי הַמִּלְמַד יְדֵי לִקְרֹב
 אֲצַבְעוֹתַי לַמִּלְחָמָה : חֲסִדֵי וּמִצְוֹתַי מִשְׁגָּבִי וּמִפְלְטֵי-
 לִי מִגְּנִי וְבוֹ חֲסִיתִי הָרוֹדֵד עָמִי תַחְתִּי : יְהוָה מָה
 אָדָם וַתִּדְעֵהוּ בֶן-אָנוּשׁ וַתַּחֲשֹׁבְהוּ : אָדָם לַהֲבֵל דָּמָה
 יָמָיו כְּצֹל עוֹבֵר : יְהוָה הִט־שִׁמְךָ וַתִּרְדּוּ גַע בְּהָרִים
 וַיַּעֲשֵׂנוּ : בָּרֶק בָּרֶק וַתִּפְיֹצַם שְׁלַח הַצֵּיף וַתַּהַמָּם :
 שְׁלַח יָדֶיךָ מִמְּרוֹם פְּצָנִי וְהַצִּילֵנִי מִיָּד רַבִּים מִיָּד
 בְּנֵי-נֹכֶר : אֲשֶׁר-פִּיהֶם דִּבְר־שׁוֹא וַיִּמִּינֶם יָמִין שֶׁקֶר :
 אֱלֹהִים שִׁיר חֲדָשׁ אֲשִׁירָה לָךְ בְּנִבְלַ עֲשׂוֹר אֲזַמְּרָה-
 לָךְ : הַנּוֹתֵן תְּשׁוּעָה לַמְּלָכִים הַפּוֹצֵה אֶת-דָּוִד עַבְדּוֹ
 מִחֶרֶב רָעָה : פְּצָנִי וְהַצִּילֵנִי מִיָּד בְּנֵי-נֹכֶר אֲשֶׁר-
 פִּיהֶם דִּבְר־שׁוֹא וַיִּמִּינֶם יָמִין שֶׁקֶר : אֲשֶׁר בְּנִינוּ
 כְּנֻטָּעִים מְגֵדְלִים בְּנִעֻרֵיהֶם בְּנוֹתֵינוּ כְּזוּיּוֹת מְחַטְבוֹת
 תִּבְגִּית הֵיכַל : מְזוּנֵינוּ מְלָאִים מְפִיקִים מִזֶּן אֵל זֶן
 צִאֲוָנָנוּ מְאֻלִּפוֹת מְרַבּוֹת בְּחוֹצוֹתֵינוּ : אֱלֹהֵינוּ מְסַבְּלִים

oxen are well laden ; when there is no breach and no surrender, and no lamentation in our streets ; happy is the people, that is in such a case : yea, happy is the people, whose God is the Lord.

Psalm lxvii. For the Chief Musician ; on Neginoth.

A Psalm. A Song.

May God be gracious unto us, and bless us ; may he cause his face to shine upon us. (Selah.) That thy way may be known upon the earth, thy salvation among all nations. Let the peoples give thanks unto thee, O God ; let all the peoples give thanks unto thee. O let the nations rejoice and exult : for thou wilt judge the peoples with equity, and lead the nations upon the earth. (Selah.) Let the peoples give thanks unto thee, O God ; let all the peoples give thanks unto thee. The earth hath yielded her increase : God, even our God, shall bless us. God shall bless us ; and all the ends of the earth shall fear him.

For Evening Service see pp. 95—101. Amidah, pp. 44—54 ; Kaddish, p. 37 ; “ And let the pleasantness,” etc., p. 23, to “ salvation,” p. 24 ; “ But thou art holy,” etc., p. 73, to “ honourable,” p. 75.

Should a Festival occur on any day of the following week, the last two passages are not said. If the Fast of the 9th of Ab commences at the termination of the Sabbath, the first of these passages is omitted.

Kaddish, p. 75.

On Chanukah the lights are here kindled by the Reader.

אין פֿרץ וַאִין יוצאת וַאִין צוֹחַה בְּרַחֲבֵינוּ : אֲשֶׁר־
הָעַם נִשְׁכָּכָה לוֹ אֲשֶׁר־י הָעַם נְשִׁיחָה אֱלֹהֵיו :

תהלים ס"ז

לִמְנַצֵּחַ בְּנִגִּינַת מְזֻמֹּר שִׁיר : אֱלֹהִים יַחַנְנוּ וַיְבָרְכֵנוּ
יֵאֵר פָּנָיו אֶתָּנוּ סֵלָה : לָדַעַת בְּאָרְץ דִּרְכֶּךָ בְּכָל־
גּוֹיִם יִשׁוּעָתֶךָ : יוֹדוּךָ עַמִּים אֱלֹהִים יוֹדוּךָ עַמִּים כָּלָם :
יִשְׁמְחוּ וַיִּרְנְנוּ לְאֻמִּים בִּי־תִשְׁפֹּט עַמִּים מִיִּשְׂרָאֵל וּלְאֻמִּים
בְּאָרְץ תִּנְחֵם סֵלָה : יוֹדוּךָ עַמִּים אֱלֹהִים יוֹדוּךָ עַמִּים
כָּלָם : אָרְץ נִתְּנָה יְבוּלָה יְבָרְכֵנוּ אֱלֹהִים אֱלֹהֵינוּ :
יְבָרְכֵנוּ אֱלֹהִים וַיִּירָאוּ אוֹתוֹ כָּל־אֻפְסֵי־אָרֶץ :

For חֲצִי קֳדִישׁ *see* pp. 95—101. עֲמִידָה, pp. 44—54 ; וַיְהִי גָעַם, p. 37 ;
וַאֲתָה קֳדִישׁ, p. 73, *to* בִּישׁוּעָתִי, p. 24 ; וַיְהִי גָעַם, p. 23, *to* וַיִּאֲדִיר,
p. 75.

Should a Festival occur on any day of the following week, וַיְהִי גָעַם and
וַאֲתָה קֳדִישׁ are not said. If בָּאָב ט' commences at the termination
of the Sabbath, וַיְהִי גָעַם is omitted.

קֳדִישׁ תַּתְּקַבֵּל, p. 75.

On חֲנֻכָּה the lights are here kindled by the Reader.

And God give thee of the dew of heaven, and of the fatness of the earth, and plenty of corn and wine: let peoples serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be every one that blesseth thee. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a company of peoples; and give thee the blessing of Abraham, to thee and to thy seed with thee; that thou mayest inherit the land of thy sojournings, which God gave unto Abraham. From the God of thy father—may he help thee,—and the Almighty—may he bless thee with blessings of the heavens above, blessings of the deep that coucheth beneath, blessings of the breasts and the womb. The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: may they be on the head of Joseph, and on the crown of the head of him that is prince among his brethren. And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy body and the fruit of thy ground, thy corn and thy wine and thine oil, the offspring of thy kine and the young of thy flock, in the land which he sware unto thy fathers to give thee. Thou shalt be blessed above all peoples: there shall not be male or female barren among you, or among your cattle. And the Lord will take away from thee all sickness; and he will put none of the evil diseases of Egypt, which thou knowest, upon thee, but will lay them upon all them that hate thee.

The angel who hath redeemed me from all evil bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. The Lord your God hath multiplied you, and behold ye are this day as the stars of heaven for multitude. The Lord, the God of your fathers, make you a thousand times so many more as you are, and bless you, as he hath promised you.

Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. Blessed shall be

וַיִּתֵּן-לָהּ הָאֱלֹהִים מִטַּל תְּשׁוּמִים וּמִשְׁמַנֵּי הָאָרֶץ וְלֵב דָּגוּ
וְתִירָשׁ : וַעֲבֹדוּהָ עַמִּים וַיִּשְׁתַּחֲוּ לָהּ לְאֵמִים הָנֹה גְבִיר
לְאֻחֶיהָ וַיִּשְׁתַּחֲוּ לָהּ בְּנֵי אִמָּהּ אֲרָרִיָּה אֲרוּר וּמִבְּרַכֶּיהָ
בָּרוּךְ : וְאֵל שֵׂדֵי יִבְרָה אֹתָהּ וַיִּפְרָה וַיִּרְבָּה וְהָיִיתָ לְקַחֵל
עַמִּים : וַיִּתֵּן-לָהּ אֶת-בְּרַפְת אֲבִרָהּם לָהּ וּלְזָרְעָהּ אֹתָהּ
לְרִשְׁתָּהּ אֶת-אֲרָץ מִגְרִיָּה אֲשֶׁר-כָּתַן אֱלֹהִים לְאֲבִרָהּם :
מֵאֵל אֲבִיהָ וַיַּעֲזְרָהּ וְאֵת שֵׂדֵי וַיִּבְרַכָּהּ בְּרַכַּת שָׁמַיִם מֵעַל
בְּרַכַּת תַּחֲוֹם לְבָצֵת תַּחַת בְּרַכַּת שָׁמַיִם וְתַחַת : בְּרַכַּת
אֲבִיהָ גָּבְרוּ עַל-בְּרַכַּת הַזֹּרֵי עַד-תַּאֲנוּת גְּבַעַת עוֹלָם תַּהֲיֶינָהּ
לְרֹאשׁ יוֹסֵף וּלְקַדְקֹד קִזִּיר אֲחִיו : וְאַהֲבָהּ וַיִּבְרַכָּהּ וְהִרְבָּהּ
וַיִּבְרָה פְּרִי-בִטְנָהּ וּפְרִי-אֲדָמָתָהּ דִּגְנָהּ וְתִירֹשָׁהּ וַיַּעֲזְרָהּ שֹׁגֵר-
אֲלֶפֶיהָ וַעֲשִׂתָּרָת צֹאנָהּ עַל הָאֲדָמָה אֲשֶׁר-נִשְׁפַּע לְאַבְרָהָם
לְתֵת לָהּ : בָּרוּךְ תַּהֲיֶיהָ מִכָּל-הָעַמִּים לֹא-יִהְיֶיהָ בָּהּ עָקָר
וַעֲקָרָה וַיִּבְרַחַמָּהּ : וְהַסִּיר יְיָ מִמָּהּ כָּל-חֲלִי וְכָל-מִדּוּי
מִצָּרִים הָרָעִים אֲשֶׁר יִדְעָתָה לֹא יִשְׁיָמָם בָּהּ וַיִּתְּנָם בְּכָל-
שְׁנֶאֱיָהּ :

הַמְלִאָהּ תַּגְּאֵל אֹתִי מִכָּל-דָּע וַיִּבְרָה אֶת-הַנְּעָרִים וַיִּקְרָא בָהֶם
שְׁמִי וְשֵׁם אֲבִתִּי אֲבִרָהּם וַיִּזְחָק וַיִּדְּגוּ לֵרֵב בְּקֶרֶב הָאָרֶץ : יְיָ
אֱלֹהֵיכֶם הִרְבָּה אֹתְכֶם וְהִנֵּכֶם חַיִּים כְּכֹכְבֵי תְּשׁוּמִים לֵרֵב :
יְיָ אֱלֹהֵי אֲבוֹתְכֶם יֹסֵף עֲלֵיכֶם כָּכֶם אֵלֶּה פְּעָמִים וַיִּבְרָה אֹתְכֶם
בְּאֲשֶׁר דִּבֶּר לָכֶם :

בָּרוּךְ אַתָּה בָּעִיר וּבְרוּךְ אַתָּה בַּשָּׂדֶה : בָּרוּךְ אַתָּה בְּבֹלָה
וּבְרוּךְ אַתָּה בְּצֹאנְךָ : בָּרוּךְ טַבָּאָהּ וּמִשְׁאֲרֶתָהּ : בָּרוּךְ פְּרִי-

thy basket and thy kneading-trough. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the offspring of thy kine, and the young of thy flock. The Lord shall command the blessing upon thee in thy barns, and in all that thou puttest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee. The Lord shall open unto thee his good treasury, the heavens, to give the rain of thy land in its season, and to bless all the work of thy hand: and thou shalt lend unto many nations, but thou shalt not borrow. For the Lord thy God will bless thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt rule over many nations, but they shall not rule over thee. Happy art thou, O Israel: who is like unto thee, a people saved by the Lord, the shield of thy help, and that is the sword of thy majesty! And thine enemies shall submit themselves unto thee; and thou shalt tread upon their high places.

I have blotted out, as a cloud, thy transgressions, and, as a mist, thy sins; return unto me, for I have redeemed thee. Sing, O ye heavens, for the Lord hath done it; shout, ye nethermost parts of the earth; break forth into singing, ye mountains, and forest, and every tree therein; for the Lord hath redeemed Jacob, and will glorify himself in Israel. Our Redeemer, the Lord of hosts is his name, the Holy One of Israel.

Israel is saved by the Lord with an everlasting salvation: ye shall not be ashamed nor confounded for ever and ever. And ye shall eat in plenty and be satisfied, and shall praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and there is none else: and my people shall never be ashamed. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Behold, God is my salvation; I will trust, and will not be afraid: for Jah the Lord is my strength and song; and he is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Give thanks unto the Lord, call upon his name, declare his doings among the peoples, make mention that his name is exalted.

בטנה ופרי אדמתה ופרי בהמתה שגר אלפיה ועשתרות
צאנה: ויצו יי אתה את-הברכה באסמיה ובכל משלח ידה
וברכה בארץ אשר-יי אלהיה נתן לה: ופתח יי לה את-
אוצרו הטוב את-השמים לתת מטר-ארצה בעתו ולברכה את
כל-מעשה ידה והלכות גוים רבים ואתה לא-תלנה: פי-
יתנה אלהיה ברכה פאשר דבר-לה ותרעבטת גוים רבים
ואתה לא תעבט ומשלחת בגוים רבים ובה לא ימשלו:
אשריה ישראל מי כמוה עם נושע בני מנו ענה ואשר-
הרב באנה ויבחושו איגיה לה ואתה על-במותימו תדרה:

מחיתי קעב פשעיה ובענן חטאתיה שובה אלי פי
גאלתיה: רפו שמים פי-עשה יי הריעו תחתיות ארץ פצחו
הרים רפה נער וכל-עץ בו פי-גאל יי ועלב ובישראל יתפאר:
גאלנו יי צבאות שמו קדוש ישראל:

ישראל נושע בני תשועת עולמים לא-תבשו ולא-תקלמו
עד-עולמי עד: ואכלתם אכול ושבו ותרללכם את-שם יי
אלהיכם אשר-עשה עמכם להפליא ולא-יבשו עמי לעולם:
וידעתם פי בהרב ישראל אני ואני יי אלהיכם ואין עוד ולא-
יבשו עמי לעולם: פי-בשמחה תצאו ובשלום תוכלון החרים
ותגבעות ופצחו לפניהם רפה וכל-עמי השדה ימחאו-כף:
הנה אל ישועתי אבטח ולא אפחד פי עמי וזמרת יה יי
ויחי-לי לישועה: ושאבתם-מים בששון מפעני הישועה:
ואמרתם ביום תהוא חודו לוי קראו בשמו הודיעו בעמים
עלילותיו תזכירו פי נשגב שמו: זמרו יי פי גאות עשה

Sing unto the Lord; for he hath done excellent things: this is made known in all the earth. Cry aloud and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee. And one shall say in that day, Lo, this is our God; we have waited for him that he should save us: this is the Lord; we have waited for him, let us be glad and rejoice in his salvation.

O house of Jacob, come ye, and let us walk in the light of the Lord. And abundance of salvation, wisdom and knowledge shall be the steadfastness of thy times: the fear of the Lord is his treasure. And David prospered in all his ways; and the Lord was with him. He hath rescued my soul in peace so that none might come nigh me, for they were many that were striving with me. And the people said unto Saul, Shall Jonathan die who hath wrought this great salvation in Israel? Far be it; as the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan that he died not. And the rescued of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away. Thou hast turned for me my mourning into dancing; thou hast loosed my sackcloth and girded me with gladness. And the Lord thy God would not hearken unto Balaam; but the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee. Then shall the virgin rejoice in the dance, and the young men and the old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

He createth the fruit of the lips: Peace, peace to him that is far off and to him that is near, saith the Lord, and I will heal him. Then the spirit came upon Amasai, who was chief of the captains (and he said), Thine are we, David, and on thy side, O son of Jesse; peace, peace be unto thee, and peace be to him that helpeth thee; for thy God helpeth thee. Then David received them, and made them chiefs of the band. And thus ye shall say, All hail, and peace be unto thee, and peace be to thy house, and peace be unto all that thou hast. The Lord will give strength unto his people; the Lord will bless his people with peace.

Rabbi Jochanan said, In every passage where thou findest the greatness of God mentioned, there thou findest also his

מנדעת זאת בקל-הארץ : צחלי ורני ישבת ציון כגדול
בקרבה קדוש ישראל : ואמר ביום ההוא הנה אלהינו זה
קנינו לו וישיענו זה יי קנינו לו נגילה ונשמחה בישועתו :

בית יעקב לכו ונלכה באור יי : ויהי אמונת עמי
הסן ישועת חכמת נדעת וראת יי היא אוצרו : ויהי
דוד לבל-ידרכו משפיל ויי עמו : פדה בשלום נפשי מקרב-
לי בירבים היו עמדי : ויאמר העם אל-שאול היונתן
ימות אשר עשה תישועה הגדולה הזאת בישראל חלילה
חיי : אם יפל משערת ראשו ארצה פי-עם-אלהים עשה
היום הנה ניפדו העם את-יונתן ולא-מת : ופדוני יי ושבון
ובאי ציון ברקה ושמחת עולם על-ראשם ששון ושמחה
ישגיגו ונסו וגון ואנחה : הפכה מספדי למחול לי פתחת
שקי ופתחתי שמחה : ולא-אבה יי אלהיה לשמוע אל-
בלעם ויחלפו יי אלהיה לה את-הקללה לברכה פי אהבה
יי אלהיה : אז תשמח בתולה במחול ובחרים וזקנים וחדו
והפכתי אבדם לששון ונחמתים ושמחתים מיגונם :

בורא גיב שפתים שלום ו שלום לרחוק ולקרוב אמר יי
ורפאתיו : ורוח לבשה את-עמשי ראש השלישים לה דוד
ועמה בן-ישי-שלום ו שלום לה ושלום לעזרה פי עזרה
אלהיה וינבא דוד ויתגם בראשי הגדוד : ואמרם כה
לחי ואמה שלום וביתה שלום וכל אשר-לה שלום :
יי עז לעמו וימן יי ו יברה את-עמו בשלום :

אמר רבי יוחנן בקל-מקום שאתה מוצא גדלתו של-

humility. This is written in the Law, repeated in the Prophets, and a third time stated in the Writings.* It is written in the Law, For the Lord your God, he is God of gods, and Lord of lords, the great, mighty and revered God, who regardeth not persons, nor taketh a bribe. And it is written afterwards, He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. It is repeated in the Prophets, as it is written, For thus saith the high and lofty One that inhabiteth eternity, and whose name is holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. It is a third time stated in the Writings, Sing unto God, sing praises to his name: extol ye him that rideth upon the heavens by his name Jah, and rejoice before him. And it is written afterwards, A father of the fatherless, and a judge of the widows, is God in his holy habitation. The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. And ye that cleave unto the Lord your God are alive every one of you this day. For the Lord hath comforted Zion: he hath comforted all her waste places, and hath made her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody. It pleased the Lord for his righteousness' sake, to magnify the Law and to make it honourable.

Psalm cxxviii. A Song of Degrees.

Happy is every one that feareth the Lord, that walketh in his ways. When thou shalt eat the labour of thine hands, happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine, in the recesses of thine house: thy children like olive plants, round about thy table. Behold thus shall the man be blessed that feareth the Lord. May the Lord bless thee out of Zion: mayest thou see the good of Jerusalem all the days of thy life. Yea, mayest thou see thy children's children. Peace be upon Israel.

The Reader says Habdalah, p. 216, omitting the Introductory Verses.

"It is our duty," p. 76. Mourner's Kaddish, p. 77.

* The third division of the Holy Scriptures, the first two being the Law and the Prophets.

הַקְדוּשׁ בְּרוּךְ הוּא שֵׁם אִמְתָּה מוֹצֵא עֲנוּתֵנוּתוֹ • דָּבָר זֶה
 כְּתוּב בַּתּוֹרָה • וְשֵׁנוּי בַּנְּבִיאִים • וּמִשְׁלֵשׁ בַּכְּתוּבִים : כְּתוּב
 בַּתּוֹרָה כִּי יְיָ אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֲדֹנֵי הָאֲדֹנִים
 הָאֵל הַגָּדֹל הַגִּבּוֹר וְהַנּוֹרָא אֲשֶׁר לֹא-יִשָּׂא פָנָיו וְלֹא יִקַּח
 שָׂחָד : וּכְתוּב בַּתְּנָכִי עֲשֵׂה מִשְׁפָּט יְתוֹם וְאַלְמָנָה וְאַחֲב
 גֵר לְחַת לוֹ לֶחֶם וְשִׂמְלָה : שֵׁנוּי בַּנְּבִיאִים דְּכְתוּב כִּי כֹחַ
 אֲמַר רָם וְנִשְׂא שֹׁכֵן עַד וְקֹדֶשׁ שְׁמוֹ מְרוֹם וְקֹדֶשׁ אֲשַׁכּוֹן
 וְאֶת-דָּפָא וְשִׁפְלֵ-רוּחַ לְחַיִּיּוֹת רוּחַ שְׁפִלִים וְלְחַיִּיּוֹת לֵב
 נְדָפָאִים : מִשְׁלֵשׁ בַּכְּתוּבִים דְּכְתוּב שִׁירֵי לֵאלֹהִים זָמְרוּ
 שְׁמוֹ סִלּוֹ לְרֹכֵב בַּעֲרָבוֹת בָּיָה שְׁמוֹ וְעֲלִזּוֹ לִפְנָיו : וּכְתוּב
 בַּתְּנָכִי אָבִי יְתוֹמִים וְדִין אֲלֻמָּנוֹת אֱלֹהִים בְּמַעֲוֹן קֹדֶשׁוֹ :
 יְהִי יְיָ אֱלֹהֵינוּ עֲמָנוּ כַּאֲשֶׁר הָיָה עִם-אַבְרָהָם אֱלֹהֵינוּ אֱלֹהֵינוּ
 וְאֱלֹהֵינוּ : וְאַתָּם הַדְּבָקִים בְּיָי אֱלֹהֵיכֶם חַיִּים בְּלָכֶם חַיִּים :
 כִּי-נָחֵם יְיָ צִיּוֹן נָחֵם כָּל-חֲרֻבְתֶּיהָ וְיִשָּׂם מִדְּבָרָה בָּעֵדֶן
 וְעֲרַבְתָּהּ בְּגוֹן-יְיָ שְׁשׁוֹן וְשִׁמְחָה וְיִמְצָא בָּהּ תּוֹדָה וְקוֹל זְמִירָה :
 יְיָ חַפֵּץ לְמַעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וַיֹּאדִיר :

תהלים קכח

שִׁיר הַמַּעֲלוֹת אֲשֶׁר־יְרֵא כָל-יְהוָה תַּחֲלִלָּהּ בַּדְּרָכָיו : יְגִיעַ
 כְּפִיָּה כִּי תֹאכַל אֲשֶׁר־יָהּ וְטוֹב לָהּ : אֲשֶׁמָּה בְּגִפְנוֹ פִּרְיָה
 בְּיִרְבְּתִי בִיתָהּ בְּגִיָּה בְּשֶׁתְּלִי זִיתִים סָבִיב לְשִׁלְחָהּ : חֲגָה
 כִּי-בֹן יִבְרָךְ גִּבּוֹר יִרְא יְהוָה : יְבָרְכֶה יְהוָה מִצִּיּוֹן וְיִרְאָה בְּטוֹב
 יִרְוֶשְׁלָם כָּל יְמֵי חַיָּיהָ : וְיִרְאֶה-בָּנִים לְבָנֶיהָ שְׁלוֹם עַל-יִשְׂרָאֵל :

The Reader says הַבְּדִלָּה, p. 216, omitting the Introductory Verses.

עֲלִינוּ, p. 76.

קִדְּיֵשׁ יְתוֹם, p. 77.

THE HABDALAH SERVICE.

A cup of wine is taken in the right hand, and the following is said:—

Behold, God is my salvation ; I will trust, and will not be afraid : for Jah the Lord is my strength and song, and he is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. Salvation belongeth unto the Lord : thy blessing be upon thy people. (Selah.) The Lord of hosts is with us ; the God of Jacob is our refuge. (Selah.) The Jews had light and joy and gladness and honour. So be it with us. I will lift the cup of salvation, and call upon the name of the Lord.

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

The spice-box is taken, and the following is said:—

Blessed art thou, O Lord our God, King of the universe, who createst divers kinds of spices.

The hands are spread towards the light, and the following is said:—

Blessed art thou, O Lord our God, King of the universe, who createst the light of the fire.

The cup is again taken in the right hand, and the following is said:—

Blessed art thou, O Lord our God, King of the universe, who makest a distinction between holy and profane, between light and darkness, between Israel and other nations,

סדר הברלה :

A cup of wine is taken in the right hand, and the following is said:—

הִנֵּה אֵל יִשׁוּעָתִי אֶבְטַח וְלֹא אֶפְחָד כִּי עָוִי וְזִמְרָת
 יְהוָה יְיָ וַיְהִי־לִי לִישׁוּעָה : וַיִּשְׁאַבְתֶּם מַיִם בְּשִׁשְׁשׁוֹן מִמַּעֲיָנִי
 הַיִּשׁוּעָה : לִי הַיִּשׁוּעָה עַל־עַמְּךָ בִּרְכָתְךָ סֵלָה : יְיָ
 צְבָאוֹת עֲמָנוּ מִשְׁנֹב־לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה : לַיהוּדִים
 הִיְתָה אוֹרָה וְשִׁמְחָה וְשִׁשְׁשׁוֹן וַיִּקָּר : כֵּן תִּהְיֶה לָנוּ :
 כּוֹס יִשׁוּעוֹת אִשָּׁא וּבָשִׁם יְיָ אֶקְרָא :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • בּוֹרֵא פְרֵי הַגֶּפֶן :

The spice-box is taken, and the following is said:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • בּוֹרֵא מִיָּי
 בְּשִׁמִּים :

The hands are spread towards the light, and the following is said:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • בּוֹרֵא מְאוֹרֵי
 הָאֵשׁ :

The cup is again taken in the right hand, and the following is said:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • הַמְבַדִּיל
 בֵּין קֹדֶשׁ לְחֹל בֵּין אֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים •

between the seventh day and the six working days. Blessed art thou, O Lord, who makest a distinction between holy and profane.

May he who maketh a distinction between holy and profane pardon our sins ; our offspring and our possessions may he multiply as the sand, and as the stars in the night.

The day hath declined like the palm tree's shade ; I call upon God who performeth all things for me ; the watchman saith, The morning cometh, though it now be night.

Thy righteousness is like Mount Tabor : O pass thou wholly over my sins ; let them be as yesterday which is past, and as a watch in the night.

The season of mine oblations is over : would that rest again were mine ! I am weary with my groaning ; in my tears I melt away every night.

Hear my voice, let it not be cast away ; open to me the lofty gate, for my head is filled with dew, my locks with the drops of the night.

Be entreated, O dreaded and awful God ; while I cry, grant me thy redemption, in the twilight, in the evening of the day, yea, in the blackness of the night.

I call upon thee, Lord, save thou me ; make me to know the path of life ; from pining sickness snatch thou me, from day to night.

Cleanse the impurity of my deeds, lest my foes should say, Where is the God that made me, who giveth songs in the night ?

We are like clay in thy hand ; forgive, we beseech thee, our sins both light and grave, and day shall pour forth the word unto day, and night unto night.

May he who maketh a distinction between holy and profane pardon our sins ; our offspring and our possessions may he multiply as the sand, and as the stars in the night.

בֵּין יוֹם הַשְּׁבִיעִי לַשְּׁשִׁתַּי יְמֵי הַמַּעֲשֶׂה • בְּרוּךְ אַתָּה
יְי • הַמְבָרִיל בֵּין-קֹדֶשׁ לְחֹל :

הַמְבָרִיל בֵּין קֹדֶשׁ לְחֹל • חַטֹּאתֵינוּ וּמַחֲל • זֶרַעֲנוּ וְכִסְפֵּנוּ
יִרְבֶּה בַּחֹל • וּכְפוֹקִים בְּלִילָה :

יוֹם פָּנָה כָּצֵל הָאֵמֶר • אֶקְרָא לֹאֵל עָלַי גָּמֶר • אֶמַר שׁוּמֶר •
אֶקְרָא בְּקֹר וְגַם-לִילָה :

צִדְקָתְךָ כְּחֵר תַּבּוּר • עַל חַטֹּאי עָבוּר תַּעֲבוּר • כִּיוֹם אֶתְמוּל
כִּי יַעֲבוּר • וְאֶשְׁמוּרָה בְּלִילָה :

חִלָּפָה עֹנֶת מִנְחָתִי • מִי יִהְיֶה מְנוּחָתִי • יִגְעָתִי בְּאִנְחָתִי •
אֶשְׁחָה בְּכָל לַיְלָה :

קוֹלִי שֹׁמְעָה בַּל יִנָּטֵל • פֶּתַח לִי שָׁעַר הַמִּנְטָל • שְׂוֹאֲשִׁי
נִמְלֵא טָל • קוֹצוֹתַי רָקִיסִי לַיְלָה :

הַעֲתֵר נוֹרָא וְאִיוֹם • אֶשְׁנֹעַ הִנֵּה כְּדִיוֹם • בְּקִשְׁף בְּעָרֵב יוֹם •
בְּאִישׁוֹן לַיְלָה :

קְרֹאתֶיךָ יְהִי הוֹשִׁיעָנִי • אֲרַח חַיִּים תוֹדִיעָנִי • מִדֹּלָה
תִּבְצָעָנִי • מִיוֹם עַד לַיְלָה :

טַהֵר טַהוֹר מַעֲשֵׂי • פֶּן יֹאמְרוּ מַכְעִיסִי • אֵיחָ נָא אֱלֹהֵי עַשִׂי •
נָתַן זְמִירוֹת בְּלִילָה :

גָּחַנוּ בִּינְךָ בַּחֲמָר • סָלַח נָא עַל קַל וְחָמָר • יוֹם לַיוֹם
יִבְיַע אֶמֶר • וְלַיְלָה לְלִילָה :

הַמְבָרִיל בֵּין קֹדֶשׁ לְחֹל • חַטֹּאתֵינוּ וּמַחֲל • זֶרַעֲנוּ וְכִסְפֵּנוּ
יִרְבֶּה בַּחֹל • וּכְפוֹקִים בְּלִילָה :

MEDITATION AND BLESSINGS ON TAKING THE LULAB.

On Tabernacles, previous to Hallel, p. 219, being said, the Lulab is taken, and the following Meditation and Blessings are read:—

Lo, I am prepared and ready to fulfil the command of my Creator, who hath commanded us in his Law, And ye shall take you on the first day the fruit of the tree Hadar, branches of palm trees, a bough of the tree Aboth, and willows of the brook. While I wave them, may the stream of blessings flow in upon me, together with holy thoughts which tell that he is the God of gods and Lord of lords, governing below and above, whose kingdom ruleth over all. May this my observance of the precept of the Four Species be accounted as though I had fulfilled it in all its details and particulars. And let the pleasantness of the Lord our God be upon us ; and establish thou the work of our hands upon us ; yea, the work of our hands establish thou it. Blessed be the Lord for ever. Amen, and Amen.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast given us command concerning the taking of the Lulab.

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

The latter Blessing is said on the First Day of the Festival only. Should the First Day, however, fall on Sabbath, it is said on the Second Day.

סדר נטילת לולב :

On סבות, previous to הלל, p. 219, being said, the לילב is taken, and the following Meditation and Blessings are read:—

הִרְקֵי מוֹקֵן וּמְזֻמֵּן לְקִנְיָן מִצֹּת בּוֹרְאֵי שְׁעָנֵינוּ בְּתוֹרָתוֹ
וּלְמַחְמָתָם לָכֶם בַּיּוֹם הַרְאִישׁוֹן פָּרִי עֵץ הָדָר כִּפְתַּת הַמָּרִים
וְעֵנָף עֵץ-עֵבֶת וְעֶרְבֵי-נָחַל • וּבִנְעָנוּעֵי אוֹתָם יִשְׁפִּיעַ עָלֵי
שְׁפַע בְּרָכוֹת וּמִחְשְׁבוֹת קְדוּשׁוֹת נְשׂוּאָה אֱלֹהֵי הָאֱלֹהִים
וְאֲדוֹנֵי הָאֲדֹנִים שְׁלִיט בְּמַשָּׁח וּבְמַעַל וּמְלָכוּתוֹ בְּכָל מְשָׁלָה •
וּתְהֵא חֲשׂוּבָה מִצֹּת אֶרֶבְעָה מִיָּדִים בְּאֵלֵי קִנְיָמָהּ בְּכָל-
פְּרָטֶיהָ וּדְקוּדָּהּ • וַיְהִי לָעַם יְיָ אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה
יְדֵינוּ פּוֹנֵקָה עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ פּוֹנֵקָה • בְּרוּךְ יְיָ לְעוֹלָם
אָמֵן וְאָמֵן :

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל-נְטִילַת לוֹלֵב :

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • שֶׁהֵחִינוּ
וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה :

שֶׁהֵחִינוּ is said on the First Day of the Festival only. Should the First Day, however, fall on Sabbath, שֶׁהֵחִינוּ is said on the Second Day.

HALLEL.

The following Prayer (Hallel) is said on New Moon, on Passover, Pentecost and Tabernacles, and on Chanukah.

On the Intermediate Days of Festivals the Tephillin are removed before Hallel ; on New Moon, before the Additional Service.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us to read the Hallel.

Psalm cxiii.

Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord. Let the name of the Lord be blessed from this time forth and for evermore. From the rising of the sun unto the going down thereof the Lord's name is to be praised. The Lord is high above all nations, and his glory above the heavens. Who is like unto the Lord our God, that dwelleth so high ; that looketh down so low upon the heavens and the earth ? He raiseth up the lowly out of the dust, and lifteth up the needy from the dunghill ; that he may set him with princes, even with the princes of his people. He maketh the barren woman dwell in her house as a joyful mother of children. Praise ye the Lord.

Psalm cxiv.

When Israel went forth out of Egypt, the house of Jacob from a people of strange language ; Judah became his sanctuary, Israel his dominion. The sea saw it, and fled ; Jordan turned back. The mountains skipped like rams,

סדר הלל :

חול המועד On חנכה and שלש רגלים, ראש חודש is said on הלל
מוסף before ראש חודש, on הלל; before תפילין the

ברוך אתה יי אלהינו מלך העולם • אשר קדשנו
במצותיו וצונו לקרוא את-ההלל :

תהלים קי"ג

הַלְלוּהָ! הַלְלוּ עַבְדֵי יי הַלְלוּ אֶת-שֵׁם יי : יְהִי
שֵׁם יי מְבֹרָךְ מֵעַתָּה וְעַד-עוֹלָם : מִמְּזִרְח־שָׁמֶשׁ עַד-
מְבוֹאוֹ מְהֻלָּל שֵׁם יי : רֶם עַל-כָּל-גּוֹיִם • יי עַל
הַשָּׁמַיִם כְּבוֹדוֹ : מִי בֵּי אֱלֹהֵינוּ הַמְּגִבִּיהִי לְשִׁבְתָּ :
הַמְּשִׁפִּילִי לְרֹאוֹת בְּשָׁמַיִם וּבָאָרֶץ : מְקִימִי מַעְפָּר דָּל
מֵאֲשַׁפֹּת יָרִים אֲבִיוֹן : לְהוֹשִׁיבִי עַם-נְדִיבִים עִם נְדִיבִי
עַמּוֹ : מוֹשִׁיבִי • עֶקְרַת הַבַּיִת אִם-הַבָּנִים שְׂמִיחָה •
הַלְלוּהָ :

תהלים קיד

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בֵּית יַעֲקֹב מֵעַם לֵעָז :
הִיְתָה יְהוּדָה לְקָדְשׁוֹ יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו : הֵן רָאָה
וַיִּגַּם הַיָּרְדֵּן יִפֹּב לְאַחֹר : הַהָרִים רָקְדוּ כְּאֵלִים

the hills like lambs. What aileth thee, O thou sea, that thou fleest? thou Jordan, that thou turnest back? Ye mountains, that ye skip like rams? Ye hills, like lambs? At the presence of the Lord tremble, O earth, at the presence of the God of Jacob; who turned the rock into a pool of water, the flint into a fountain of waters.

On New Moon and the last Six Days of Passover omit the following paragraph:—

Psalm cxv.

Not unto us, O Lord, not unto us, but unto thy name give glory, for thy lovingkindness and for thy truth's sake. Wherefore should the nations say, Where, then, is their God? But our God is in the heavens, he doeth whatsoever he pleaseth. Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not. They have ears, but they hear not; noses have they, but they smell not. As for their hands, they touch not; as for their feet, they walk not; they give no sound through their throat. They that make them shall be like unto them; yea, every one that trusteth in them. O Israel, trust thou in the Lord: he is their help and their shield. O house of Aaron, trust in the Lord: he is their help and their shield. Ye that fear the Lord, trust in the Lord: he is their help and their shield.

The Lord hath been mindful of us; he will bless, he will bless the house of Israel; he will bless the house of Aaron. He will bless them that fear the Lord, both small and great. May the Lord increase you, you and your children. Blessed are ye of the Lord, who made heaven and earth.

וְגִבְעוֹת כְּבִנְיָ-צֹאן : מִה־לֶּךָ הַיּוֹם כִּי תִנּוּם הַיְרֵדָן תִּסָּב
 לְאַחֹר : הַהָרִים תִּתְרַקְדּוּ כְּאִילִים וְגִבְעוֹת כְּבִנְיָ-צֹאן :
 מִלִּפְנֵי אֲדוֹן חֹלִי אֶרֶץ מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב : הַהֶפְכִי
 הַצֹּר אֲגַם-מַיִם חֲלָמִישׁ לְמַעֲיָנוּ-מַיִם :

On ראש חודש and the last Six Days of פסח omit the following paragraph:—

תהלים קט"ו

לֹא לָנוּ יְהוָה לֹא לָנוּ כִּי לְשִׁמְךָ תָּן כְּבוֹד עַל-
 חֲסִדְךָ עַל-אַמְתְּךָ : לָמָּה יֹאמְרוּ הַגּוֹיִם אֵי־הָנָא אֱלֹהֵיהֶם :
 וְאֱלֹהֵינוּ בִּשְׁמַיִם כָּל אֲשֶׁר-חָפֵץ עָשָׂה : עֲצִיבֵיהֶם כָּסָף
 וְזָהָב מַעֲשֵׂה יְדֵי אָדָם : פֶּה-לָהֶם וְלֹא יִדְבְּרוּ עֵינֵיהֶם
 לָהֶם וְלֹא יִרְאוּ : אֲזִנִּים לָהֶם וְלֹא יִשְׁמְעוּ אֶף לָהֶם
 וְלֹא יִרְחוּן : יְדֵיהֶם וְלֹא יִמְיִשּׁוּן רַגְלֵיהֶם וְלֹא יִחַלְכוּ
 לֹא-יִהְיוּ בְּגִרוֹנָם : כְּמוֹתָם יִהְיוּ עֲשִׂיהֶם כָּל אֲשֶׁר-בָּטַח
 בָּהֶם : יִשְׂרָאֵל בָּטַח בִּיהוָה עֲזָרָם וּמִגָּנָם הוּא : בֵּית
 אֱהֲרֹן בָּטְחוּ בִיהוָה עֲזָרָם וּמִגָּנָם הוּא : יִרְאִי יְהוָה
 בָּטְחוּ בִיהוָה עֲזָרָם וּמִגָּנָם הוּא :

יִי זְכַרְנוּ יִבְרַךְ יִבְרַךְ אֶת-בֵּית יִשְׂרָאֵל יִבְרַךְ אֶת-
 בֵּית אֱהֲרֹן : יִבְרַךְ יִרְאִי יִי הַקָּטָנִים עִם-הַגְּדֹלִים :
 יוֹסֵף יִי עָלֶיכֶם וְעַל-בְּנֵיכֶם : בְּרוּכִים אַתֶּם לִי

The heavens are the heavens of the Lord ; but the earth hath he given to the children of men. The dead praise not the Lord, neither any that go down into silence ; but we will bless the Lord from this time forth and for evermore. Praise ye the Lord.

On New Moon and the last Six Days of Passover omit the following paragraph :—

Psalm cxvi.

I love the Lord, because he heareth my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. The cords of death had encompassed me, and the straits of the grave had come upon me : I found trouble and sorrow. Then I called upon the name of the Lord : O Lord, I beseech thee, deliver my soul. Gracious is the Lord and righteous : yea, our God is merciful. The Lord guardeth the simple : I was brought low, and he saved me. Return unto thy rest, O my soul ; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, my feet from falling. I shall walk before the Lord in the land of the living. I kept my faith in God even when I spake, I am greatly afflicted ; even when I said in my haste, All men are liars.

What can I render unto the Lord for all his benefits towards me ? I will lift the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord, yea, in the presence of all his people. Precious in the sight of the Lord is the death of his loving ones. Ah, Lord, truly I am thy servant : I am thy servant, the son of thy handmaid ; thou hast loosed my bonds. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord,

עִשָּׂה שָׁמַיִם וָאָרֶץ : הַשָּׁמַיִם שָׁמַיִם לִי וְהָאָרֶץ נָתַן
 לְבְנֵי-אָדָם : לֹא-הִמָּתִים יְהַלְלוּ-יָהּ וְלֹא כָל-יָרֵדִי דוּמָה :
 וְאִנְחָנוּ נִבְרָךְ יְהי מַעֲתָה וְעַד-עוֹלָם • הַלְלוּ-יָהּ :

On ראש חודש and the last Six Days of פסח omit the following paragraph :—

תהלים קטז

אֶקְבֹּתִי כִּי-יִשְׁמַע יי אֶת-קוֹלִי תַחֲנוּנֵי : כִּי-הִפָּסַח
 אֲזִנּוּ לִי וּבְיָמֵי אֶקְרָא : אֶפְפוּנִי חֲבִל־מָוֶת וּמִצָּרִי
 שְׁאוּל מִצָּאוּנִי צָרָה וַיְגוֹן אֶמָּצָא : וּבְשֵׁם-יי אֶקְרָא
 אָנָּה יי מַלְטָה נַפְשִׁי : חֲנוּן יי וְצַדִּיק וְאֱלֹהֵינוּ מְרַחֵם :
 שֹׁמֵר פְּתָאִים יי דַּלְתִּי וְלִי יְהוֹשִׁיעַ : שׁוּבִי נַפְשִׁי
 לְמִנוּחֶיכִי כִּי יי גָּמַל עָלַיְכִי : כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת
 אֶת-עֵינִי מִן-דִּמְעָה אֶת-רַגְלִי מִדָּחִי : אֶתְהַלֵּךְ לִפְנֵי
 יי בְּאַרְצוֹת הַחַיִּים : הֶאֱמַנְתִּי כִּי אֲדַבֵּר אֲנִי עָגִיתִי
 מְאֹד : אֲנִי אָמַרְתִּי בְּחַפְזִי כָל-הָאָדָם כֹּזֵב :

מִדֶּ-אֲשִׁיב לִי כָל-תַּגְמוֹלוֹהִי עָלַי : כּוֹס-יִשְׁוּעוֹת
 אֲשָׂא וּבְשֵׁם יי אֶקְרָא : נִדְרִי לִי אֲשַׁלֵּם נִגְדָה-נָא
 לְכָל-עַמּוֹ : יָקָר בְּעֵינֵי יי הַמָּוֶתָה לְחִסְדֵּיו : אָנָּה
 יי כִּי-אֲנִי עֲבָדְךָ אֲנִי עֲבָדְךָ בֶּן-אֲמָתְךָ פִּתְחָתָ לְמוֹסְרִי :
 לֵךְ אֲזַבַּח זָבַח תֹּדָה וּבְשֵׁם יי אֶקְרָא : נִדְרִי לִי

yea, in the presence of all his people; in the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord.

Psalm cxvii.

O praise the Lord, all ye nations; laud him, all ye peoples. For his lovingkindness is mighty over us; and the truth of the Lord endureth for ever. Praise ye the Lord.

The following verses are chanted by the Reader, the Congregation at the end of each verse repeating, "O give thanks," etc., to "ever."

Psalm cxviii.

O give thanks unto the Lord; for he is good: for his lovingkindness endureth for ever.

O let Israel say, that his lovingkindness endureth for ever.

O let the house of Aaron say, that his lovingkindness endureth for ever.

O let them that fear the Lord say, that his lovingkindness endureth for ever.

Out of my straitness I called upon the Lord: the Lord answered me with enlargement. The Lord is for me, I will not fear: what can man do unto me? The Lord is for me among them that help me; therefore shall I see my desire on them that hate me. It is better to trust in the Lord than to confide in man. It is better to trust in the Lord than to confide in princes. All nations compassed me about: in the name of the Lord I surely cut them down. They compassed me about; yea, they compassed me about: in the name of the Lord I surely cut them down. They compassed me about like bees;—they were extinguished as a fire of thorns:—in the name of the Lord I surely cut them down. Thou didst thrust sore at me that I might fall: but the Lord helped me. The Lord is my strength and

אֲשֶׁלֶם נִגְדָה-נָא לְכָל-עַמּוֹ : בְּחִצְרוֹת בֵּית יי בְּתוֹכִי
יְרוּשָׁלָּם • הִלְלוּהָ :

תהלים קיז

הִלְלוּ אֶת-יי כָּל-גּוֹיִם שִׁבְחֻהוּ כָּל-הָאֲמִיּוֹת : כִּי גִבּוֹר
עָלֵינוּ חֲסִדּוֹ וְאַמֶּת-יי לְעוֹלָם • הִלְלוּהָ :

*The following verses are chanted by the Reader, the Congregation
responding 'הודו וגו' at the end of each verse.*

תהלים קיח

הודו ליי כִּי-טוֹב כִּי לְעוֹלָם חֲסִדּוֹ :
יֹאמְרוּ-נָא יִשְׂרָאֵל כִּי לְעוֹלָם חֲסִדּוֹ :
יֹאמְרוּ נָא בֵּית אֶהְרֹן כִּי לְעוֹלָם חֲסִדּוֹ :
יֹאמְרוּ נָא יִרְאִי יי כִּי לְעוֹלָם חֲסִדּוֹ :

מִן-הַמָּצָר קָרָאתִי יְהוָה עֲנֵנִי בְּמִרְחֲבֶיהָ : יי לִי לֹא
אִירָא מִה-יַעֲשֶׂה לִּי אָדָם : יי לִי בַּעֲזָרִי וְאֲנִי אֶרְאֶה
בְּשִׁנְאִי : טוֹב לַחֲסוֹת בַּיי מִבֶּטֶחַ בְּאָדָם : טוֹב
לַחֲסוֹת בַּיי מִבֶּטֶחַ בְּגִדִּיבִים : כָּל-גּוֹיִם סִבְבּוֹנִי בְּשֵׁם
יי כִּי אֲמִילִם : סִבּוֹנִי גַם-סִבְבּוֹנִי בְּשֵׁם יי כִּי אֲמִילִם :
סִבּוֹנִי כְּדִבְרִים דַּעֲכוּ כְּאִשׁ קוֹצִים בְּשֵׁם יי כִּי אֲמִילִם :
דַּחַח רַחֲמֵי לִנְפֹל וַיַּעֲזָרֵנִי : עֲזִי וְזִמְרַת יְהוָה וַיְהִי-

song ; and he is become my salvation. The voice of exulting and salvation is in the tents of the righteous : the right hand of the Lord doeth valiantly. The right hand of the Lord is exalted : the right hand of the Lord doeth valiantly. I shall not die, but live, and recount the works of the Lord. The Lord hath chastened me sore : but he hath not given me over unto death. Open to me the gates of righteousness : I will enter into them, I will give thanks unto the Lord. This is the gate of the Lord ; the righteous may enter into it.

I will give thanks unto thee, for thou hast answered me, and art become my salvation.

Repeat this and the next three verses.

The stone which the builders rejected is become the head-stone of the corner.

This was the Lord's doing ; it is marvellous in our eyes.

This is the day which the Lord hath made ; we will be glad and rejoice thereon.

Reader and Congregation :—

Save, we beseech thee, O Lord.

Save, we beseech thee, O Lord.

We beseech thee, O Lord, send prosperity.

We beseech thee, O Lord, send prosperity.

Blessed be he that cometh in the name of the Lord : we bless you out of the house of the Lord.

Repeat this and the next three verses.

The Lord is God, he hath given us light : bind the festal offering with cords, even unto the horns of the altar.

Thou art my God, and I will give thanks unto thee : thou art my God, I will exalt thee.

O give thanks unto the Lord ; for he is good : for his lovingkindness endureth for ever.

לִי לִישׁוּעָה: קוֹל רָנָה וִישׁוּעָה בְּאַהֲלֵי צַדִּיקִים יָמִין
 יְיָ עֲשֵׂה חֵיל: יָמִין יְיָ רוֹמְמָה יָמִין יְיָ עֲשֵׂה חֵיל:
 לֹא-אֲמוֹת בִּי-אֲחִיָּה וְאֶסְפֹּר מַעֲשֵׂי יָהּ: יִסֹּר יִסְרֹנִי יָהּ
 וּלְמִנּוֹת לֹא נִתְּנָנִי: פֶּתַח-לִי שְׁעֵרֵי-צֶדֶק אֲבֹא-בָם
 אוֹדָה יָהּ: זֶה-הַשֹּׁמֵר לִי צַדִּיקִים יָבֹאוּ בּוֹ:
 אוֹדֶךָ בִּי עֲנִיתָנִי וַתְּהִי-לִי לִישׁוּעָה:

Repeat this and the next three verses.

אָבֶן מֵאֶסוּר הַבּוֹנִים הִתְּהָ לְרֹאשׁ פָּנָה:
 מֵאֵת יְיָ הִתְּהָ זֹאת הִיא נִפְלְאוֹת בְּעֵינֵינוּ:
 זֶה-הַיּוֹם עֲשֵׂה יְיָ נִגִּילָה וְנִשְׂמְחָה בּוֹ:

Reader and Congregation:—

אָנָּה יְיָ הוֹשִׁיעָה נָּא: אָנָּה יְיָ הוֹשִׁיעָה נָּא:
 אָנָּה יְיָ הַצְּלִיחָה נָּא: אָנָּה יְיָ הַצְּלִיחָה נָּא:
 בְּרוּךְ הוּא בְּשֵׁם יְיָ בְּרַכְּנוּכֶם מִבֵּית יְיָ:

Repeat this and the next three verses.

אֵל יְיָ וַיָּאָר לָנוּ אֶסְרוּ-חַג בַּעֲבֹתִים עַד קִרְנוֹת
 הַמִּזְבֵּחַ:

אֵלֵינוּ אָתָּה וְאוֹדֶךָ אֱלֹהֵי אֲרוֹמְמָךְ:
 הוֹדוּ לִי בִי-טוֹב בִּי לְעוֹלָם חֲסִדוֹ:

All thy works shall praise thee, O Lord our God, and thy pious ones, the just who do thy will, together with all thy people, the house of Israel, shall with exultation thank, bless, praise, glorify, exalt, reverence, sanctify and ascribe sovereignty unto thy name, O our King; for it is good to give thanks unto thee, and becoming to sing praises unto thy name, because from everlasting to everlasting thou art God. Blessed art thou, O Lord, a King extolled with praises.

Kaddish, pp. 75, 76.

On Chanukah, *Kaddish*, p. 37.

For Order of Service at the Reading of the Law on New Moons and the Intermediate Days of Festivals, see pp. 66—71; *on Festivals and on New Moons falling on Sabbaths*, see pp. 143—158.

On New Moons and the Intermediate Days of Festivals:—

“Happy are they,” p. 71.

“And a redeemer,” p. 73, to “honourable,” p. 75.

Kaddish, p. 37.

On New Moons continue with the following Amidah.

On Festivals, and on the Intermediate Days of Festivals, say the appropriate Amidoth of the Additional Service.

יִהְיֶה לָנוּ יְיָ אֱלֹהֵינוּ כָּל מַעֲשֵׂיָךְ • וְחִסְדֶּיךָ צְדִיקִים
 עוֹשֵׂי רְצוֹנְךָ וְכָל עֲמָךְ בֵּית יִשְׂרָאֵל בְּרָנָה יוֹדוּ וַיְבָרְכוּ
 וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ וַיְרַמְּמוּ וַיַּעֲרִיצוּ וַיִּקְדְּשׁוּ וַיְמַלִּיכוּ אֶת
 שְׁמֶךָ מַלְכֵנוּ • כִּי לָךְ טוֹב לְהַדוֹת וּלְשִׁמְךָ נָאֶה לֵאמֹר
 כִּי מַעֲוֹלָם וְעַד עוֹלָם אַתָּה אֵל • בְּרוּךְ אַתָּה יְיָ • מֶלֶךְ
 מְהֻלָּל בַּתְּשׁבָחוֹת :

37. p. חֲצִי קִדְּשׁ, חֲנֻכָּה, On pp. 75, 76. קִדְּשׁ תַּתְּקַבֵּל

For סִקְרָר קְרִיאַת הַתּוֹרָה and רֹאשׁ חֹדֶשׁ see pp. 66—
 71; on יָמִים טוֹבִים and שַׁבַּת וְרֹאשׁ חֹדֶשׁ see pp. 143—158.

On יוֹבָא לְצִיּוֹן, p. 73, אֲנִשְׁרִי say חוֹל הַמּוֹעֵד and רֹאשׁ חֹדֶשׁ, p. 37.

עֲמִידָה continue with the following רֹאשׁ חֹדֶשׁ On

מוֹסָפִים say the appropriate חוֹל הַמּוֹעֵד and יָמִים טוֹבִים On

ADDITIONAL SERVICE FOR THE NEW MOON.

*For the commencement of the Amidah, see pp. 44, 45, to "holy God."
Then continue :—*

The beginnings of the months thou didst assign unto thy people for a season of atonement throughout their generations. While they offered unto thee acceptable sacrifices, and goats for a sin offering to atone for them, these were to be a memorial for them all, and the salvation of their soul from the hand of the enemy. O do thou establish a new altar on Zion, and we will offer upon it the burnt offering of the New Moon, and prepare he-goats for thine acceptance ; while we all of us rejoice in the service of the sanctuary, and in the songs of David thy servant, which shall then be heard in thy city and chanted before thine altar. O vouchsafe unto them everlasting love, and the covenant of the fathers remember unto the children. Bring us with exultation to Zion thy city, and to Jerusalem thy sanctuary with everlasting joy, and there will we prepare unto thee the offerings that are obligatory for us, the continual offerings according to their order, and the additional offerings according to their enactment ; and the additional offering of this New Moon we will prepare and offer unto thee in love according to the precept of thy will, as thou hast prescribed for us in thy Law through the hand of Moses thy servant, by the mouth of thy glory, as it is said :

And in the beginnings of your months ye shall offer a burnt offering unto the Lord ; two young bullocks and one

תפלת מוסף לראש חדש בחול :

*For the commencement of the עמידה, see pp. 44, 45, אֲדֹנָי שְׁפָתַי to
הקדוש. Then continue:—*

ראשי חדשים לעמך נתת זמן פָּקֶדָה לְכָל-
תולדותם • בהיותם מקריבים לפניך זבחי רצון
ושְׁעִירֵי חַטָּאת לְכַפֵּר בַּעֲדָם • וּפְרוֹן לְכֹלֶם יִהְיוּ •
ותְּשׁוּעַת נַפְשָׁם מִיַּד שׁוֹנֵא : מִזְבַּח חֹדֶשׁ בְּצִיּוֹן
תִּכֵּן • ועֹלֹת רֹאשׁ חֹדֶשׁ נִעְלָה עָלָיו • ושְׁעִירֵי עֲזִים
נַעֲשֶׂה בְּרִצּוֹן • וּבַעֲבֹדַת בֵּית הַמִּקְדָּשׁ נִשְׁמַח בְּלִנּוּ •
וּבִשְׁרֵירֵי דָוִד עֲבָדְךָ הַנִּשְׁמָעִים בְּעִירְךָ הָאֲמוּרִים
לִפְנֵי מִזְבְּחֶךָ : אֶהְבֵּת עוֹלָם תָּבִיא לָהֶם • וּבְרִית
אֲבוֹת לִפְנֵים תִּזְכּוֹר : וְהִבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרָנָה
וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם • וְשֵׁם נַעֲשֶׂה
לִפְנֶיךָ אֶת-קִרְבָּנוֹת חֻבּוֹתֵינוּ תְּמִידִים בְּסֻדְרָם וּמוֹסָפִים
בְּהִלָּכָתָם : וְאֶת-מוֹסֵף יוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה נַעֲשֶׂה
וְנִקְרִיב לִפְנֶיךָ בְּאַהֲבָה בְּמִצּוֹת רִצּוֹנְךָ כְּמוֹ שֶׁכָּתַבְתָּ
עָלֵינוּ בְּתוֹרָתְךָ עַל-יְדֵי מֹשֶׁה עֲבָדְךָ מִפִּי כְּבוֹדְךָ
בְּאֲמֹר :

וּבְרֹאשֵׁי חֳדָשֵׁיכֶם תִּקְרִיבוּ עֹלָה לִי פָרִים בְּנֵי-

ram, seven he-lambs of the first year without blemish. And their meal offering and their drink offerings as hath been ordained, three tenth parts of an ephah of fine flour for each bullock, two tenth parts for the ram, one tenth for each lamb, and wine according to the drink offering of each, a goat for atonement, and two daily offerings according to their institution.

Our God and God of our fathers, renew this month unto us for good and for blessing, for joy and gladness, for salvation and consolation, for support and sustenance, for life and peace, for pardon of sin and forgiveness of iniquity, (*in Leap Year add*, and for atonement of transgression); for thou hast chosen thy people Israel from all nations, and hast appointed unto them statutes for the beginnings of the months. Blessed art thou, O Lord, who sanctifiest Israel and the beginnings of the months.

"Accept," p. 164, to end of Amidah, p. 166.

Kaddish, pp. 75, 76.

"It is our duty," etc., p. 76.

Mourner's Kaddish, p. 77.

Psalm civ., p. 176.

תפלת מוסף לראש חדש בחול

בְּקָר שְׁנָיִם וְאֵיל אֶחָד כְּבָשִׁים בְּנֵי־שָׁנָה שִׁבְעָה
תְּמִימִם: וּמִנְחָתָם וְנִסְכֵּיהֶם כַּמֶּדְבָּר שֶׁלֹּשָׁה עֶשְׂרֹנִים
לֶפָר וּשְׁנֵי עֶשְׂרֹנִים לְאֵיל וְעֶשְׂרוֹן לְכֶבֶשׂ וַיֵּין בְּנִסְכּוֹ
וְשִׁעִיר לְכַפֵּר וּשְׁנֵי תְּמִידִים כְּהִלְכָתָם:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. חֲדָשׁ עָלֵינוּ אֶת־הַחֹדֶשׁ
הַזֶּה לְטוֹבָה וְלִבְרָכָה. לְשִׁשּׁוֹן וּלְשִׁמְחָה. לְיִשׁוּעָה
וּלְנִחְמָה. לְפִרְנָסָה וּלְכִלְכָּלָה. לְחַיִּים וּלְשָׁלוֹם.
לְמַחִילַת חַטָּא וּלְסְלִיחַת עוֹן *in Leap Year add* וּלְכַפֶּרֶת
פְּשָׁעַ [פְּשָׁע]. כִּי־בַעַמּוֹד יִשְׂרָאֵל בְּחֶרֶת מִכָּל־הָאֲמוֹת. וְחֲקֵי
רֵאשֵׁי חֲדָשִׁים לָהֶם קִבְעוּת. בְּרוּךְ אַתָּה יי. מְקַדֵּשׁ
יִשְׂרָאֵל וְרֵאשֵׁי חֲדָשִׁים:

רָצָה *p. 164, to end of עֲמִידָה, p. 166.*

קִדִּישׁ *pp. 75, 76.*

עָלֵינוּ *p. 76.*

קִדִּישׁ יְתוּם *p. 77.*

בְּרַכֵּי נַפְשִׁי *p. 176.*

SERVICE FOR FESTIVALS.

On lighting the Festival Lamp in the Home, the following is said :—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us to kindle [*on Friday add: the Sabbath and*] the Festival light.

On the Eve of Festivals, Afternoon Service is said as on Fridays ; see p. 94.

For Evening Service, see pp. 113a-115. Should the evening of the Festival fall on Friday, the Evening Service commences with "A Psalm, a Song for the Sabbath Day," p. 112.

The following Amidah is said at the Evening, Morning and Afternoon Services of Passover, Pentecost, Tabernacles, and the Eighth Day of Solemn Assembly and the Rejoicing of the Law.

For the commencement of the Amidah see Sabbath Morning Service, pp. 136, 137, from "O Lord, open thou my lips," to "holy God." Then continue :—

Thou hast chosen us from all peoples ; thou hast loved us and taken pleasure in us, and hast exalted us above all tongues ; thou hast sanctified us by thy commandments, and brought us near unto thy service, O our King, and hast called us by thy great and holy name.

On Saturday Night add the following :—

Thou, O Lord our God, hast made known unto us the judgments of thy righteousness ; thou hast taught us to perform the statutes of thy will ; thou hast given us, O Lord our God, righteous judgments, true laws, good statutes and commandments. Thou hast also caused us to inherit seasons of joy, appointed times of holiness, and feasts of free will gifts, and hast given us as an heritage the holiness of the Sabbath, the glory of the appointed time, and the celebration of the festival. Thou hast made a distinction, O Lord our God,

סדר המועדים והרגלים :

On lighting the Festival Lamp in the Home, the following is said:—

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְ) יוֹם טוֹב :

On ערב מִנְחָה, is said as on Fridays; see p. 94.

For מַעֲרִיב see pp. 113—115. Should the evening of the Festival fall on Friday, מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת כּוֹעֲרִיב, p. 112.

The following עֲמִידָה is said at the Evening, Morning and Afternoon Services on פֶּסַח, שָׁבָעוֹת, סִכּוֹת, עֲצֵרָת, שְׁמִינִי עֲצֵרָת, and שְׁמִינִי עֲצֵרָת.

For the commencement of the עֲמִידָה see Sabbath Morning Service, pp. 136, 137, from הַקְדוּשָׁה אֲדֹנָי שְׁפָתַי. Then continue:—

אַתָּה בְּחַרְתָּנוּ מִכָּל-הָעַמִּים • אֲהַבְתָּ אוֹתָנוּ • וְרָצִיתָ
בָּנוּ • וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת • וְקִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ •
וְקִרְבָּתָנוּ מִלִּפְנֵי לַעֲבוֹדָתְךָ • וְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ
עָלֵינוּ קִרְאתָ :

On Saturday Night add the following:—

וְהוֹדִיעָנוּ יְיָ אֱלֹהֵינוּ אֶת-מִשְׁפָּטֶי צִדְקָה וּתְלַמְּדֵנוּ לַעֲשׂוֹת
חֻקֵּי רְצוֹנְךָ • וּתְמַנְּנוּ-לָנוּ יְיָ אֱלֹהֵינוּ מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת
אֱמֶת חֻקִּים וּמִצְוֹת טוֹבוֹת • וּתְמַנְּנוּ-לָנוּ זְמַנֵּי שְׁשׁוֹן וּמִוֶּעֶד
קֹדֶשׁ וְחֻקֵּי נִדְבָה • וְהוֹרִישָׁנוּ קִדְּשָׁת שַׁבָּת וְכְבוֹד מוֹעֵד
וְחִגִּינַת הָרָגֵל • וּתְמַנְּנוּ יְיָ אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחֹל בֵּין אוֹר
לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים בֵּין יוֹם הַשְּׁבִיעִי לְשִׁשָּׁת יָמֵי

between holy and profane, between light and darkness, between Israel and other nations, between the seventh day and the six working days ; thou hast made a distinction between the holiness of the Sabbath and that of the festival, and hast hallowed the seventh day above the six working days : thou hast distinguished and sanctified thy people Israel by thy holiness.

On Sabbath add the words in brackets.

And thou hast given us in love, O Lord our God, [Sabbaths for rest,] appointed times for gladness, festivals and seasons for joy ; [this Sabbath Day, and] this day of—

On Passover say—The Feast of Unleavened Bread, the season of our Freedom ;

On Pentecost—The Feast of Weeks, the season of the Giving of our Law ;

On Tabernacles—The Feast of Tabernacles, the season of our Gladness ;

On the Eighth Day of Solemn Assembly and on the Rejoicing of the Law—The Eighth-day Feast of Solemn Assembly, the season of our Gladness [in love] ; an holy convocation, as a memorial of the departure from Egypt.

Our God and God of our fathers ! May our remembrance rise and come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-

הַמַּעֲשֶׂה • בֵּין קִדְשָׁת שַׁבָּת לְקִדְשָׁת יוֹם טוֹב הַבְּדִלָּה וְאֵת-
יוֹם הַשְּׁבִיעִי מֵאֲשֶׁת יְמֵי הַמַּעֲשֶׂה קִדְשָׁת • הַבְּדִלָּה וְקִדְשָׁת
אֶת-עַמּוּד יִשְׂרָאֵל בְּקִדְשָׁתָהּ :

On Sabbath add the words in brackets.

וְתִתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה [שַׁבָּתוֹת לְמִנוּחָה ו]
מוֹעֲדִים לְשִׂמְחָה חַגִּים וְזִמְנִים לְשִׁשּׁוֹן • אֶת-יוֹם
[הַשַּׁבָּת הַזֶּה וְאֶת-יוֹם]

On פסח say:—

חַג הַמִּצּוֹת הַזֶּה • זְמַן חֲרוּתֵנוּ

On שבעות:—

חַג הַשְּׁבָעוֹת הַזֶּה • זְמַן מִתֵּן תּוֹרָתֵנוּ

On סוכות:—

חַג הַסּוּכּוֹת הַזֶּה • זְמַן שִׂמְחָתֵנוּ

On שמיני תורה and שמיני עצרת:—

הַשְּׁמִינִי חַג הָעֲצָרֹת הַזֶּה • זְמַן שִׂמְחָתֵנוּ

[בְּאַהֲבָה] מִקְרָא קָדֵשׁ זָכָר לִיצִיאַת מִצְרַיִם :

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ • יַעֲלֶה וְיָבֹא וְיִגַּע וְיִרְאֶה
וְיִרְצֶה וְיִשְׁמַע וְיַפְקֹד וְיִזְכֹּר זְכוֹרֵנוּ וּפְקֻדוֹתֵנוּ וְזִכְרוֹן
אֲבוֹתֵינוּ • וְזִכְרוֹן מְשִׁיחַ בֶּן-דָּוִד עֲבָדָהּ • וְזִכְרוֹן יְרוּשָׁלַּיִם
עִיר קִדְשָׁהּ • וְזִכְרוֹן כָּל-עַמּוּד בֵּית יִשְׂרָאֵל לְפָנֶיהָ •

being, grace, lovingkindness and mercy, life and peace on this day of—

On Passover:—The Feast of Unleavened Bread ;

On Pentecost:—The Feast of Weeks ;

On Tabernacles:—The Feast of Tabernacles ;

On the Eighth Day of Solemn Assembly, and on the Rejoicing of the Law:—The Eighth-day Feast of Solemn Assembly.

Remember us, O Lord our God, thereon for our well-being ; be mindful of us for blessing, and save us unto life : by thy promise of salvation and mercy, spare us and be gracious unto us ; have mercy upon us and save us ; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

O Lord our God, bestow upon us the blessing of thy appointed times for life and peace, for joy and gladness, even as thou hast been pleased to promise that thou wouldst bless us. [Our God and God of our fathers, accept our rest.] Sanctify us by thy commandments, and grant our portion in thy Law ; satisfy us with thy goodness, and gladden us with thy salvation ; purify our hearts to serve thee in truth ; and let us inherit, O Lord our God, [in love and favour,] with joy and gladness thy holy [Sabbath and] appointed times ; and may Israel, who hallow thy name, rejoice in thee. Blessed art thou, O Lord, who hallowest [the Sabbath and] Israel and the seasons.

For the conclusion of the Amidah, see pp. 139—142, “Accept” to “as in ancient years.”

סדר התפלה לרגלים

לפליטה ולטובה ולחן ולחסד ולרחמים ולחיים
ולשלום ביום

On שבעות:—

חג השבעות

On פסח say:—

חג המצות

On שמחת תורה and שמיני עצרת

השמיני חג העצרת

On סכות:—

חג הסכות

הזה • זכרנו יי אלהינו בו לטובה • ופקדנו בו לברכה •
והשיענו בו לחיים • ובדבר ישועה ורחמים חוס וחנונו
ורחם עלינו והשיענו • פי אליך עינינו • פי אל
מלך חנון ורחום אתה :

והשיאנו יי אלהינו את-ברכת מועדיך לחיים
ולשלום לשמחה ולששון באשר רצית ואמרת
לברכנו : [אלהינו ואלהי אבותינו רצה במוניחתנו] קדשנו
במצותיך ותן חלקנו בתורתך • שבענו מטובך ושמחנו
בישועתך • וטהר לבנו לעבדך באמת • והנחילנו יי
אלהינו [באהבה ובדבון] בשמחה ובששון [שבת ו]
מועדי קדשך • וישמחו בך ישראל מקדשי שמך •
ברוך אתה יי • מקדש [השבת ו] ישראל והומגים :

קדמוניות רצה to see pp. 139—142, עמידה For the conclusion of the

KIDDUSH FOR FESTIVALS.

To be said on Passover, Pentecost and Tabernacles.

When the Festival occurs on Sabbath begin here :—

And it was evening and it was morning,—the sixth day.

And the heaven and the earth were finished and all their host. And on the seventh day God had finished his work which he had made : and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and he hallowed it, because he rested thereon from all his work which God had created and made.

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

On Sabbath add the words in brackets.

Blessed art thou, O Lord our God, King of the universe, who hast chosen us from all peoples, and exalted us above all tongues, and sanctified us by thy commandments. And thou hast given us in love, O Lord our God, [Sabbaths for rest,] appointed times for gladness, festivals and seasons for joy: [this Sabbath day and] this day of—

On Passover say— The Feast of Unleavened Bread, the season of our Freedom ;

On Pentecost — The Feast of Weeks, the season of the Giving of our Law ;

סדר קדוש לרגלים:

To be said on פסח, שבועות and סוכות.

When the Festival occurs on שבת begin here:—

וַיְהִי-עָרֵב וַיְהִי-בֹקֶר יוֹם הַשְּׁשִׁי: וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל-צָבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ
אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְכַל-
מְלַאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרָא פְּרִי הַגֶּפֶן:

On שבת add the words in brackets.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בָּחַר-
בָּנוּ מִכָּל-עַם וְרוֹמְמָנוּ מִכָּל-לָשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו.
וַתֵּתֵן-לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה [שְׁבֻתוֹת לְמִנוּחָה וְ]
מוֹעֲדִים לְשִׂמְחָה חֲגִים וְזִמְנִים לְשִׁשּׁוֹן. אֶת-יוֹם [הַשְּׁבֻת
הַזֶּה וְאֶת-יוֹם]

On פסח say:—

חַג הַמִּצּוֹת הַזֶּה. זְמַן חֲרוּתֵנוּ

On שבועות:—

חַג הַשְּׁבֻעוֹת הַזֶּה. זְמַן מַתַּן תּוֹרָתֵנוּ

On Tabernacles—The Feast of Tabernacles, the season of our Gladness ;

On the Eighth Day of Solemn Assembly and on the Rejoicing of the Law—The Eighth-day Feast of Solemn Assembly, the season of our Gladness [in love] ; an holy convocation, as a memorial of the departure from Egypt ; for thou hast chosen us, and sanctified us above all peoples, and thy holy [Sabbath and] appointed times thou hast caused us to inherit [in love and favour] in joy and gladness. Blessed art thou, O Lord, who sanctifiest [the Sabbath,] Israel and the festive seasons.

On Saturday night the following is added :—

Blessed art thou, O Lord our God, King of the universe, who createst the light of the fire.

Blessed art thou, O Lord our God, King of the universe, who makest a distinction between holy and profane, between light and darkness, between Israel and other nations, between the seventh day and the six working days. Thou hast made a distinction between the holiness of the Sabbath and that of the festival, and hast hallowed the seventh day above the six working days ; thou hast distinguished and sanctified thy people Israel by thy holiness. Blessed art thou, O Lord, who makest a distinction between holy and holy.

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

The last Blessing is said on the following occasions :—The first two nights of Passover ; the two nights of Pentecost ; the first two nights of Tabernacles ; on the night of the Eighth Day of Solemn Assembly, and on that of the Rejoicing of the Law.

סדר קרוש לרגלים

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On סבות:—

חג הסבות ה'זה • זמן שמחתנו

On שמחת תורה and שמיני עצרת:—

השמיני חג העצרת ה'זה • זמן שמחתנו

[באהבה] מקרא קדש זכר ליציאת מצרים: כי בנו
בחרת ואותנו קדשת מכל-העמים [ושבת ו] מועדי
קדשך [באהבה וברצון] בשמחה ובששון הנחתנו •
ברוך אתה יי • מקדש (השבת ו) ישראל והזמנים:

On Sabbath Night the following הבדלה is added:—

ברוך אתה יי אלהינו מלך העולם • בורא מאורי האש:
ברוך אתה יי אלהינו מלך העולם • המבדיל בין קדש
לחול בין אור לחשך בין ישראל לעמים • בין יום השביעי
לששת ימי המעשה • בין קדשת שבת לקדשת יום טוב
הבדלת • ואת יום השביעי מששת ימי המעשה קדשת •
הבדלת וקדשת את עמך ישראל בקדשתך • ברוך אתה יי •
המבדיל בין קדש לקדש:

ברוך אתה יי אלהינו מלך העולם • שהחיינו
וקיימנו והגיענו לזמן הזה:

פסח, is said on the following occasions: the first two nights of
the two nights of שבועות, the first two nights of סבות, and on
the nights of שמיני עצרת and שמחת תורה.

MEDITATION IN THE TABERNACLE.

To be said in the Tabernacle on the first night of the Festival.

May it be thy will, O Lord my God and God of my fathers, to let thy divine presence abide among us. Spread over us the tabernacle of thy peace in recognition of the precept of the Tabernacle which we are now fulfilling, and whereby we establish in fear and love the unity of thy holy and blessed name. O surround us with the pure and holy radiance of thy glory, that is spread over our heads as the eagle over the nest he stirreth up: and thence bid the stream of life flow in upon thy servant (thy handmaid). And seeing that I have gone forth from my house abroad, and am speeding the way of thy commandments, may it be accounted unto me as though I had wandered far in thy cause. O wash me thoroughly from mine iniquity, and cleanse me from my sin. Keep me in life, O Lord; vouchsafe unto me the abundance of thy blessings; and to such as are hungry and thirsty give bread and water unfailingly. Make me worthy to dwell trustingly in the covert of thy shadowing wings at the time when I part from the world. O deal graciously with us in the decree to which thou settest thy seal, and make us worthy to dwell many days upon the land, the holy land, ever serving and fearing thee. Blessed be the Lord for ever. Amen and Amen.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us to dwell in the Tabernacle.

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

סדר חג הסכות :

To be said in the Tabernacle on the first night of the Festival.

יחי רצון מלפניך יי אלהי ואלהי אבותי שפשרה
שכינתך בינינו ותפרוש עלינו ספת שלומך בזכות מצות
ספח שאנחנו מקימים ליהוד שמך הקדוש ברוך הוא
ביראה ובאהבה • ותקוף אותנו מזיו כבודך הקדוש
ותטהור גווי על ראשינו מלמעלה פגשר נעיר קפו •
ומשם ישפיע שפע החיים לעבדך (פ' ב'פ') • לאמתך
(פ' ב'פ') • ובזכות צאתי מביתי החוצה ודרך מצותיך
ארוצה ותשב לי בזאת פאלי הרהקתי נדוד • והרב פבסני
מצוני ומחשאתי טהרני • תתיני אלני תשפיע לי רב
ברכות ולרעים גם צמאים הן לחם ומים נאמנים •
ותמן לי זכות לשבת ולחסות בסתר צל פנפיה בעת
פטירתי מן העולם • ותטיב לנו החתימה ותנחנו לישב ימים
רבים על האדמה אדמת קדש • בעבודתך וביראתך •
ברוך יי לעולם • אמן ואמן :

ברוך אתה יי אלהינו מלך העולם • אשר קדשנו
במצותיו וצונו לישב בספה :
ברוך אתה יי אלהינו מלך העולם • שהחנינו
וקימנו והגיענו לזמן הזה :

ADDITIONAL SERVICE FOR THE FESTIVALS,
PASSOVER, PENTECOST AND TABERNACLES,
AND FOR THE INTERMEDIATE DAYS OF
FESTIVALS.

For the commencement of the Additional Amidah see Sabbath Additional Service, pp. 159, 160, from "O Lord, open thou my lips," to "holy God."

Thou hast chosen us from all peoples ; thou hast loved us and taken pleasure in us, and hast exalted us above all tongues ; thou hast sanctified us by thy commandments, and brought us near unto thy service, O our King, and hast called us by thy great and holy name.

On Sabbath add the words in brackets.

And thou hast given us in love, O Lord our God, [Sabbaths for rest,] appointed times for gladness, festivals and seasons for joy ; [this Sabbath day and] this day of—

*On Passover say—*The Feast of Unleavened Bread, the season of our Freedom ;

*On Pentecost—*The Feast of Weeks, the season of the Giving of our Law ;

*On Tabernacles—*The Feast of Tabernacles, the season of our Gladness ;

תפלת מוסף לרגלים :

To be said on פסח, שבועות, and סוכות, and on חול המועד.

For the commencement of the עמידה see מוסף לישבת, pp. 159, 160, to האל הקדוש.

אתה בחרתנו מכל-העמים • אהבת אותנו • ורצית
בנו • ורוממתנו מכל הלשונות • וקדשתנו במצותיך •
וקרבתנו מלפנו לעבודתך • ושמך הגדול והקדוש
עלינו קראת :

On יִשְׁבֵּת add the words in brackets.

ותתן-לנו יי אלהינו באהבה [שבתות למנוחה ו]
מועדים לשמחה חגים וזמנים לששון • את-יום
[השבת הזה ואת-יום]

On פסח say:—

חג המצות הזה • זמן חרותנו

On שבועות:—

חג השבועות הזה • זמן מתן תורתנו

On סוכות:—

חג הסוכות הזה • זמן שמחתנו

On the Eighth Day of Solemn Assembly and on the Rejoicing of the Law—The Eighth-day Feast of Solemn Assembly, the season of our Gladness [in love] ; an holy convocation, as a memorial of the departure from Egypt.

But on account of our sins we were exiled from our land, and removed far from our country, and we are unable to go up in order to appear and prostrate ourselves before thee, and to fulfil our obligations in thy chosen house, that great and holy temple which was called by thy name, because of the hand that hath been stretched out against thy sanctuary. May it be thy will, O Lord our God and God of our fathers, merciful King, that thou mayest again in thine abundant compassion have mercy upon us and upon thy sanctuary, and mayest speedily rebuild it and magnify its glory. Our Father, our King, do thou speedily make the glory of thy kingdom manifest upon us ; shine forth and exalt thyself upon us in the sight of all living ; bring our scattered ones among the nations near unto thee, and gather our dispersed from the ends of the earth. Lead us with exultation unto Zion thy city, and unto Jerusalem the place of thy sanctuary with everlasting joy ; and there we will prepare before thee the offerings that are obligatory for us, the continual offerings according to their order, and the additional offerings according to their enactment ; and the additional offering of [this Sabbath day with the additional offering of] this—

On Passover say—Feast of Unleavened Bread—

On Pentecost—Feast of Weeks—

—:שְׁמַחַת תּוֹרָה and שְׁמִינִי עֶצְרַת On

הַשְּׁמִינִי חַג הָעֶצְרַת הַזֶּה • זְמַן שְׁמַחַתֵּנוּ

[בְּאַהֲבָה] מִקְרָא קָדֵשׁ זָכָר לִיצִיאת מִצְרַיִם :

וּמִפְּנֵי חֲטֵאֵינוּ גָּלִינוּ מֵאַרְצֵנוּ וְנִתְרַקְּנוּ מֵעַל
אֲדָמָתֵנוּ • וְאִין אֲנַחְנוּ יְכוּלִים לַעֲלוֹת וְלִרְאוֹת
וְלִהְיוֹת חַיִּים לְפָנֶיךָ וְלַעֲשׂוֹת חֻבוֹתֵינוּ בְּבֵית בְּחִירְתְּךָ
בְּבֵית הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו מִפְּנֵי הַיָּד
שֶׁנִּשְׁתַּלְּחָה בְּמִקְדָּשְׁךָ : יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ מִלֵּךְ רַחֲמָן שֶׁתֵּשׁוּב וְתִרְחַם עָלֵינוּ
וְעַל־מִקְדָּשְׁךָ בְּרַחֲמֶיךָ הַרְבִּים וְתִבְגְּהוּ מִהֲרָה וְתִגְדֹּל
כְּבוֹדוֹ : אֲבִינוּ מִלְּפָנֶיךָ • גִּלְהָ כְבוֹד מַלְכוּתְךָ עָלֵינוּ
מִהֲרָה וְהוֹפֵעַ וְהַנֶּשֶׂא עָלֵינוּ לְעֵינֵי כָל־חַי • וְקָרֵב
פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם וְנַפְּוֹצוֹתֵינוּ כִּנָּם מִיִּרְכַּת אֶרֶץ •
וְהַבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרָנָה וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ
בְּשִׂמְחַת עוֹלָם • וְשֵׁם גַּעֲשֵׂה לְפָנֶיךָ אֶת־קִרְבָּנוֹת
חֻבוֹתֵינוּ תְּמִידִים בְּסִדְרָם וּמוֹסָפִים בְּהִלְכָתָם : וְאֶת־
מוֹסֵף יוֹם [הַשְּׁבֵט חֲנֻנָּה וְאֶת מוֹסֵף יוֹם]

—:שְׁבָעוֹת On

—:say פֶּסַח On

חַג הַשְּׁבָעוֹת

חַג הַמִּצּוֹת

On Tabernacles—Feast of Tabernacles—

On the Eighth Day of Solemn Assembly and on the Rejoicing of the Law—Eighth-day Feast of Solemn Assembly we will prepare and offer unto thee in love according to the precept of thy will, as thou hast prescribed for us in thy Law through the hand of Moses thy servant, by the mouth of thy glory, as it is said :

[And on the Sabbath day two he-lambs of the first year without blemish, and two tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof ; this is the burnt offering of every Sabbath, beside the continual burnt offering and the drink offering thereof.]

On the first two days of Passover say :—

And in the first month, on the fourteenth day of the month, is the Passover unto the Lord. And on the fifteenth day of this month shall be a feast : seven days shall unleavened bread be eaten. On the first day shall be an holy convocation ; ye shall do no servile work.

And ye shall offer an offering made by fire, a burnt offering unto the Lord ; two young bullocks and one ram, and seven he-lambs of the first year ; they shall be unto you without blemish.

On Passover, after the first two days, say the last paragraph only.

On Pentecost say :—

And on the day of the first fruits, when ye offer a new meal offering unto the Lord in your Feast of Weeks, ye shall have an holy convocation ; ye shall do no servile work ; ye shall offer a burnt offering for a sweet savour unto the Lord ; two young bullocks, one ram, seven he-lambs of the first year.

On ספּות:— שְׁמַחַת תּוֹרָה and שְׁמִינִי עֲצֶרֶת On

חג הספּות חג השְׁמִינִי חג העֲצֶרֶת

הַזֶּה • גַּעֲשֵׂה וְנִקְרִיב לַפָּנִיךָ בְּאַהֲבָה בְּמִצּוֹת רְצוֹנְךָ
כְּמוֹ שֶׁתִּתְּבֶת עָלֵינוּ בְּתוֹרָתְךָ עַל-יְדֵי מִשְׁרָה עֲבָדְךָ
מִפִּי כְּבוֹדְךָ בְּאִמּוֹר:

[וּבְיָוִם תִּשְׁבֶּת שְׁנֵי-כָבָשִׁים בְּגִי-שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים
סֵלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְפוּ: עַל־תּ שֶׁבֶת בְּשִׁבְתּוֹ עַל-
עַל־תּ הַתְּמִיד וְנִסְפָּה:]

On the first two days of פָּסַח say:—

וּבַחֲדָשׁ הָרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ פָּסַח לִיהוָה:
וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֲדָשׁ הַזֶּה חָג שִׁבְעַת יָמִים מִצּוֹת
יֵאָכֵל: בְּיָוִם הָרִאשׁוֹן מִקְרָא-קֹדֶשׁ כָּל-מְלָאכָת עֲבָדָה לֹא
תַעֲשׂוּ:

וְהִתְרַבְּתָם אִשָּׁה עֹלָה לִיהוָה פָּרִים בְּגִי-דָקָר שְׁנָיִם וְאַיִל
אֶחָד וְשִׁבְעָה כָּבָשִׁים בְּגִי שָׁנָה תְּמִימִם יִהְיוּ לָכֶם:

On פָּסַח, after the first two days, say the last paragraph only.

On שִׁבְעוֹת say:—

וּבְיָוִם הַשְּׁבִיעִי בְּהִתְרַבְּבָתְךָ מִנְחָה חֲדָשָׁה לִיהוָה
בְּשִׁבְעַתֶּיכֶם מִקְרָא-קֹדֶשׁ יִהְיֶה לָכֶם כָּל-מְלָאכָת עֲבָדָה לֹא
תַעֲשׂוּ: וְהִתְרַבְּתָם עֹלָה לָהֶיחַ יִיחֹם לִיהוָה פָּרִים בְּגִי-דָקָר
שְׁנָיִם אִיל אֶחָד שִׁבְעָה כָּבָשִׁים בְּגִי שָׁנָה:

On the first two days of Tabernacles say:—

And on the fifteenth day of the seventh month ye shall have an holy convocation ; ye shall do no servile work, and ye shall keep a feast unto the Lord seven days. And ye shall offer a burnt offering, an offering made by fire, of a sweet savour unto the Lord ; thirteen young bullocks, two rams, fourteen he-lambs of the first year ; they shall be without blemish.

On all Festivals say:—

And their meal offering and their drink offerings as hath been ordained ; three tenth parts of an ephah for each bullock, and two tenth parts for the ram, and one tenth part for each lamb, with wine according to the drink offering thereof, and a he-goat wherewith to make atonement, and the two continual offerings according to their enactment.

On the first of the Intermediate Days of Tabernacles say:—

And on the second day ye shall offer twelve young bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

And on the third day ye shall offer eleven bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

On the second of the Intermediate Days of Tabernacles, say the last paragraph, and continue:—

And on the fourth day ye shall offer ten bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

On the third of the Intermediate Days of Tabernacles, say the last paragraph, and continue:—

And on the fifth day ye shall offer nine bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

תפלת מוסף לרגלים

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On the first two days of סכות say:—

ובחמשה עשר יום לחודש השביעי מקרא-חודש יהיח לכם
כל-מלאכת עבודה לא תעשו וחגגתם חג ליהודה שבעת
ימים: והקרבתם עלה אשה ריח ניחח ליהודה פרים בגי-
בקר שלשה עשר אילים שנים פבשים בגי-שנה ארבעה עשר
תמימים יהיו:

On all Festivals say:—

ומנחתם ונספיתם פמדבר. שלשה עשרנים לפר. ושגי
עשרנים לאיל. ועשרון לפבש ויון פנספו. ושעיר לכפר.
ושגי תמידים פהלכתם:

On the First Day of סכות חה'מ say:—

וביום השני פרים בגי-בקר שנים עשר אילים שנים פבשים
בגי-שנה ארבעה עשר תמימים: פהלכתם to ומנחתם
וביום השלישי פרים עשתי-עשר אילים שנים פבשים בגי-
שנה ארבעה עשר תמימים: פהלכתם to ומנחתם Repeat

On the Second Day of סכות—

וביום השלישי וגו' ומנחתם וגו'
וביום הרביעי פרים עשרה אילים שנים פבשים בגי-שנה
ארבעה עשר תמימים: ומנחתם וגו'

On the Third Day of סכות—

וביום הרביעי וגו' ומנחתם וגו'
וביום החמישי פרים תשעה אילים שנים פבשים בגי-שנה
ארבעה עשר תמימים: ומנחתם וגו'.

On the fourth of the Intermediate Days of Tabernacles, say the last paragraph, and continue :—

And on the sixth day ye shall offer eight bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

On the fifth of the Intermediate Days of Tabernacles (Hoshana Rabba), say the last paragraph, and continue :—

And on the seventh day ye shall offer seven bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

On the Eighth Day of Solemn Assembly, and on the Rejoicing of the Law, say :—

On the eighth day ye shall have a solemn assembly ; ye shall do no servile work. And ye shall offer a burnt offering, an offering made by fire, of a sweet savour unto the Lord : one bullock, one ram, seven he-lambs of the first year without blemish. And their meal offering, etc.

[They that keep the Sabbath and call it a delight shall rejoice in thy kingdom ; the people that hallow the seventh day, even all of them shall be satiated and delighted with thy goodness, seeing that thou didst find pleasure in the seventh day, and didst hallow it ; thou didst call it the desirable of days, in remembrance of the creation.]

Our God and God of our fathers, merciful King, have mercy upon us, O thou good and beneficent Being, suffer thyself to be sought of us ; return unto us in thy yearning compassion for the fathers' sake who did thy will ; rebuild thy house as at the beginning, and establish thy sanctuary upon its site ; grant that we may see it in its rebuilding, and make us rejoice in its re-establishment ; restore the priests to their service, the Levites to their song and psalmody, and

— חה"מ סכות *On the Fourth Day of*

וביום החמישי וגו' ומנחתם וגו'

וביום הששי פרים שמנה אילים שנים פבשים בגי-שנה
ארבעה עשר תמימים : ומנחתם וגו'

— הושענא רבא *On*

וביום הששי וגו' ומנחתם וגו'

וביום השביעי פרים שבצה אילים שנים פבשים בגי-שנה
ארבעה עשר תמימים : ומנחתם וגו'

— *say* שמחת תורה *and* שמיני עצרת *On*

ביום השמיני עצרת תהיה לכם פל-מלאכת עבדה לא
תעשו : ותקרבם עלה אשה הים ניהם ליהנה פר אחד
איל אחד פבשים בגי-שנה שבצה תמימים : ומנחתם וגו'

[ושמחו במלכותך שומרי שבת וקוראי עגב . עם מקדשי
שביעי כלם ישבעו ויהעפנו מטובך . והשביעי רצית בו
וקדשתו חמדת ימים אתו קראת זכר למעשה בראשית:]

אלהינו ואלהי אבותינו מלך רחמן רחם עלינו
טוב ומטיב הדרש-לנו . שובה אלינו בהמון רחמיה
בגלל אבות שעשו רצונך . בנה ביתך בבתחלה
וכונן מקדשך על-מכוננו . והראנו בבנינו ושמחנו
בתקוננו . והשב פהגים לעבודתם ולוים לשירם ולזמרם

Israel to their habitations: and there we will go up to appear and prostrate ourselves before thee at the three periods of our festivals, according as it is written in thy Law, Three times in the year shall all thy males appear before the Lord thy God in the place which he shall choose, on the feast of unleavened bread, and on the feast of weeks, and on the feast of tabernacles: and they shall not appear before the Lord empty. Every man shall bring according as he is able, according to the blessing of the Lord thy God which he hath given thee.

O Lord our God, bestow upon us the blessing of thy appointed times for life and peace, for joy and gladness, even as thou hast been pleased to promise that thou wouldest bless us. [Our God and God of our fathers, accept our rest.] Sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; purify our hearts to serve thee in truth; and let us inherit, O Lord our God, [in love and favour,] with joy and gladness thy holy [Sabbath and] appointed times; and may Israel who hallow thy name rejoice in thee. Blessed art thou, O Lord, who hallowest [the Sabbath and] Israel and the seasons.

*For the conclusion of the Amidah, see pp. 164—166, "Accept" to
"as in ancient years."*

והשב ישראל לגויהם • ושם נעלה ונראה ונשתחווה
לפניך בשלש פעמי רגלינו • כפתוב בתורתך • שלוש
פעמים בשנה יראה כל-זכורך את-פני יהוה אלהיך
במקום אשר יבחר בַּחג המצות ובַּחג השבועות
ובַּחג הספות ולא יראה את-פני יהוה ריקם : איש
כמתנת ידו כבִּרְכַּת יי אלהיך אשר נתן-לך :

והשיאנו יי אלהינו את-בִּרְכַּת מוֹעֲדֶיךָ לחיים
ולשלום לשמחה ולששון באשר רצית ואמרת
לברכנו : [אלהינו גאלתי אבותינו רצה במנוחתנו] קדשנו
במצותיך ותן חלקנו בתורתך • שבענו מטובך ושמחנו
בישועתך • וטהר לבנו לעבדך באמת • והנחילנו יי
אלהינו [באהבה ובדבִּרְצוֹן] בשמחה ובששון [שבת ו]
מוֹעֲדֵי קדְשְׁךָ • וישמחו בך ישראל מקדשי שמך •
ברוך אתה יי • מקדש [השבת ו] ישראל והזמנים :

קדמוניות רצה see pp. 164—166, עמידה For the conclusion of the

THE ORDER OF THE BLESSING OF THE PRIESTS.

On Festivals, except on Sabbath, the following Order of the Blessing of the Priests is added in the Additional Amidah after "acceptable unto thee," p. 164.

The Priests ascend the steps of the Ark.

Cong. and Reader.—And may our prayer be acceptable unto thee as burnt offering and as sacrifice. O thou who art merciful, we beseech thee, in thine abundant mercy to restore thy divine presence unto Zion, and the ordained service to Jerusalem. And let our eyes behold thy return in mercy to Zion, and there will we worship thee in awe, as in the days of old and as in ancient years.

Reader.—Blessed art thou, O Lord, whom alone we serve in awe.

Continue "We give thanks unto thee," p. 164, to "it is becoming to give thanks," p. 165.

The Reader says to "and his sons" in an undertone.

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons,

Reader :—The priests,

Cong. :—Thy holy people, as it is said :

The Priests pronounce the following blessing :

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with the sanctity of Aaron and hast commanded us to bless thy people Israel in love.

Reader followed by the Priests, word for word.

Cong. :

The Lord bless thee and keep thee :

Amen.

The Lord make his face to shine upon thee and be gracious unto thee :

Amen.

The Lord turn his face unto thee and give thee peace.

Amen. Selah.

סדר נשיאת כפים:

On Festivals, except on Sabbath, the following Order of the Blessing of the Priests is added in the מוסף Service after מוסף, p. 164.

The Priests ascend the steps of the Ark.

Congregation and Reader. ותַעֲרֹב לִפְנֵיךָ עֲתִירָתֵנוּ כְּעוֹלָה

וּבִקְרָבָן • אֲנָה רַחוּם בְּרַחֲמֶיךָ הָרַבִּים הָשֵׁב שְׂכִינָתְךָ
לְצִיּוֹן עִירְךָ וְסֹדֶר הָעֲבוּדָה לִירוּשָׁלַיִם • וְתַחֲזִיקָה עֵינֵינוּ
בְּשׁוּבֶךָ לְצִיּוֹן בְּרַחֲמִים • וְשֵׁם נַעֲבֹדְךָ בִּירְאָה כִּימֵי עוֹלָם
וּבְשָׁנִים קְדְמוֹנוֹת :

Reader. בָּרוּךְ אַתָּה יי • שְׁאוֹתְךָ לְבָדְךָ בִּירְאָה נַעֲבֹד :

Continue מוֹדִים, p. 164, *to* לְהוֹדוֹת, p. 165.

The Reader says to וּבְנִי in an undertone.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ • בָּרַכְנוּ בְּבִרְכָּה הַמְּשֻׁלָּשֶׁת
בַּתּוֹרָה הַכְּתוּבָה עַל־יְדֵי מֹשֶׁה עֲבָדְךָ • הָאֱמוּנָה מִפִּי
אֲהֶרֶן וּבְנָיו •

Reader. כְּהֻנִּים •

Congregation. עִם קְדוֹשְׁךָ כְּאֱמֹר :

The Priests pronounce the following blessing:—

בָּרוּךְ אַתָּה יי • אֱלֹהֵינוּ מְלֶכֶּךָ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּקִדְּשָׁתוֹ שֶׁל אֲהֶרֶן וְצִוָּנוּ לְבָרֶךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה :

Congregation.

Reader followed by the Priests, word by word.

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ •
יֵאָר יי פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ •
יִשָּׂא יי פָּנָיו אֵלֶיךָ וְיִשֵּׁם לְךָ שְׁלוֹם :
אָמֵן
אָמֵן
אָמֵן סְלָה :

Continue שִׁים שְׁלוֹם, p. 165, *to the end of the עֲמִידָה*.

SERVICE FOR NEW YEAR.

The lighting of the Festival Lamp as on p. 227.

Afternoon Service as on Fridays. For Evening Service, see pp. 113a-115. Should the first evening of the New Year fall on Friday, the Evening Service commences with "A Psalm, a Song for the Sabbath Day," p. 112.

The following Amidah is said at the Evening, Morning and Afternoon Services.

For the commencement of the Amidah, see pp. 136, 137, from "O Lord, open thou my lips," to "praise thee daily. (Selah.)" Then continue:—

Now, therefore, O Lord our God, impose thine awe upon all thy works, and thy dread upon all that thou hast created, that all works may fear thee and all creatures prostrate themselves before thee, that they may all form a single band to do thy will with a perfect heart, even as we know, O Lord our God, that dominion is thine, strength is in thy hand, and might in thy right hand, and that thy name is to be feared above all that thou hast created.

Give then glory, O Lord, unto thy people, praise to them that fear thee, hope to them that seek thee, and free speech to them that wait for thee, joy to thy land, gladness to thy city, a flourishing horn unto David thy servant, and a clear shining light unto the son of Jesse, thine anointed, speedily in our days.

Then shall the just also see and be glad, and the upright shall exult, and the pious triumphantly rejoice, while iniquity shall close her mouth, and all wickedness shall be wholly consumed like smoke, when thou makest the dominion of arrogance to pass away from the earth.

תפלת ראש השנה :

The lighting of the Festival Lamp as on p. 227.

מנחה as on Fridays. For מעריב see pp. 113—115. Should the first evening of ראש השנה fall on Friday, מעריב commences with מזמור נשיר ליום השבת, p. 112.

The following עמידה is said at the Evening, Morning and Afternoon Services.

For the commencement of the עמידה see pp. 136, 137, from אדני שפתי אדני יהללוך פלה. Then continue:—

ובבן תן פחדך יי אלהינו על כל-מעשיך ואימתך
על כל-מה-שפראת . ויראוך כל-המעשים וישתחוו
לפניך כל-הברואים . ויעשו כלם אגדה אחת לעשות
רצונך בלבב שלם . כמו שידענו יי אלהינו שהשלטון
לפניך עז בידך וגבורה בימינך ושמך נורא על
כל-מה-שפראת :

ובבן תן כבוד יי לעמך תהלה ליראך ותקוה
לדורשיך ופתחון פה למיתלים לך . שמחה לארצך
וששון לעיך וצמיחת קרן לדור עבדך ועריכת גר
לבן-ישי משיחך במהרה בימינו :

ובבן צדיקים יראו וישמחו וישרים יעלו וחסידים
ברנה יגילו . ועולתה תקפץ-פיה וכל-הרשעה בלה
בעשן תכלה . כי תעביר ממשלת זרון מן-הארץ :

And thou, O Lord, shalt reign, thou alone over all thy works on Mount Zion, the dwelling place of thy glory, and in Jerusalem, thy holy city, as it is written in thy Holy Words, The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Holy art thou, and dreaded is thy name, and there is no God beside thee, as it is written, And the Lord of hosts is exalted in judgment, and the holy God is sanctified in righteousness. Blessed art thou, O Lord, the holy King.

Thou hast chosen us from all peoples, thou hast loved us and taken pleasure in us, and hast exalted us above all tongues ; thou hast sanctified us by thy commandments and brought us near unto thy service, O our King, and called us by thy great and holy name.

On Saturday Night add the following :—

Thou, O Lord our God, hast made known unto us the judgments of thy righteousness ; thou hast taught us to perform the statutes of thy will ; thou hast given us, O Lord our God, righteous judgments, true laws, good statutes and commandments. Thou hast also caused us to inherit seasons of joy, appointed times of holiness, and feasts of free will gifts, and hast given us as an heritage the holiness of the Sabbath, the glory of the appointed time, and the celebration of the festival. Thou hast made a distinction, O Lord our God, between holy and profane, between light and darkness, between Israel and other nations, between the seventh day and the six working days ; thou hast made a distinction between the holiness of the Sabbath and that of the festival, and hast hallowed the seventh day above the six working days : thou hast distinguished and sanctified thy people Israel by thy holiness.

וּתְמַלֹּךְ אֹתָהּ יי לְבָרֶךְ עַל כָּל־מַעֲשֵׂיךָ בְּהַר
צִיּוֹן מִשָּׁבֶן בְּבוֹרֶךְ וּבִירוּשָׁלַיִם עִיר קְדֻשָּׁה • כִּפְתּוּב
בְּרַבְרֵי קְדֻשָּׁה • יְמִלֶךְ יי לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר •
הִלְלוּהָ :

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלֹה מִבְּלַעְדֶּיךָ •
כִּפְתּוּב • וַיְגַבֶּה יי צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְדוֹשׁ נִקְדַּשׁ
בַּצִּדְקָה : בָּרוּךְ אַתָּה יי • הַמְלִיךְ הַקְדוֹשׁ :

אַתָּה בְּחִרְתָּנוּ מִכָּל־הָעַמִּים • אֲהַבְתָּ אוֹתָנוּ • וְרָצִיתָ
בָּנוּ • וְרוֹמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת • וְקִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ •
וְקִרְבַּתָּנוּ מִלִּבְנוֹ לַעֲבוֹדָתְךָ • וְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ
עָלֵינוּ קָרָאתָ :

On Saturday Night add the following:—

וּתְוַדִּיעַנו יי אֱלֹהֵינוּ אֶת־מִשְׁפָּטֶי צִדְקָה וּתְלַמְּדֵנוּ לַעֲשׂוֹת
חֻמֵי רְצוֹנְךָ • וּתְתַן־לָנוּ יי אֱלֹהֵינוּ מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת
אֱמֶת חֻקִּים וּמִצְוֹת טוֹבִים • וּתְנַחֵלָנוּ זְמַנֵי שְׁשׁוֹן וּמִוְעָדֵי
קֹדֶשׁ וְחֻמֵי נְדָבָה • וּתְוַרִישָׁנוּ קִדְּשָׁת שְׁבֵת וּקְבוֹד מוֹעֵד
וְחִגִּיגַת הַרְגֵל • וּתְבַדֵּל יי אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחֹל בֵּין אֹר
לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים בֵּין יוֹם הַשְּׁבִיעִי לְשִׁשָּׁת יְמֵי
הַמַּעֲשָׂה • בֵּין קִדְּשָׁת שְׁבֵת לְקִדְּשָׁת יוֹם טוֹב הַבְּבֻלָּה
וְאֶת־יוֹם הַשְּׁבִיעִי מִשְׁשָׁת יְמֵי הַמַּעֲשָׂה קִדְּשָׁת • הַבְּבֻלָּה
וְקִדְּשָׁת אֶת־עַמְּךָ יִשְׂרָאֵל בְּקִדְּשָׁתְךָ :

On Sabbath add the words in brackets.

And thou hast given us in love, O Lord our God, [this Sabbath Day and] this Day of Memorial, a day of blowing the Shofar, [*on Sabbath substitute for the last phrase—a day of remembrance of blowing the Shofar, in love*]; an holy convocation as a memorial of the departure from Egypt.

Our God and God of our fathers ! May our remembrance rise and come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this Day of Memorial. Remember us, O Lord our God, thereon for our well-being ; be mindful of us for blessing, and save us unto life : by thy promise of salvation and mercy, spare us and be gracious unto us ; have mercy upon us and save us ; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

Our God and God of our fathers, reign thou in thy glory over the whole universe, and be exalted above all the earth in thine honour, and shine forth in the splendour and excellence of thy might upon all the inhabitants of thy world, that whatsoever hath been made may know that thou hast made it, and whatsoever hath been created may understand that thou hast created it, and whatsoever hath breath in its nostrils may say, The Lord God of Israel is King, and his dominion ruleth over all. [Our God and God of our fathers, accept our rest.] Sanctify us by thy commandments, and grant our portion in thy Law ; satisfy us with thy goodness,

On שבת add the words in brackets.

ותתן-לנו יי אלהינו באהבה את-יום [חשבת הנה
ואת יום] הזכרון הנה • יום [זכרון] תרועה [באהבה]
מקרא קדש וזכר ליציאת מצרים :

אלהינו ואלהי אבותינו • יעלה ויבא ויגיע ויראה
וירצה וישמע ויפקד ויזכר זכרוננו ופקדוננו וזכרון
אבותינו • וזכרון משיח בן דוד עבדך • וזכרון ירושלים
עיר קדשך • וזכרון כל-עמך בית ישראל לפניך •
לפליטה לטובה לחן ולחסד ולרחמים ולחיים ולשלום
ביום הזכרון הנה • זכרנו יי אלהינו בו לטובה • ופקדנו
בו לברכה • והושיענו בו לחיים • ובדבר ישועה
ורחמים חוס וחנונו ורחם עלינו והושיענו • כי אליך
עינינו • כי אל מלך חנון ורחום אתה :

אלהינו ואלהי אבותינו מלוך על כל-העולם בלוי
בכבודך • והנשא על כל-הארץ ביקרך • והופע בזהר
גאון עזך על כל-יתשבי תבל ארצך • וידע כל-פעול
כי אתה פועלתו ויבין כל-יצור כי אתה יצרתו ויאמר
כל אשר נשמה באפו יי אלהי ישראל מלך ומלכותו
בכל משלה : [אלהינו ואלהי אבותינו רצה במנוחתנו]
קדשנו במצותיך ותן חלקנו בתורתך • שבענו משובך

and gladden us with thy salvation [and in thy love and favour, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon]. O purify our hearts to serve thee in truth, for thou art God in truth and thy word is truth, and endureth for ever. Blessed art thou, O Lord. King over all the earth, who sanctifiest [the Sabbath and] Israel and the Day of Memorial.

For the conclusion of the Amidah see pp. 139—142, "Accept" to "as in ancient years."

The following form of greeting is used on New Year

May you be inscribed for a happy year.

וּשְׁמַחְנוּ בִּישׁוּעָתְךָ • [וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַחֲרָה וּבְרִצּוֹן
שְׁבֵת קִדְשָׁה וְיִגְדֹּחֵי-כֶּה יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ •] וְטַהֵר לִבֵּנוּ
לְעִבְדֶּךָ בְּאַמֶּת • כִּי אַתָּה אֱלֹהִים אֱמֶת וְדִבְרֶךְ אֱמֶת
וְקִיָּם לְעַד • בָּרוּךְ אַתָּה יְיָ • מֶלֶךְ עַל כָּל-הָאָרֶץ מִקִּדְשׁ
[הַשְּׁבֵת וְ] יִשְׂרָאֵל יוֹם הַזְּכוּרֹן :

מִדְמוּנִיּוֹת וְרָצָה, *see pp. 139—142, עֲמִידָה* For the conclusion of the

The following forms of greeting are used on ראש השנה, the expression being varied according to the sex and number of the person or persons addressed:—

לְשָׁנָה טוֹבָה תִּפְתָּחַב :	לְשָׁנָה טוֹבָה תִּפְתָּחוּ :
לְשָׁנָה טוֹבָה תִּפְתָּחְכִּי :	לְשָׁנָה טוֹבָה תִּפְתָּחְכֶּנָּה :

KIDDUSH FOR NEW YEAR.

When New Year occurs on Sabbath begin here:—

And it was evening and it was morning,—the sixth day.

And the heaven and the earth were finished and all their host. And on the seventh day God had finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and he hallowed it, because he rested thereon from all his work which God had created and made.

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

On Sabbath add the words in brackets.

Blessed art thou, O Lord our God, King of the universe, who hast chosen us from all peoples and exalted us above all tongues, and sanctified us by thy commandments. And thou hast given us in love, O Lord our God, [this Sabbath day and] this Day of Memorial, a day of blowing the Shofar [*on Sabbath substitute for the last phrase—a day of remembrance of blowing the Shofar, in love*]; an holy convocation, as a memorial of the departure from Egypt. For thou hast chosen us and hast sanctified us above all nations; and thy word is truth and endureth for ever. Blessed art thou, O Lord, King over all the earth, who sanctifiest [the Sabbath and] Israel and the Day of Memorial.

סדר קדוש לראש השנה :

When New Year occurs on שבת begin here :—

וַיְהִי-עָרֵב וַיְהִי-בֹקֶר יוֹם הַשְּׁשִׁי : וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל-צָבָאֵם : וַיַּכֵּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלֹאכֶתּוֹ אֲשֶׁר עָשָׂה
וַיִּשְׁפֹּט בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מְלֹאכֶתּוֹ אֲשֶׁר עָשָׂה : וַיְבָרֶךְ
אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מִכָּל-
מְלֹאכֶתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת :

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • בּוֹרֵא פְּרִי הַגֶּפֶן :

On שבת add the words in brackets.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • אֲשֶׁר בָּחַר-
בָּנוּ מִכָּל-עַם וְרוֹמַמְנוּ מִכָּל-לָשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו •
וַתִּתֵּן-לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה אֶת [יוֹם הַשַּׁבָּת הַזֶּה וְאֶת]
יוֹם הַזִּכְרוֹן הַזֶּה יוֹם [זִכְרוֹן] תְּרוּעָה [בְּאַהֲבָה] מִקְרָא
קֹדֶשׁ זִכָּר לִיצִיאַת מִצְרַיִם • כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ
קִדְּשָׁתָּ מִכָּל-הָעַמִּים • וּדְבָרְךָ אֱמֶת וְקִיָּם לְעַד • בָּרוּךְ
אַתָּה יי • מֶלֶךְ עַל כָּל-הָאָרֶץ מִקְדָּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל
וְיוֹם הַזִּכְרוֹן :

On Saturday night the following is added :—

Blessed art thou, O Lord our God, King of the universe, who createst the light of the fire.

Blessed art thou, O Lord our God, King of the universe, who makest a distinction between holy and profane, between light and darkness, between Israel and other nations, between the seventh day and the six working days. Thou hast made a distinction between the holiness of the Sabbath and that of the festival, and hast hallowed the seventh day above the six working days; thou hast distinguished and sanctified thy people Israel by thy holiness. Blessed art thou, O Lord, who makest a distinction between holy and holy.

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

Kiddush and the Blessing over the Bread having been said, an apple, dipped in honey, is taken, before partaking of which the following is said :—

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the tree.

After having partaken of the apple and honey, say :—

May it be thy will, O Lord our God, and God of our fathers, to renew unto us a happy and pleasant year.

On Saturday night the following is added:—

ברוך אתה יי אלהינו מלך העולם • בורא מאורי האש :
 ברוך אתה יי אלהינו מלך העולם • המבדיל בין קדש לחול
 בין אור לחשך בין ישראל לעמים • בין יום השביעי לשש
 ימי המעשה • בין קדשת שבת לקדשת יום טוב הבדלת •
 ואת יום השביעי משש ימי המעשה קדשת • הבדלת
 וקדשת את עמך ישראל בקדשך • ברוך אתה יי המבדיל
 בין קדש לקדש :

ברוך אתה יי אלהינו מלך העולם • שהחנינו
 וקיימנו והגיענו לזמן הזה :

and קדוש having been said, an apple, dipped in honey, is taken, before partaking of which the following is said:—

ברוך אתה יי אלהינו מלך העולם • בורא פרי העץ :

After having partaken of the apple and honey, say:—

יהי רצון מלפניך יי אלהינו ואלהי אבותינו
 שתתחדש עלינו שנה טובה ומתוקה :

ADDITIONAL SERVICE FOR NEW YEAR.

For the commencement of the Additional Amidah, see Sabbath Additional Service, pp. 159, 160, from "O Lord, open thou my lips," to "praise thee daily. (Selah.)"

Say, "Now, therefore," p. 239, to "holy King," p. 240. Then continue:—

Thou hast chosen us from all peoples; thou hast loved us and taken pleasure in us, and hast exalted us above all tongues; thou hast sanctified us by thy commandments, and brought us near unto thy service, O our King, and called us by thy great and holy name.

On Sabbath add the words in brackets.

And thou hast given us in love, O Lord our God, [this Sabbath day and] this Day of Memorial, a day of blowing the Shofar [*on Sabbaths substitute for the last phrase—a day of remembrance of blowing the Shofar, in love*]; an holy convocation, as a memorial of the departure from Egypt.

But on account of our sins we were exiled from our land, and removed far from our country, and we are unable to fulfil our obligations in thy chosen house, that great and holy temple which was called by thy name, because of the hand that hath been stretched out against thy sanctuary. May it be thy will, O Lord our God and God of our fathers, merciful King, that thou mayest again in thine abundant compassion have mercy upon us and upon thy sanctuary, and mayest speedily rebuild it and magnify its glory. Our Father, our King, do thou speedily make the glory of thy

תפלת מוסף לראש השנה :

*For the commencement of the עמידה, see pp. 159, 160, from אדני
יהללך סלה. Say ויבן, p. 239, to הקדוש, p. 240.
Then continue:—*

אתה בחרתנו מכל־העמים • אהבת אותנו • ורצית
בנו ורוממתנו מכל־הלשונות • וקדשתנו במצותיך •
וקרבתנו מלפניו לעבודתך • ושמך הגדול והקדוש
עלינו קראת :

On שבת add the words in brackets.

ותתן־לנו יי אלהינו באהבה את־יום [השבת הזה
ואת יום] הזכרון הזה • יום [זכרון] תרועה [באהבה]
מקרא קדש זכר ליציאת מצרים :
ומפני חטאינו גלינו מארצנו ונתרחקנו מעל
אדמתנו • ואין אנחנו יכולים לעשות חובותינו בבית
בחרתך בבית הגדול והקדוש שנקרא שמך עליו
מפני היר שנשתלחה במקדשך : יהי רצון מלפניך
יי אלהינו ואלהי אבותינו מלך רחמן שתשוב ותרם
עלינו ועל מקדשך ברחמיך הרבים ותבנהו מהרה
ותגדל כבודו : אבינו מלפניו • גלה כבוד מלכותך

kingdom manifest upon us ; shine forth and exalt thyself upon us in the sight of all living ; bring our scattered ones among the nations near unto thee, and gather our dispersed from the ends of the earth. Lead us with exultation unto Zion thy city, and unto Jerusalem the place of thy sanctuary with everlasting joy ; and there we will prepare before thee the offerings that are obligatory for us, the continual offerings according to their order, and the additional offerings according to their enactment ; and the additional offerings of [this Sabbath day and] this Day of Memorial, we will prepare and offer unto thee in love according to the precept of thy will, as thou hast prescribed for us in thy Law through the hand of Moses thy servant, by the mouth of thy glory, as it is said :—

[And on the Sabbath day two he-lambs of the first year without blemish, and two tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof ; this is the burnt offering of every Sabbath, beside the continual burnt offering and the drink offering thereof.]

And in the seventh month, on the first day of the month, ye shall have an holy convocation ; ye shall do no servile work : it shall be a day of blowing the Shofar unto you. And ye shall offer a burnt offering for a sweet savour unto the Lord ; one young bullock, one ram, seven he-lambs of the first year without blemish. And their meal offering and their drink offerings as hath been ordained ; three tenth parts of an ephah for each bullock, and two tenth parts for the ram, and one tenth part for each lamb, with wine according to the drink offering thereof, and two he-goats wherewith to make atonement, and the two continual offerings according to their enactment ; beside the burnt offering of the New Moon and the meal offering thereof, and the continual burnt offering and the meal offering thereof, and their drink offerings, according to their ordinance, for a sweet savour, an offering made by fire unto the Lord.

תפלת מוסף לראש השנה

עָלֵינוּ מִהֵרָה וְהוֹפֵעַ וְהַנִּשְׁאָ עָלֵינוּ לְעִינֵי כָל־חַי • וְקָרֵב
פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם וְנַפּוּצוֹתֵינוּ בֵּינָם מִיִּרְבֵּתִי־אָרֶץ •
וְהִבֵּיאֵנוּ לְעִיּוֹן עִירָךְ בְּרָנָה וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ
בְּשִׁמְחַת עוֹלָם • וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ אֶת קִרְבָּנוֹת חוּבוֹתֵינוּ
תַּמִּידִים בְּסֻדְרָם וּמוֹסָפִים כְּהִלָּכָתָם: וְאֵת מוֹסָפֵי יוֹם
[הַשַּׁבָּת הַזֶּה וַיּוֹם] הַזֶּכֶּרֶן הַזֶּה • נַעֲשֶׂה וְנִקְרִיב
לְפָנֶיךָ בְּאַהֲבָה כְּמִצּוֹת רְצוֹנְךָ כְּמוֹ שִׁפְתָּבֶת עָלֵינוּ
בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְּבוֹדְךָ כְּאֹמֹר:

[וַיְבִיחֵם הַשַּׁבָּת שְׁנֵי־כִבְשִׁים בְּגִי־שָׁנָה תְּמִימִים וּשְׁנֵי עֶשְׂרֹנִים
קָלָת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְכּוֹ: עֲלֹת שַׁבָּת בְּשַׁבָּתוֹ עַל־
עֲלֹת הַתַּמִּיד וְנִסְכָּה:]

וּבַחֲדָשׁ הַשְּׁבִיעִי בְּאַחַד לַחֲדָשׁ מִקְרָא־קֹדֶשׁ יִהְיֶה
לָכֶם כָּל־מְלָאכֶת עֲבוּדָה לֹא תַעֲשׂוּ יוֹם תְּרוּעָה יִהְיֶה
לָכֶם: וַעֲשִׂיתֶם עֹלָה לְרִיחַ נִיחַח לַיִּן פֶּר בֶּן־בָּקָר
אַחַד אֵיל אַחַד כִּבְשִׁים בְּגִי־שָׁנָה שִׁבְעָה תְּמִימִים:
וּמִנְחָתָם וְנִסְפֵיהֶם כְּמִדְּבַר שְׁלֹשָׁה עֶשְׂרֹנִים לֶפֶר וּשְׁנֵי
עֶשְׂרֹנִים לְאֵיל וַעֲשִׂרוֹן לִכְבֹּשׁ וַיֵּין כְּנִסְכּוֹ וּשְׁנֵי
שְׁעִירִים לְכַפֵּר • וּשְׁנֵי תַמִּידִים כְּהִלָּכָתָם: מִלֵּב עֲלֹת
הַחֲדָשׁ וּמִנְחָתָהּ • וְעֲלֹת הַתַּמִּיד וּמִנְחָתָהּ • וְנִסְפֵיהֶם
כְּמִשְׁפָּטָם לְרִיחַ נִיחַח אִשָּׁה לַיִּן:

[They that keep the Sabbath and call it a delight shall rejoice in thy kingdom ; the people that hallow the seventh day, even all of them shall be satiated and delighted with thy goodness, seeing that thou didst find pleasure in the seventh day, and didst hallow it ; thou didst call it the desirable of days, in remembrance of the creation.]

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God ; there is none else : in truth he is our King ; there is none besides him ; as it is written in his Law, And thou shalt know this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath : there is none else.

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall ; and unto thy glorious name let them give honour ; let them all accept the yoke of thy

[וְשָׁמַחוּ בְּמַלְכוּתְךָ שְׁמֵרֵי שַׁבָּת וְקוֹרְאֵי עֲנָג * עַם מְקוֹדְשֵׁי
שְׂבִיעֵי בָּלֶם וְשֹׁבְעֵי וְיִתְעַנְּגוּ מִטּוֹבְךָ * וְחַשְׁבִּיעֵי רְצִיָּתְךָ בּוֹ
וְקוֹדְשֵׁי חֲמִידַת יָמִים אֹתוֹ קָרָאתָ זָכָר לְמַעֲשֶׂה בְּרֵאשִׁית:]

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתֵת גְּדֻלָּה לְיוֹצֵר
בְּרֵאשִׁית * שְׁלֹא עֲשֵׂנוּ בְּגוֹיֵי הָאֲרָצוֹת וְלֹא שָׁמְנוּ
בְּמִשְׁפָּחוֹת הָאֲדָמָה * שְׁלֹא שָׁם חָלַקְנוּ בָהֶם וְגִדְּלָנוּ
בְּכָל הַמוֹנָם * וְאַנְחָנוּ בְּרָעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי
מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְדוֹשׁ בְּרוּךְ הוּא * שֶׁהוּא נוֹטֶה
שָׁמַיִם וְיוֹסֵד אֶרֶץ * וּמוֹשֵׁב יָקָר בְּשָׁמַיִם מְפַעֵל וּשְׂכִינֵת
עֶזוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ * אֵין עוֹד * אֱמֶת
מִלֵּכְנוּ * אָפֶס זִוְלָתוֹ * בְּכָתוּב בְּתוֹרָתוֹ * וַיִּדְעָתָּ הַיּוֹם
וְהִשְׁבַּת אֶל־לִבְּךָ כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם מְפַעֵל
וְעַל־הָאֶרֶץ מִתַּחַת אֵין עוֹד:

עַל־כֵּן נִקְנֶה לָּךְ יי אֱלֹהֵינוּ לְרֵאוֹת מְהֵרָה בְּתַפְאֶרֶת
עֲזָךְ * לְהַעֲבִיר גְּלוּלִים מִן הָאֶרֶץ וְהָאֲלִילִים בְּרוּת
יִבְרָתוֹן * לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׂדֵי וְכָל־בְּנֵי בִשָּׁר
יִקְרְאוּ בְּשִׁמְךָ * לְהַפְנוֹת אֱלִיךָ כָּל־רִשְׁעֵי אֶרֶץ: יִפְּרוּ
וַיִּדְעוּ כָּל־יֹשְׁבֵי תֵּבֵל כִּי לָּךְ תִּכְרַע כָּל־בָּרֶךְ תִּשְׁבַּע
כָּל־לָשׁוֹן: לִפְנֶיךָ יי אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ * וְלִכְבוֹד
שִׁמְךָ יָקָר יִתְּנוּ * וַיִּקְבְּלוּ בָּלֶם אֶת־עַל מַלְכוּתְךָ *

kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law, The Lord shall reign for ever and ever.

And it is said, He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the trumpet shout of a King is among them. And it is said, And he became King in Jeshurun, when the heads of the people were gathered, the tribes of Israel together. And in thy Holy Words it is written, saying, For the kingdom is the Lord's, and he is ruler over the nations. And it is said, The Lord reigneth; he hath robed him in majesty; the Lord hath robed him, yea, he hath girded himself with strength: the world also is set firm, that it cannot be moved. And it is said, Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord, strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; yea, lift them up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord of hosts, he is the King of glory. (Selah.) And by the hands of thy servants, the prophets, it is written, saying, Thus saith the Lord, the King of Israel and his Redeemer, the Lord of hosts: I am the first, and I am the last; and beside me there is no God. And it is said, And saviours shall come up on Mount Zion to judge the Mount of Esau, and the kingdom shall be the Lord's. And it is said, And the Lord shall be King over all the earth: in that day shall the Lord be One and his name One. And in thy Law it is written saying, Hear, O Israel: the Lord our God, the Lord is One.

תפלת מוסף לראש השנה

וְתַמְלוּךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד • כִּי הַמְּלָכוֹת
שֶׁלְךָ הֵיא וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד • בְּכָתוּב בְּתוֹרָתְךָ •
יִהְיֶה יְמֶלֶךְ לְעוֹלָם וָעֶד :

וְנֹאמַר • לֹא-הֵבִיט אָזְנוֹ בִּיעֲקֹב וְלֹא-רָאָה עָמַל בְּיִשְׂרָאֵל
יִהְיֶה אֱלֹהֵיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ : וְנֹאמַר • וַיְהִי
בְיִשְׁרוֹן מֶלֶךְ בְּהַתְּאֶפֶף רָאשֵׁי עַם יַחַד שְׁבִטֵי יִשְׂרָאֵל :
וּבְדַבְּרֵי קִדְשֶׁךָ כְּתוּב לֵאמֹר • כִּי לִי הַמְּלוּכָה וּמֹשֶׁל
בְּגוֹיִם : וְנֹאמַר • יְיָ מֶלֶךְ גִּבּוֹר לְבִשׁ לְבִשׁ יְיָ עוֹ
הַתְּאֹזֵר אֵף תִּכּוֹן תִּבְל בֹּל תִּמְזוֹט : וְנֹאמַר • שָׂאוּ
שְׁעָרִים רְאשֵׁיכֶם וְהִנֵּשְׂאוּ פִתְחֵי עוֹלָם וַיָּבֹא מֶלֶךְ
הַכְּבוֹד : מִי זֶה מֶלֶךְ הַכְּבוֹד • יְיָ עֶזְרוֹ וְגִבּוֹר יְיָ גִבּוֹר
מִלְחָמָה : שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם וּשְׂאוּ פִתְחֵי עוֹלָם וַיָּבֹא
מֶלֶךְ הַכְּבוֹד : מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד • יְיָ צְבָאוֹת
הוּא מֶלֶךְ הַכְּבוֹד סֶלָה : וְעַל-יְדֵי עֲבָדֶיךָ הַנְּבִיאִים
כְּתוּב לֵאמֹר • כֹּה אָמַר יְיָ מֶלֶךְ-יִשְׂרָאֵל וּגְאֹלוֹ יְיָ צְבָאוֹת
אֲנִי רֹאשׁוֹן וְאֲנִי אַחֲרוֹן וּמִבְּלַעֲדִי אֵין אֱלֹהִים : וְנֹאמַר •
וְעָלוּ מוֹשִׁיעִים בְּהֵר צִיּוֹן לְשַׁפֵּט אֶת-הָרָע עֲשׂוֹ וְהִיתָה
לִי הַמְּלוּכָה : וְנֹאמַר • וְהָיָה יְיָ לְמֶלֶךְ עַל-כָּל-הָאָרֶץ
בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וְשֵׁמוֹ אֶחָד : וּבְתוֹרָתְךָ
כְּתוּב לֵאמֹר • שִׁמְעַי יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד :

Our God and God of our fathers, reign thou in thy glory over the whole universe, and be exalted above all the earth in thine honour, and shine forth in the splendour and excellence of thy might upon all the inhabitants of thy world, that whatsoever hath been made may know that thou hast made it, and whatsoever hath been created may understand that thou hast created it, and whatsoever hath breath in its nostrils may say, the Lord God of Israel is King, and his dominion ruleth over all. [Our God and God of our fathers, accept our rest.] Sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation: [and in thy love and favour, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon]. O purify our hearts to serve thee in truth, for thou art God in truth, and thy word is truth, and endureth for ever. Blessed art thou, O Lord, King over all the earth, who sanctifiest [the Sabbath and] Israel and the Day of Memorial.

Thou rememberest what was wrought from eternity and art mindful of all that hath been formed from of old: before thee all secrets are revealed and the multitude of hidden things from the beginning; for there is no forgetfulness before the throne of thy glory, nor is there ought hidden from thine eyes. Thou rememberest every deed that hath been done: not a creature is concealed from thee: all things are manifest and known unto thee, O Lord our God, who lookest and seest to the end of all generations. For thou wilt bring on the appointed time of memorial when every spirit and soul shall be visited, and the multitudinous works be remembered with the innumerable throng of thy creatures. From the beginning thou didst make this thy purpose known, and from aforetime thou didst disclose

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ • מְלוֹךְ עַל-כָּל-הָעוֹלָם כָּל
בְּבוֹדְךָ • וְהַנִּשָּׂא עַל כָּל-הָאָרֶץ בִּיקָרְךָ • וְהוֹפֵעַ בְּהִדְר
גָּאוֹן עֲזוֹךְ עַל כָּל-יוֹשְׁבֵי תֵּבֶל אֶרֶץ • וַיַּדַּע כָּל-פֶּעִיל
כִּי אַתָּה פִּעַלְתָּ וַיִּבִּין כָּל-יִצְוֹר כִּי אַתָּה יִצְרְתָּ וַיֹּאמֶר
כָּל אֲשֶׁר נִשְׁמָה בָּאֵפוֹ יי אֱלֹהֵי יִשְׂרָאֵל מְלֹךְ וּמַלְכוּתוֹ
בְּכָל מַשְׁלָה : [אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רָצוּהוּ בְּמִנוּחָהֵנוּ]
קִדְשָׁנוּ בְּמִצּוֹתֶיךָ וְתַן חֵלְקֵנוּ בְּתוֹרָתְךָ • שִׁבְעֵנוּ מִטּוֹבְךָ
וּשְׁמַחְנוּ בִּישׁוּעָתְךָ • [וְהִתְחִילְנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן
שֶׁבֶת קִדְשֶׁךָ וְנִיחְיוּ-בָהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ •] וְטַהַר לִבֵּנוּ
לְעִבְדֶּךָ בְּאַמֶּת • כִּי אַתָּה אֱלֹהִים אֱמֶת וּדְבָרְךָ
אֱמֶת וְקִים לְעַד • בְּרוּךְ אַתָּה יי • מְלֹךְ עַל כָּל-
הָאָרֶץ מִקִּדְשֶׁךָ [הַשְּׁבֵת ו] יִשְׂרָאֵל וַיּוֹם הַזֶּפֶרֶן :

אַתָּה זוֹכֵר מַעֲשֵׂה עוֹלָם וּפְקֹד כָּל-יִצְוֵי קָדֶם •
לִפְנֶיךָ נִגְלוּ כָּל-תַּעֲלָמוֹת וְהַמּוֹן נִסְתָּרוֹת שְׁמִבְרָאשִׁית •
כִּי אֵין שְׂכָחָה לִפְנֵי כֹסֶא כְבוֹדְךָ • וְאֵין נִסְתָּר מִנֶּגֶד
עֵינֶיךָ : אַתָּה זוֹכֵר אֶת-כָּל-הַמַּפְעָל • וְגַם כָּל-הַיִּצְוֹר
לֹא נִבְחַד מִמֶּךָ • הַכֹּל גָּלוּי וַיִּדְוַע לִפְנֶיךָ יי אֱלֹהֵינוּ •
צוּפָה וּמִבִּיט עַד סוֹף כָּל-הַדּוֹרוֹת • כִּי תָבִיא חֹק
וְפָרוֹן לְהַפְקֹד בְּלִירוֹחַ וְנִגְפֹשׁ • לְהַזְכִּיר מַעֲשִׂים רַבִּים
וְהַמּוֹן בְּרִיּוֹת לְאֵין תִּכְלִית • מִרְאשִׁית כּוֹזֶאת הוֹדְעָת •

it. This day, on which was the beginning of thy work, is a memorial of the first day, for it is a statute for Israel, a decree of the God of Jacob. Thereon also sentence is pronounced upon countries,—which of them is destined to the sword and which to peace, which to famine and which to plenty; and each separate creature is visited thereon, and recorded for life or for death. Who is not visited on this day? For the remembrance of every creature cometh before thee, each man's deeds and destiny, his works and ways, his thoughts and schemes, his imaginings and achievements. Happy is the man who forgetteth thee not, and the son of man who strengtheneth himself in thee; for they that seek thee shall never stumble, neither shall any be put to shame who trust in thee. Yea, the remembrance of all works cometh before thee, and thou enquirest into the doings of them all. Of Noah also thou wast mindful in thy love, and didst visit him with a promise of salvation and mercy, when thou broughtest the waters of the flood to destroy all flesh on account of their evil deeds. So his remembrance came before thee, O Lord our God, to increase his seed like the dust of the earth, and his offspring like the sand of the sea: as it is written in thy Law, And God remembered Noah, and every living thing, and all the cattle that were with him in the ark: and God made a wind to pass over the earth, and the waters subsided. And it is said, And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And it is said, Then will I

ומִלְפָּנִים אוֹתָהּ גִּלִּיתָ . זֶה הַיּוֹם תַּחֲלֶלֶת מַעֲשֶׂיךָ וּזְכוֹן
 לַיּוֹם רֵאשׁוֹן . בִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לְאֱלֹהֵי
 יַעֲקֹב : וְעַל הַמִּדִּינוֹת בּוֹ יֹאמְרוּ . אִי-זוֹ לַחֲרָב . וְאִי-זוֹ
 לְשָׁלוֹם . אִי-זוֹ לָרָעָב . וְאִי-זוֹ לְשִׁבְעָה . וּבְרִיּוֹת בּוֹ
 יִפְקְדוּ . לְהַזְכִּירָם לַחַיִּים וּלְמָוֹת : מִי לֹא נִפְקַד
 בַּהַיּוֹם הַזֶּה . בִּי זִכָּר כָּל הַיְצוֹר לְפָנֶיךָ בָּא . מַעֲשֵׂה
 אִישׁ וּפְקֻדָּתוֹ . וְעַל־לֹלֹת מַצְעָרֵי גִבּוֹר . מַחֲשָׁבוֹת אָדָם
 וְתַחֲבוּלוֹתָיו וַיִּצְרֵי מַעֲלָלֵי אִישׁ : אֲשֶׁר־י אִישׁ שֶׁלֹּא
 יִשְׁכַּחֲךָ . וּבֶן אָדָם יִתְאַמֵּץ-בְּךָ . בִּי דוֹרְשֶׁיךָ לְעוֹלָם
 לֹא יִפְשְׁלוּ . וְלֹא יִפְלְמוּ לְנַצַּח כָּל-הַחוֹסִים בְּךָ : בִּי
 זִכָּר כָּל-הַמַּעֲשִׂים לְפָנֶיךָ בָּא וְאַתָּה דוֹרֵשׁ מַעֲשֵׂה
 כָּלֶם : וְגַם אֶת-נֶחַ בְּאַהֲבָה זִכְרָתִי . וְתַפְקְדֶהוּ בְּרַבֵּר
 יִשׁוּעָה וּרְחֻמִּים בְּהִבְיָאֵךְ אֶת-מִי הַמַּבּוּל לְשַׁחַת כָּל-
 בָּשָׂר מִפָּנֵי רוּעַ מַעֲלָלֵיהֶם . עַל-כֵּן זָכְרוּנוּ בָּא לְפָנֶיךָ
 יי אֱלֹהֵינוּ לְהַרְבוֹת זִרְעוֹ כַּעֲפֻרוֹת תִּבֵּל . וְצִאֲצָאֵנוּ
 כַּחוֹל הַיָּם : כַּכְּתוּב בְּתוֹרָתְךָ . וַיִּזְכֹּר אֱלֹהִים אֶת-נֶחַ
 וְאֵת כָּל-הַחַיָּה וְאֶת-כָּל-הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתִּבְרָה
 וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל-הָאָרֶץ וַיִּשְׁכַּחוּ הַמַּיִם : וַנֹּאמֶר .
 וַיִּשְׁמַע אֱלֹהִים אֶת-נַאֲקָתָם וַיִּזְכֹּר אֱלֹהִים אֶת-בְּרִיתוֹ
 אֶת-אַבְרָהָם אֶת-יִצְחָק וְאֶת-יַעֲקֹב : וַנֹּאמֶר . וַזְכֹּרְתִי

remember my covenant with Jacob ; and also my covenant with Isaac, and also my covenant with Abraham will I remember ; and I will remember the land. And in thy Holy Words it is written saying, He hath made a memorial for his wondrous works : the Lord is gracious and full of compassion. And it is said, He hath given food unto them that fear him : he will ever be mindful of his covenant. And it is said, And he remembered for them his covenant, and repented according to the multitude of his lovingkindnesses. And by the hands of thy servants, the prophets, it is written saying, Go and cry in the ears of Jerusalem, saying, Thus saith the Lord, I remember for thee the kindness of thy youth, the love of thy bridal state ; how thou wentest after me in the wilderness, in a land that was not sown. And it is said, Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. And it is said, Is Ephraim a precious son unto me ? Is he a caressed child ? As often as I spake against him, I earnestly remembered him ; therefore my heart yearneth for him ; I will surely have mercy upon him, saith the Lord.

Our God and God of our fathers, let us be remembered by thee for good : grant us a visitation of salvation and mercy from thy heavens, the heavens of old ; and remember unto us, O Lord our God, the covenant and the lovingkindness and the oath which thou swarest unto Abraham our father on Mount Moriah : and may the binding with which Abraham our father bound his son Isaac on the altar appear before thee, how he overbore his compassion in order to perform thy will with a perfect heart. So may thy compassion overbear thine anger against us ; in thy great

אֶת-בְּרִיתִי יַעֲקֹב וְאֶף אֶת-בְּרִיתִי יִצְחָק וְאֶף אֶת-
 בְּרִיתִי אַבְרָהָם אֲזָכָר וְהָאָרֶץ אֲזָכָר: וּבְדַבְּרֵי קִדְשְׁךָ
 כְּתוּב לֵאמֹר. זָכָר עֲשֵׂה לְנַפְלָאֲתֵינוּ חֲנוּן וְרַחוּם יי':
 וְנֹאמַר. טָרַף נָתַן לִירֵאָיו יוֹזֵר לְעוֹלָם בְּרִיתוֹ: וְנֹאמַר.
 וַיִּזְכֹּר לָהֶם בְּרִיתוֹ וַיִּנָּחֵם כְּרַב חֲסִדָּיו: וְעַל-יְדֵי
 עֲבָדֶיךָ הַנִּבְיָאִים כְּתוּב לֵאמֹר. הֲלוֹךְ וְקִרְאֵת בְּאָזְנֵי
 יְרוּשָׁלַם לֵאמֹר. כֹּה אָמַר יי' זְכַרְתִּי לָךְ חֶסֶד נְעוּרֶיךָ
 אֲהַבַת כְּלוּלְתֶיךָ לְכֶתֶךָ אַחֲרֵי כִמְדָבָר בְּאָרֶץ לֹא
 זְרוּעָה: וְנֹאמַר. וְזְכַרְתִּי אֲנִי אֶת-בְּרִיתִי אוֹתְךָ בִּימֵי
 נְעוּרֶיךָ וְהַקִּימוֹתִי לָךְ בְּרִית עוֹלָם: וְנֹאמַר. הִבֵּן
 יִקְרִי לִי אֶפְרָיִם אִם יִלְדֵּי שְׁעֵשׂוּעִים כִּי-מִדֵּי דַבְּרֵי
 בּוֹ זָכַר אֲזַכְּרֶנּוּ עוֹד עַל-כֵּן הָמוּ מֵעַי לוֹ רַחֵם
 אֲרַחֲמֶנּוּ נְאֻם-יי':

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. זְכַרְנוּ בְּזַכְרוֹן טוֹב לְפָנֶיךָ
 וּפְקַדְנוּ בְּפִקְדֹת יְשׁוּעָה וְרַחֲמִים מִשְׁמֵי שָׁמַי קָדָם
 וְזָכַר-לָנוּ יי' אֱלֹהֵינוּ אֶת-הַבְּרִית וְאֶת-הַחֶסֶד וְאֶת-
 הַשְּׁבוּעָה אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם אֲבִינוּ בְּהַר הַמִּזְבֵּיחַ.
 וְתִרְאֶה לְפָנֶיךָ עֲקֵדָה שְׁעָקֵד אַבְרָהָם אֲבִינוּ אֶת-
 יִצְחָק בְּנוֹ עַל גִּב הַמִּזְבֵּחַ וְכַבֵּשׁ רַחֲמָיו לַעֲשׂוֹת
 רְצוֹנְךָ בְּלִבָּב שָׁלֵם. כֵּן יִכְבְּשׁוּ רַחֲמֶיךָ אֶת-כָּעֶסֶךְ

goodness may the fierceness of thy wrath turn aside from thy people, thy city and thine inheritance. Fulfil unto us, O Lord our God, the word in which thou hast bidden us trust in thy Law through the hand of Moses thy servant, from the mouth of thy glory, as it is said, But I will remember unto them the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their God : I am the Lord. For thou art he who remembereth from eternity all forgotten things, and before the throne of whose glory there is no forgetfulness. O remember the binding of Isaac this day in mercy unto his seed. Blessed art thou, O Lord, who rememberest the covenant.

Thou didst reveal thyself in a cloud of glory unto thy holy people in order to speak with them. Out of heaven thou didst make them hear thy voice and wast revealed unto them in clouds of purity. The whole world trembled at thy presence, and the works of creation were in awe of thee, when thou didst thus reveal thyself, O our King, upon Mount Sinai to teach thy people the law and commandments, and didst make them hear thy majestic voice and thy holy utterances out of flames of fire. Amidst thunders and lightnings thou didst manifest thyself to them, and while the Shofar sounded thou didst shine forth upon them ; as it is written in thy Law, And it came to pass on the third day, when it was morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the sound of the Shofar exceeding loud ; and all the people that were in the camp trembled. And it is said, And the sound of the Shofar waxed louder and louder ; Moses spake, and God answered him by a voice. And it is said, And all the people perceived the thunderings and the lightnings, and the

מַעֲלֵינוּ וּבִטּוּבְךָ הַגָּדוֹל יֵשׁוּב חֲרוֹן אַפֶּךָ מֵעַמְּךָ וּמֵעִירְךָ
וּמִנְחֻלְתְּךָ • וְקִים-לָנוּ יי אֱלֹהֵינוּ אֶת-הַדָּבָר שֶׁהִבְטַחְתָּנוּ
בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְּבוֹדְךָ בְּאִמּוֹר •
וְזָכַרְתִּי לָהֶם בְּרִית רֵאשִׁנִּים אֲשֶׁר הוֹצֵאתִי-אֹתָם מֵאֶרֶץ
מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִיּוֹת לָהֶם לֵאלֹהִים אֲנִי יְהוָה •
כִּי זֹכֵר כָּל-הַנְּשָׁכּוֹת אַתָּה הוּא מַעֲוֹלָם וְאִין שְׂכָחָה
לִפְנֵי כֹסֶא כְּבוֹדְךָ • וְעַקְרַת יִצְחָק לְזִרְעוֹ הַיּוֹם
בְּרַחֲמִים תִּזְכּוֹר • בְּרוּךְ אַתָּה יי • זֹכֵר הַבְּרִית •

אַתָּה נִגְלִיתָ בַּעֲנֵן כְּבוֹדְךָ עַל עַם קֹדֶשְׁךָ לְדַבֵּר
עִמָּם • מִן הַשָּׁמַיִם הִשְׁמַעְתָּם קוֹלְךָ וְנִגְלִיתָ עֲלֵיהֶם
בְּעֶרְפְּלֵי טָהָר • גַּם כָּל הָעוֹלָם בָּלוּ חָל מִפְּנֵיךָ וּבְרִיּוֹת
בְּרֵאשִׁית חָרְדוּ מִפָּנֶיךָ בְּהַגְלוֹתְךָ מִלְּכָנוּ עַל-הָר סִינִי
לְלַמֵּד לְעַמְּךָ תּוֹרָה וּמִצְוֹת • וּתְשַׁמֵּיעַם אֶת-הוֹד
קוֹלְךָ וְדַבְּרוֹת קֹדֶשְׁךָ מְלֵהֲבוֹת אֵשׁ • בְּקִלּוֹת וּבִרְקִים
עֲלֵיהֶם נִגְלִיתָ וּבְקוֹל שֹׁפָר עֲלֵיהֶם הוֹפַעְתָּ • כִּפְתּוֹב
בְּתוֹרָתְךָ • וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בְּהִיט הַבֶּקָר וַיְהִי
קָלָת וּבִרְקִים וַעֲנַן כָּבֵד עַל-הָהָר וְקָל שֹׁפָר חָזַק מְאֹד
וַיַּחֲרֹד כָּל-הָעָם אֲשֶׁר בַּמַּחֲנֶה • וַנֹּאמֶר • וַיְהִי קוֹל
הַשֹּׁפָר הוֹלֵךְ וְחֹזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹהִים יַעֲנֶנּוּ
בְּקוֹל • וַנֹּאמֶר • וְכָל-הָעָם רָאִים אֶת-הַקּוֹלָת וְאֶת-

sound of the Shofar, and the mountain smoking: and when the people saw it, they were moved and stood afar off. And in thy Holy Words it is written, saying, God is gone up with a shout, the Lord with the sound of a Shofar. And it is said, With trumpets and sound of Shofar shout joyously before the King, the Lord. And it is said, Blow the Shofar on the new moon, at the beginning of the month, for our day of festival: for it is a statute for Israel, a decree of the God of Jacob. And it is said, Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his abundant greatness. Praise him with the blast of the Shofar: praise him with the harp and the lyre. Praise him with the timbrel and dance: praise him with stringed instruments and the pipe. Praise him with the clear-toned cymbals: praise him with the loud-sounding cymbals. Let everything that hath breath praise the Lord. Praise ye the Lord. And by the hands of thy servants, the prophets, it is written saying, All ye inhabitants of the world, and ye dwellers on the earth, when an ensign is lifted up on the mountains, see ye, and when the Shofar is blown, hear ye. And it is said, And it shall come to pass on that day, that a great Shofar shall be blown; and they shall come who were lost in the land of Assyria, and they that were outcasts in the land of Egypt; and they shall worship the Lord in the holy mountain at Jerusalem. And it is said, And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the Shofar, and shall go with the whirlwinds of the south. The Lord of hosts shall be a shield unto them. So be a shield unto thy people Israel with thy peace.

Our God and God of our fathers, sound the great Shofar

תפלת מוסף לראש השנה

הַלְפִידִם וְאֵת קוֹל הַשּׁוֹפָר וְאֶת-הָהָר עֵשֶׂן וַיֵּרָא הָעָם
וַיִּנָּעוּ וַיַּעֲמְדוּ מֵרָחֹק: וּבְרַבְרֵי קִדְשָׁךְ כָּתוּב לֵאמֹר •
עֲלֶה אֱלֹהִים בְּתִרְעוּעָה יְיָ בְּקוֹל שּׁוֹפָר: וְנֹאמַר •
בְּחִצְצוֹת וְקוֹל שּׁוֹפָר הִרְעִינוּ לִפְנֵי הַמֶּלֶךְ יְיָ: וְנֹאמַר •
תִּקְעוּ בַחֲדָשׁ שּׁוֹפָר בִּפְסָסָה לְיוֹם חֲגֻנוּ: כִּי חֹק
לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב: וְנֹאמַר • הַלְלוּיָהּ •
הַלְלוּ אֵל בְּקִדְשׁוֹ הַלְלוּהוּ בְּרִקִּיעַ עֻזּוֹ: הַלְלוּהוּ
בְּגִבּוֹרָתוֹ הַלְלוּהוּ כְּרֹב גְּדֻלּוֹ: הַלְלוּהוּ בְּתִקְעַת שּׁוֹפָר
הַלְלוּהוּ בְּנִבְּל וְכִנּוֹר: הַלְלוּהוּ בְּתֶפֶח וּמַחּוֹל הַלְלוּהוּ
בְּמִנִּים וְעִנָּב: הַלְלוּהוּ בְּצִלְצְלֵי-שִׁמְעַת הַלְלוּהוּ בְּצִלְצְלֵי
תִרְעוּעָה: כָּל הַנִּשְׁמָה תִּהְלֵל יְהוָה • הַלְלוּיָהּ: וְעַל-יְדֵי
עֲבָדֶיךָ הַנְּבִיאִים כָּתוּב לֵאמֹר • כָּל-יֹשְׁבֵי תֵבֶל וְשֹׁכְנֵי
אֶרֶץ בְּנִשְׁאֲ-גַם הָרִים תִּרְאוּ וְכִתְקַע שּׁוֹפָר תִּשְׁמָעוּ:
וְנֹאמַר • וְהָיָה בַּיּוֹם הַהוּא יִתְקַע בְּשּׁוֹפָר גָּדוֹל וּבָאוּ
הָאֲבָרִים בְּאֶרֶץ אֲשׁוּר וְהַנְּדָחִים בְּאֶרֶץ מִצְרַיִם וְהִשְׁתַּחֲוּוּ
לַיְי בְּהַר הַקִּדְשׁ בִּירוּשָׁלַם: וְנֹאמַר • וַיֵּי עֲלֵיהֶם יִרְאֶה
וַיֵּצֵא כְּבָרֶק חֲצוֹ וְאֹדְנִי יְהוָה בְּשּׁוֹפָר יִתְקַע וְהִלֵּךְ
בְּסַעֲרוֹת תִּימָן: יְיָ צְבָאוֹת יִגַּן עֲלֵיהֶם: כֵּן תִּגַּן עַל-
עַמְּךָ יִשְׂרָאֵל בְּשָׁלוֹמְךָ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ • תִּקְעַת בְּשּׁוֹפָר גָּדוֹל

for our freedom, lift up the ensign to gather our exiles ; bring our scattered ones among the nations near unto thee, and gather our dispersed from the ends of the earth. Lead us with exultation unto Zion thy city, and unto Jerusalem the place of thy sanctuary with everlasting joy ; and there we will prepare before thee the offerings that are obligatory for us, as is commanded us in thy Law through the hand of Moses thy servant, from the mouth of thy glory, as it is said, And in the day of your gladness, and in your set feasts, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings ; and they shall be to you for a memorial before your God : I am the Lord your God. For thou hearest the sound of the Shofar and givest heed to the trumpet-blast, and there is none like unto thee. Blessed art thou, O Lord, who in mercy hearest the sound of the trumpet-blast of thy people Israel.

For the conclusion of the Amidah see pp. 164-166, "Accept" to "as in ancient years."

For the Blessing of the Priests when the New Year falls on a week-day, see p. 238a.

On the First Day of New Year, or, when New Year falls on Sabbath, on the Second Day, after the Afternoon Service, it is customary to go to the banks of a river, or of any other piece of water, and to say the following:—

Who is a God like unto thee, that pardoneth iniquity and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth

לְחַרּוּתֵנוּ וְשָׂא נָם לְקַבֵּץ גְּלִיּוֹתֵנוּ . וְקָרַב פְּזוּרֵינוּ מִפֵּי
הַגּוֹיִם וּנְפּוּצוֹתֵינוּ בְּנֶם מִיִּרְבֵּתִי אֶרֶץ . וְהִבִּיאֵנוּ לְצִיּוֹן
עִירְךָ בְּרָנָה וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם .
וְשָׂם נַעֲשֶׂה לְפָנֶיךָ אֶת־קִרְבָּנוֹת חוּבוֹתֵינוּ כַּמִּצְוָה
עָלֵינוּ בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְּבָרְךָ
כְּאֹמֹר . וּבִיּוֹם שִׂמַּחְתֶּם וּבְמוֹעֲדֵיכֶם וּבְרָאשֵׁי חֳדָשְׁכֶם
וּתְקַעְתֶּם בַּחֲצֹצְרוֹת עַל עַלְתֵיכֶם וְעַל זִבְחֵי שְׁלָמֵיכֶם
וְהָיוּ לָכֶם לְזִכְרוֹן לִפְנֵי אֱלֹהֵיכֶם אָנִי יי אֱלֹהֵיכֶם :
כִּי אַתָּה שׁוֹמֵעַ קוֹל שׁוֹפָר וּמַצִּיץ תְּרוּעָה וְאֵין
דּוֹמָה לָךְ : בָּרוּךְ אַתָּה יי . שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ
יִשְׂרָאֵל בְּרַחֲמִים :

קְדַמּוֹנִיּוֹת רַצָּה, *see pp.* 164—166, עֲמִידָה *For 'he conclusion of the*

For the Blessing of the Priests when ראש השנה falls on a week-day,
see p. 238a.

סדר תשליך :

שַׁבָּת, *ראש השנה falls on* ראש השנה, *or, when* ראש השנה, *On the First Day of*
on the Second Day, after מִנְחָה, it is customary to go to the banks of
a river, or of any other piece of water, and to say the following:—

מִי אֵל בְּמִוֶּךְ נִשְׂא עֹון וְעֵבֶר יֵל־פָּשַׁע לְשֹׂאֲרֵית
נַחֲלָתוֹ לֹא־תִחְזֹק לְעַד אִפּוֹ כִּי חָפֵץ חֶסֶד הוּא :

in lovingkindness. He will turn again and have mercy upon us; he will subdue our iniquities. And thou wilt cast all their sins into the depths of the sea. O mayest thou cast all the sins of thy people, the house of Israel, into a place where they shall be no more remembered or visited, or ever again come to mind. Thou wilt show faithfulness to Jacob, and lovingkindness to Abraham, as thou hast sworn unto our fathers from the days of old.

SERVICE FOR THE EVE OF THE DAY OF ATONEMENT.

On the day previous to the Fast of Atonement, Afternoon Service is said as on Fridays, but earlier than usual. After "who makest peace," p. 54, say "Our God . . . let our prayer come," to the end of the Amidah for the Day of Atonement; see pp. 258—263.

"It is our duty," etc., p. 76. Kaddish, p. 77.

Before going to Synagogue the lamp is lighted, and the following Blessing is said :—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and commanded us to kindle the light of the [Sabbath and the] Day of Atonement.

יָשׁוּב יִרְחֲמֵנוּ יִכְבֹּשׁ עֲוֹנֹתֵינוּ וְתִשְׁלִיךְ בְּמַצְלוֹת יָם
 כָּל־חַטָּאתָם: וְכָל־חַטָּאת עֲמִיד בֵּית יִשְׂרָאֵל תִּשְׁלִיךְ
 בְּמָקוֹם אֲשֶׁר לֹא־יִזְכְּרוּ וְלֹא־יִפְקְדוּ וְלֹא־יַעֲלוּ עַל־לֵב
 לְעוֹלָם: תִּתֵּן אַמֶּת לִיעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־
 נִשְׁבַּעְתָּ לְאַבְתָּינוּ מִיָּמֵי קָדָם:

סדר ערב יום כפור :

On ערב יום כפור, מְנַחָה *is said as on Fridays, but earlier than usual.*
 אַלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ תְּבֹא לְפָנֶיךָ *p. 54, say* עוֹשֵׂה הַשְּׁלוֹם
to the end of the עֲמִידָה of יום כפור *; see pp. 258—263.*

77. *p.* מְדִישׁ יְתוֹם. 76. *p.* עֲלִינוּ

*Before going to Synagogue the lamp is lighted, and the following
 Blessing is said:—*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶךְ הָעוֹלָם • אֲשֶׁר קִדְּשָׁנוּ
 בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֵׁל [נִשְׁבַּח וְשֵׁל
 יום הכפורים :

SERVICE FOR THE DAY OF ATONEMENT.

The following Amidah is said at the Evening, Morning and Afternoon Services.

For commencement of the Amidah see pp. 136, 137, from "O Lord, open thou my lips," to "praise thee daily. (Selah.)" Say "Now therefore," p. 239, to "holy King," p. 240. Then continue:—

Thou hast chosen us from all peoples, thou hast loved us and taken pleasure in us, and hast exalted us above all tongues; thou hast sanctified us by thy commandments, and brought us near unto thy service, O our King, and hast called us by thy great and holy name.

On Sabbath add the words in brackets.

And thou hast given us in love, O Lord our God, [this Sabbath day for holiness and rest, and] this Day of Atonement for pardon, forgiveness, and atonement, that we may [in love] obtain pardon thereon for all our iniquities; an holy convocation, as a memorial of the departure from Egypt.

Our God and God of our fathers! May our remembrance rise and come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David

תפלת יום כפור :

The following עמידה is said at the Evening, Morning and Afternoon Services.

For the commencement of the עמידה see pp. 136, 137, from אֲדֹנָי שְׁפָתַי יִתְּלֶנּוּ וּפִי יַגִּיד תְּהִלָּתְךָ.

Say וּבָכֵן, p. 239, to הַקְדוּשׁ, p. 240. Then continue:—

אֶתְּךָ בְּחִרְתָּנוּ מִכָּל־הָעַמִּים • אֶהְבֵּת אֹתָנוּ • וְרָצִיתָ
בָּנוּ • וְרוֹמַמְתָּנוּ מִכָּל הַלְשָׁנוֹת • וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ •
וְקִרְבַּתָּנוּ מִלִּפְנֵי לַעֲבוּדְתְּךָ • וְשִׁמְךָ הַגָּדוֹל וְהַקְדוּשׁ
עָלֵינוּ קִרְאתָ :

On שַׁבָּת add the words in brackets.

וְתַתֵּן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יוֹם [הַשַּׁבָּת הַזֶּה
לְקַדְשָׁהּ וּלְמְנוּחָהּ וְאֶת־יוֹם] הַכִּפּוּרִים הַזֶּה לְמַחֲלָה
וּלְסְלִיחָה וּלְכַפָּרָה וּלְמַחֲלָבוֹ אֶת־כָּל־עֲוֹנוֹתֵינוּ [בְּאַהֲבָה]
מִקְרָא קָדֵשׁ זָכָר לִיצִיאַת מִצְרָיִם :
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וְיָבֵא וְיַגִּיעַ וְיִרְאֶה
וְיִרְצֶה וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר זְכוּרָנוּ וּפְקֻדוֹתֵנוּ וְזִכְרוֹן
אֲבוֹתֵינוּ • וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ • וְזִכְרוֹן

thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this Day of Atonement. Remember us, O Lord our God, thereon for our well-being ; be mindful of us for blessing, and save us unto life : by thy promise of salvation and mercy, spare us and be gracious unto us ; have mercy upon us and save us ; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

Our God and God of our fathers, pardon our iniquities [on this Sabbath day, and] on this Day of Atonement ; blot out our transgressions and our sins, and make them pass away from before thine eyes ; as it is said, I, even I, am he that blotteth out thy transgressions for mine own sake ; and I will not remember thy sins. And it is said, I have blotted out, as a cloud, thy transgressions, and, as a mist, thy sins : return unto me, for I have redeemed thee. And it is said, For on this day shall atonement be made for you, to cleanse you ; from all your sins shall ye be clean before the Lord. [Our God and God of our fathers, accept our rest.] Sanctify us by thy commandments, and grant our portion in thy Law ; satisfy us with thy goodness, and gladden us with thy salvation ; [and let us inherit, O Lord our God, in love and favour, thy holy Sabbath ; and may Israel, who hallow thy name, rejoice thereon] ; and purify our hearts to serve thee in truth ; for thou art the forgiver of Israel and the pardoner of the tribes of Jeshurun in every generation, and beside thee we have no king who pardoneth and

יְרוּשָׁלַיִם עִיר קִדְשֶׁךָ • וְזָכְרוֹן כָּל-עַמֶּךָ בֵּית יִשְׂרָאֵל
 לִפְנֶיךָ • לַפְּלִיטָה וּלְטוֹבָה וּלְחַן וּלְחֶסֶד וּלְרַחֲמִים
 וּלְחַיִּים וּלְשָׁלוֹם בְּיוֹם הַכִּפּוּרִים הַזֶּה • זָכְרָנוּ יְיָ אֱלֹהֵינוּ
 בּוֹ לְטוֹבָה • וּפָקְדָנוּ בּוֹ לְבִרְכָה • וְהוֹשִׁיעֵנו בּוֹ
 לְחַיִּים : וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חַסֵּם וְחַנּוּן וְרַחֵם
 עָלֵינוּ וְהוֹשִׁיעֵנו כִּי אֱלֹהֶיךָ עֵינֵינוּ • כִּי אֵל מֶלֶךְ חַנוּן
 וְרַחוּם אַתָּה :

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ • מַחֵל לַעֲוֹנוֹתֵינוּ בְּיוֹם
 [הַשְׁבֵּת הַזֶּה וּבְיוֹם] הַכִּפּוּרִים הַזֶּה • מַחֵה וְהַעֲבֵר פְּשָׁעֵינוּ
 וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ • בְּאִמּוֹר • אָנֹכִי אָנֹכִי הוּא
 מַחֵה פְשָׁעֶיךָ לְמַעַנִי וְחַטָּאתֶיךָ לֹא-אֶזְכֹּר : וְנֹאמֶר •
 מִקִּיתִי כָעָב פְּשָׁעֶיךָ וְכַעֲנֵן חַטָּאתֶיךָ שׁוּבָה אֵלַי כִּי
 גִּאלְתִּיךָ : וְנֹאמֶר • כִּי-בְיוֹם הַזֶּה יִכְפֹּר עָלֵיכֶם לְטַהֵר
 אֶתְכֶם מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְיָ תִּטְהָרוּ : [אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ רַצְוֵה בְּמִנְחָתָנוּ] קִדְשָׁנוּ בְּמִצּוֹתֶיךָ וְתֵן
 חֻלְקָנוּ בְּתוֹרָתֶךָ • שִׁבְעֵנוּ מִטּוֹבֶךָ וְשִׁמְחָנוּ בִּישׁוּעָתֶךָ •
 [וְהַנְחִילָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצּוֹן שִׁבְתָּ הַדָּשָׁה וּנְיָחוּ
 בָּהּ יִשְׂרָאֵל מִתְדַשִּׁי שְׂמֹד] וְטַהֵר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת •
 כִּי אַתָּה סֶלְחָן לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל-
 דּוֹר וָדוֹר • וּמַבְלַעְדֶּיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ

forgiveth. Blessed art thou, O Lord, thou King who pardonest and forgivest our iniquities and the iniquities of thy people, the house of Israel, who makest our trespasses to pass away year by year, King over all the earth, who sanctifiest [the Sabbath and] Israel and the day of Atonement.

For the continuation of the Amidah see pp. 139-142, from "Accept" to "who makest peace." Then continue :—

Our God and God of our fathers, let our prayer come before thee ; hide not thyself from our supplication, for we are not arrogant and stiff-necked, that we should say before thee, O Lord our God and God of our fathers, we are righteous and have not sinned ; but verily, we have sinned.

We have trespassed, we have been faithless, we have robbed, we have spoken basely, we have committed iniquity, we have wrought unrighteousness, we have been presumptuous, we have done violence, we have forged lies, we have counselled evil, we have spoken falsely, we have scoffed, we have revolted, we have blasphemed, we have been rebellious, we have acted perversely, we have transgressed, we have persecuted, we have been stiff-necked, we have done wickedly, we have corrupted ourselves, we have committed abomination, we have gone astray, and we have led astray.

We have turned aside from thy commandments and good judgments, and it hath profited us nought. But thou art righteous in all that is come upon us ; for thou hast acted truthfully, but we have wrought unrighteousness.

אֵלֶּיךָ אֲתָהּ • בָּרוּךְ אַתָּה יי • מֶלֶךְ מוֹחֵל וְסוֹלֵחַ
 לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל • וּמַעֲבִיר
 אֲשָׁמוֹתֵינוּ בְּכָל־שָׁנָה וְשָׁנָה • מֶלֶךְ עַל כָּל־הָאָרֶץ
 מִקֵּדֶשׁ [הַשְּׁבֵט ו] יִשְׂרָאֵל יוֹם הַכִּפּוּרִים :

For the continuation of the עמידה see pp. 139—142, from רצה to עושה השלום. Then continue:—

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ •

תְּבֹא לִפְנֵיךְ תִּפְלָתֵנוּ • וְאַל תִּתְעַלֵּם מִתַּחֲנֻנֵּנוּ •
 שְׂאִין אֲנַחְנוּ עַיִי פָּנִים וְקָשִׁי עוֹרֶף לֹאמַר לִפְנֵיךְ יי
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ צְדִיקִים אֲנַחְנוּ וְלֹא חַטָּאוֹנוּ
 אֲבָל אֲנַחְנוּ חַטָּאוֹנוּ :

אֲשָׁמֵנוּ • בְּגִדְנוּ • גִּזְלָנוּ • דִּבְרָנוּ דָּפִי • הֶעֱוִינוּ •
 וְהִרְשָׁעֵנוּ • זָדְנוּ • חֲמָסְנוּ • טַפְלָנוּ שָׁקֵר • יַעֲצָנוּ רָע •
 בִּזְבָּנוּ • לָצָנוּ • מִרְדְּנוּ • נִאֲצָנוּ • סָרְדְנוּ • עֹוִינוּ •
 פִּשְׁעָנוּ • צָרְדְנוּ • קִשְׁיָנוּ עָרַף • רִשְׁעָנוּ • שִׁחַתְנוּ •
 תַּעֲבָנוּ • תַּעֲיָנוּ • תַּעֲתָעֵנוּ :

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוִה
 לָנוּ : וְאַתָּה צְדִיק עַל כָּל־הַבָּא עֲלֵינוּ • כִּי אָמַת
 עֲשִׂיתָ וְאֲנַחְנוּ הִרְשָׁעֵנוּ :

What shall we say before thee, O thou who dwellest on high, and what shall we recount unto thee, thou who abidest in the heavens? dost thou not know all things, both the hidden and the revealed?

Thou knowest the secrets of eternity and the most hidden mysteries of all living. Thou searchest the innermost recesses, and triest the reins and the heart. Nought is concealed from thee, or hidden from thine eyes.

May it then be thy will, O Lord our God and God of our fathers, to forgive us for all our sins, to pardon us for all our iniquities, and to grant us remission for all our transgressions.

For the sin which we have committed before thee under compulsion, or of our own will;

And for the sin which we have committed before thee in hardening of the heart:

For the sin which we have committed before thee unknowingly;

And for the sin which we have committed before thee with utterance of the lips:

For the sin which we have committed before thee by unchastity;

And for the sin which we have committed before thee openly and secretly:

For the sin which we have committed before thee knowingly and deceitfully:

And for the sin which we have committed before thee in speech:

For the sin which we have committed before thee by wronging our neighbour;

And for the sin which we have committed before thee by the sinful meditating of the heart:

For the sin which we have committed before thee by association with impurity;

מִה־נֹאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם • וּמִה־נִסְפָּר לְפָנֶיךָ
 שׁוֹכֵן שְׁחָקִים • הֲלֹא כָּל־הַנִּסְתָּרוֹת וְהַנְּגִלוֹת אֵתָּה יוֹדֵעַ :
 אֵתָּה יוֹדֵעַ רְזִי עוֹלָם • וְתַעֲלוּמוֹת סִתְּרֵי כָל־חַי :
 אֵתָּה חוֹפֵשׁ כָּל חֲדָרֵי בָטָן וּבֹחוֹן כְּלִיּוֹת וְלֵב : אֵין
 דָּבָר נֶעְלָם מִמֶּךָ • וְאֵין נִסְתָּר מִנְּגִיד עֵינֶיךָ :

וּבְכֵן יְהִי רְצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ •
 שֶׁתִּסְלַח־לָנוּ עַל כָּל חַטֹּאתֵינוּ • וְתִמְחַל־לָנוּ עַל כָּל
 עֲוֹנוֹתֵינוּ • וְתִכַּפֶּר־לָנוּ עַל כָּל פְּשָׁעֵינוּ :

עַל חֵטֵּא שְׁחָטָאנוּ לְפָנֶיךָ בְּאַנָּס וּבְרָצוֹן :
 וְעַל חֵטֵּא שְׁחָטָאנוּ לְפָנֶיךָ בְּאַמּוּיָן הַלֵּב :
 עַל חֵטֵּא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִלִי דַּעַת :
 וְעַל חֵטֵּא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפָתַיִם :
 עַל חֵטֵּא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוֹי עֲרִיּוֹת :
 וְעַל חֵטֵּא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוֹי וּבִסְתָּר :
 עַל חֵטֵּא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַעַת וּבִמְרֻמָּה :
 וְעַל חֵטֵּא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה :
 עַל חֵטֵּא שְׁחָטָאנוּ לְפָנֶיךָ בְּהוֹנָאת רֵעַ :
 וְעַל חֵטֵּא שְׁחָטָאנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב :
 עַל חֵטֵּא שְׁחָטָאנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת :

And for the sin which we have committed before thee by
confession with the mouth alone :

For the sin which we have committed before thee by
despising parents and teachers ;

And for the sin which we have committed before thee in
presumption or in error :

For the sin which we have committed before thee by
violence ;

And for the sin which we have committed before thee by
the profanation of the divine Name :

For the sin which we have committed before thee by
unclean lips ;

And for the sin which we have committed before thee by
folly of the mouth :

For the sin which we have committed before thee by the
evil inclination ;

And for the sin which we have committed before thee
wittingly or unwittingly :

For all these, O God of forgiveness, forgive us, par-
don us, grant us remission.

For the sin which we have committed before thee by
denying and lying ;

And for the sin which we have committed before thee by
the taking of bribes :

For the sin which we have committed before thee by
scoffing ;

And for the sin which we have committed before thee by
slander :

For the sin which we have committed before thee in
business ;

And for the sin which we have committed before thee in
eating and drinking :

For the sin which we have committed before thee by
usury and interest ;

And for the sin which we have committed before thee by
the stretched forth neck of pride :

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּיָדֵי פֶה :
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים :
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִדּוֹן וּבִשְׁגָגָה :
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּחֹזֶק יָד :
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם :
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּטִמְאַת שְׁפָתַיִם :
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה :
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּיִצְרַר הָרֹעַ :
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּיֹדַעִים וּבִלֹּא יוֹדַעִים :
וְעַל כָּל־אֵלּוּהַ סְלִיחוֹת סְלַח-לָנוּ • מַחֲל-לָנוּ • כְּפָר-לָנוּ
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכָזָב :
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַפַּת-שָׁחַד :
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלָצוֹן :
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרֹעַ :
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמִשָּׁא וּבְמַתָּן :
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמֵאכָל וּבְמִשְׁתֶּה :
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁךָ וּבְמַרְבִּית :
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִטְיַת גָּרוֹן :

For the sin which we have committed before thee by the conversation of our lips ;

And for the sin which we have committed before thee with wanton looks :

For the sin which we have committed before thee with haughty eyes ;

And for the sin which we have committed before thee by effrontery :

For all these, O God of forgiveness, forgive us, pardon us, grant us remission.

For the sin which we have committed before thee by breaking off the yoke of thy commandments ;

And for the sin which we have committed before thee by contentiousness :

For the sin which we have committed before thee by ensnaring our neighbour ;

And for the sin which we have committed before thee by envy :

For the sin which we have committed before thee by levity ;

And for the sin which we have committed before thee by being stiff-necked :

For the sin which we have committed before thee by running to do evil ;

And for the sin which we have committed before thee by tale-bearing :

For the sin which we have committed before thee by vain oaths ;

And for the sin which we have committed before thee by causeless hatred :

For the sin which we have committed before thee by breach of trust ;

And for the sin which we have committed before thee with confusion of mind :

For all these, O God of forgiveness, forgive us, pardon us, grant us remission.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפָתוֹתֵינוּ :

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינַי :

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֵינַיִם רְמוֹת :

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֻזּוֹת מַצַּח :

וְעַל כָּלֵם אֱלֹהֵי סְלִיחוֹת סְלַח-לָנוּ • מַחֲל-לָנוּ • כְּפַר-לָנוּ :

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּפָרִיקַת עַל :

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּפִלְלוֹת :

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַדִּית רָע :

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַי :

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ :

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִשּׁוֹת עֶרֶף :

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִיצַת רַגְלַיִם לְהִרְעָ :

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּרַכִּילוֹת :

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁבּוּעַת שְׁוֹא :

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁנְאֵת חֲנָם :

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִשּׁוּמַת יָד :

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִמְהוֹן לִבָּב :

וְעַל כָּלֵם אֱלֹהֵי סְלִיחוֹת סְלַח-לָנוּ • מַחֲל-לָנוּ • כְּפַר-לָנוּ :

And also for the sins for which we owe a burnt offering :

And for the sins for which we owe a sin offering :

And for the sins for which we owe an offering, varying according to our means :

And for the sins for which we owe an offering, whether for certain or for doubtful trespass.

And for the sins for which we are liable to the penalty of chastisement :

And for the sins for which we are liable to the penalty of forty stripes :

And for the sins for which we are liable to the penalty of death by the hand of heaven :

And for the sins for which we are liable to the penalty of excision and childlessness :

For all these, O God of forgiveness, forgive us, pardon us, grant us remission :

And also for the sins for which we are liable to any of the four death penalties inflicted by the court,—stoning, burning, beheading, and strangling; for the violation of positive, or for the violation of negative precepts, whether these latter do or do not admit of a remedy by the subsequent fulfilment of a positive command* ; for all our sins, whether they be or be not manifest to us. Such sins as are manifest to us, we have already declared and confessed unto thee, while such as are not manifest unto us, are manifest and known unto thee, according to the word that hath been spoken, The secret things belong unto

* There are prohibitions, the transgression of which cannot be rectified by any subsequent act of the offender. Such, for example, are the laws forbidding work to be done on the Sabbath, and leavened bread to be eaten on Passover : to each of them the statement applies,

וְעַל הַטָּאִים שְׁאֵנוּ חַיִּבִּים עֲלֵיהֶם עוֹלָה :

וְעַל הַטָּאִים שְׁאֵנוּ חַיִּבִּים עֲלֵיהֶם חֲטָאת :

וְעַל הַטָּאִים שְׁאֵנוּ חַיִּבִּים עֲלֵיהֶם קָרְבֵּן עוֹלָה וְיֹזֶרֶד :

וְעַל הַטָּאִים שְׁאֵנוּ חַיִּבִּים עֲלֵיהֶם אִשֶּׁם וְדֹאֵי וְתִלּוּי :

וְעַל הַטָּאִים שְׁאֵנוּ חַיִּבִּים עֲלֵיהֶם מִכַּת מִרְדּוֹת :

וְעַל הַטָּאִים שְׁאֵנוּ חַיִּבִּים עֲלֵיהֶם מַלְקוֹת אֲרֻבָּעִים :

וְעַל הַטָּאִים שְׁאֵנוּ חַיִּבִּים עֲלֵיהֶם מִיתָה בְּיַד שָׁמַיִם :

וְעַל הַטָּאִים שְׁאֵנוּ חַיִּבִּים עֲלֵיהֶם כְּרִית וְעִרְרוֹת :

וְעַל כָּלֶם אֱלֹהֵי סְלִיחוֹת סְלַח-לָנוּ . מַחֲל-לָנוּ . כִּפֹּר-לָנוּ :

וְעַל הַטָּאִים שְׁאֵנוּ חַיִּבִּים עֲלֵיהֶם אֲרֻבַּע מִיתוֹת בֵּית דִּין .

סְקִילָה . שְׂרָפָה . הֶרֶג . וְחֶנֶּק . עַל מִצּוֹת עֲשֵׂה .

וְעַל-מִצּוֹת לֹא תַעֲשֶׂה . בֵּין שִׁשִּׁש־בָּה קוֹם עֲשֵׂה .

וּבֵין שְׁאֵין בָּה קוֹם עֲשֵׂה . אֶת-הַגְּלוּיִם לָנוּ וְאֶת-

שְׂאִינָם גְּלוּיִם לָנוּ : אֶת-הַגְּלוּיִם לָנוּ בְּבֶר אֲמִרְנָם

לְפָנֶיךָ . וְהוֹדִינוּ לְךָ עֲלֵיהֶם . וְאֶת-שְׂאִינָם גְּלוּיִם לָנוּ

לְפָנֶיךָ הֵם גְּלוּיִם וִידוּעִים . בְּדָבָר שֶׁנֶּאֱמַר הִנֵּסְתָּרַת

אֵין בָּה קוֹם עֲשֵׂה. On the other hand, the law (Deut. xxii. 6, 7) forbidding the rifling of a bird's nest, and taking the mother with the young is, according to one view expressed in the Talmud (Maccoth, 17 a), a negative precept, the transgression of which may be rectified by letting the mother go free : to this class of prohibitions the rule applies, יִשׁ בָּה קוֹם עֲשֵׂה.

the Lord our God ; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this Law. For thou art the forgiver of Israel and the pardoner of the tribes of Jeshurun in every generation, and beside thee we have no king, who pardoneth and forgiveth.

O my God, before I was formed I was nothing worth, and now that I have been formed I am but as though I had not been formed. Dust am I in my life : how much more so in my death. Behold I am before thee like a vessel filled with shame and confusion. O may it be thy will, O Lord my God and God of my fathers, that I may sin no more, and as to the sins I have committed, purge them away in thine abounding compassion though not by means of affliction and sore diseases.

For conclusion of the Amidah see p. 142, "O my God, guard my tongue," etc.

לִי אֱלֹהֵינוּ . וְהַנִּגְלַת לָנוּ וּלְבָנֵינוּ עַד-עוֹלָם . לַעֲשׂוֹת
 אֶת-כָּל-דְּבָרֵי הַתּוֹרָה הַזֹּאת : כִּי אַתָּה סֵלֶחַן לְיִשְׂרָאֵל
 וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל דּוֹר וָדוֹר . וּמַבְלַעֲדֶיךָ אֵין
 לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה :

אֱלֹהֵי . עַד שְׁלֹא נִוצַרְתִּי אִינִי כְּדִי . וְעַכְשָׁו
 שֶׁנִּוצַרְתִּי כְּאֵלֹו לֹא נִוצַרְתִּי . עָפָר אֲנִי בְּחַיִּי . קָל
 וְחָמָר בְּמִיתָתִי . הָרִי אֲנִי לְפָנֶיךָ כְּכֹלִי מָלֵא בּוֹשָׁה
 וּכְלָמָה . יְהִי רַצּוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי
 שְׁלֹא אֶחְטֵא עוֹד . וּמֵה שֶׁחָטָאתִי לְפָנֶיךָ מֶרֶק
 בְּרַחֲמֶיךָ הַרְבִּים . אֲבָל לֹא עַל יְדֵי יְסוּרִים וְחִלּוּיִם
 רָעִים :

For the conclusion of the עֲמִידָה see p. 142, אֱלֹהֵי נִצּוֹר.

ADDITIONAL SERVICE FOR THE DAY OF ATONEMENT.

For the commencement of the Amidah see pp. 159, 160, from "O Lord, open thou my lips" to "praise thee daily. (Selah.)"

Say, "Now, therefore," p. 239, to "holy King," p. 240. Then continue :—

Thou hast chosen us from all peoples, thou hast loved us and taken pleasure in us, and hast exalted us above all tongues; thou hast sanctified us by thy commandments, and hast brought us near unto thy service, O our King, and hast called us by thy great and holy name.

On Sabbath add the words in brackets.

And thou hast given us in love, O Lord our God, [this Sabbath day for holiness and rest, and] this Day of Atonement for pardon, forgiveness and atonement, that we may [in love] obtain pardon thereon for all our iniquities; an holy convocation, as a memorial of the departure from Egypt.

But on account of our sins we were exiled from our land, and removed far from our country, and we are unable to fulfil our obligations in thy chosen house, that great and holy temple which was called by thy name, because of the hand that hath been stretched out against thy sanctuary.

תפלת מוסף ליום כפור :

*For the commencement of the עמידה, see pp. 159, 160, from אדני
יהללנוך סלה to שפתי.*

Say ויבן, p. 239, to הקדוש, p. 240. Then continue—

אתה בחרתנו מכל-העמים • אהבת אותנו • ורצית
בנו • ורוממתנו מכל הלשונות • וקדשתנו במצותיך •
וקרבתנו מלכנו לעבודתך • ושמך הגדול והקדוש עלינו
קראת :

On שבת add the words in brackets.

ותתן-לנו יי אלהינו באהבה את-יום [השבת הזה
לקדש ולמנוחה ואת יום] הכפרים הזה למחילה
ולסליחה ולכפרה ולמחל-בו את-כל-עונותינו [באהבה]
מקרא קדש וזכר ליציאת מצרים :
ומפני חטאינו גלינו מארצנו ונתרחקנו מעל אדמתנו
ואין אנחנו יכולים לעשות חובותינו בבית בחרתך
בבית הגדול והקדוש שנקרא שמך עליו מפני היר
שנשתלחה במקדשך :

May it be thy will, O Lord our God and God of our fathers, merciful King, that thou mayest again in thine abundant compassion have mercy upon us and upon thy sanctuary, and mayest speedily rebuild it and magnify its glory. Our Father, our King, do thou speedily make the glory of thy kingdom manifest upon us ; shine forth and exalt thyself upon us in the sight of all living ; bring our scattered ones among the nations near unto thee, and gather our dispersed from the ends of the earth. Lead us with exultation unto Zion thy city, and unto Jerusalem the place of thy sanctuary, with everlasting joy ; and there we will prepare before thee the offerings that are obligatory for us, the continual offerings according to their order, and the additional offerings according to their enactment ; and the additional offerings of [this Sabbath day and] this day of Atonement we will prepare and offer unto thee in love according to the precept of thy will, as thou hast prescribed for us in thy Law through the hand of Moses thy servant, by the mouth of thy glory, as it is said :—

[And on the Sabbath day two he-lambs of the first year without blemish, and two tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof ; this is the burnt offering of every Sabbath, beside the continual burnt offering and the drink offering thereof.]

And on the tenth day of this seventh month there shall be an holy convocation unto you ; and ye shall afflict your souls, ye shall do no manner of work. And ye shall offer a burnt offering unto the Lord for a sweet savour ; one young bullock, one ram, seven he-lambs of the first year ; they shall be unto you without blemish. And their meal offering and their drink offerings as hath been ordained ; three tenth parts of an ephah for each bullock, and two tenth parts for

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מִלֵּךְ
 רַחֲמָן שֶׁתְּשׁוּב וּתְרַחֵם עָלֵינוּ וְעַל מִקְדָּשְׁךָ בְּרַחֲמֶיךָ
 הַרְפִּים וְתִבְנֶהוּ מִהֲרָה וּתְגַדֵּל כְּבוֹדוֹ : אָבִינוּ מִלְּפָנֶיךָ •
 גִּלְיָה כְּבוֹד מַלְכוּתְךָ עָלֵינוּ מִהֲרָה וְהוֹפֵעַ וְהַנְשֵׂא עָלֵינוּ
 לְעֵינֵי כָל־חַי וְקָרֵב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם וּנְפּוּצוֹתֵינוּ כְּנֶס
 מִירְבֵּית־אֶרֶץ • וְהִבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרָנָה וְלִירוּשָׁלַיִם
 בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ אֶת
 קַרְבָּנוֹת חֻבּוֹתֵינוּ תְּמִידִים כְּסֻדְרָם וּמוֹסָפִים כְּהִלְכָתָם :
 וְאֵת מוֹסֵף יוֹם [הַשְּׁבֵט הַזֶּה וְאֵת מוֹסֵף יוֹם] הַכִּפּוּרִים
 הַזֶּה • נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוַת רָצוֹנְךָ
 כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי
 כְּבוֹדְךָ כְּאֹמֹר :

[וּבַיּוֹם הַשְּׁבֵט שְׁנֵי־כִבְשִׁים בְּגִי־שָׁנָה תְּמִימִים וְשְׁנֵי עֶשְׂרֹנִים
 קָלָת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְפּוֹ : עֲלֹת שֶׁבֶת בְּשִׁבְתּוֹ עַל־
 עֲלֹת הַתְּמִיד וְנִסְפָּה :]

וּבַעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם
 וְעֵנִיתֶם אֶת־נַפְשֵׁיכֶם כָּל־מְלָאכָה לֹא תַעֲשׂוּ : וְהִקְרַבְתֶּם
 עֹלָה לַיְיָ קֵיחַ גִּיחַח פֶּר בֶּן־בָּקָר אֶחָד אֵיל אֶחָד כְּבָשִׂים
 בְּגִי־שָׁנָה שִׁבְעָה תְּמִימִים יִהְיוּ לָכֶם : וּמִנְחָתָם וְנִסְפֵיהֶם
 כְּמִדְּבַר שְׁלֹשָׁה עֶשְׂרֹנִים לֶפֶר • שְׁנֵי עֶשְׂרֹנִים לְאֵיל •

the ram, and one tenth part for each lamb, with wine according to the drink offering thereof, and two he-goats wherewith to make atonement, and the two continual offerings according to their enactment.

[They that keep the Sabbath and call it a delight shall rejoice in thy kingdom ; the people that hallow the seventh day, even all of them shall be satiated and delighted with thy goodness, seeing that thou didst find pleasure in the seventh day and didst hallow it ; thou didst call it the desirable of days, in remembrance of the creation.]

Continue p. 257, " Our God pardon," to the end of the Amidah.

For the Blessing of the Priests when the Day of Atonement falls on a week-day, see p. 238a.

AFTERNOON SERVICE FOR THE DAY OF ATONEMENT.

For the Amidah, see p. 256.

CONCLUSION SERVICE FOR THE DAY OF ATONEMENT.

" Happy are they," etc., p. 71.

" And a redeemer," etc., p. 73.

Kaddish, p. 37.

תפלת מוסף ליום כפור

וַעֲשֹׂרוֹן לִכְבֹּשׁ • וַיֵּין בְּנִסְכּוֹ וַשְּׁנֵי שְׁעִירִים לְכַפֵּר • וַשְּׁנֵי
תְּמִידִים בְּהִלְכָּתָם :

[וַיִּשְׁמְחוּ בְּמִלְכוּתָהּ שְׁמֵרֵי עֶבֶת וְהוֹרָאֵי עֶגְגֹּ • עַם מְקוֹדְשֵׁי
שְׂבִיעֵי כָּלֶם וַיִּשְׁבְּעוּ וַיִּתְּעַנְּגוּ מִטוֹבָהּ • וַהֲשִׁבִיעֵי רְצִיָּתָ בּוֹ
וְהַדְּשִׁיתוּ חֲמֻדַּת יָמִים אֹתוֹ קָרָאתָ זִכָּר לְמַעֲשֶׂה בְּרֵאשִׁית:]

Continue—מחל...אלהינו, p. 257, to the end of the עמידה.

For the Blessing of the Priests when יום כפור falls on a week-day.
see p. 238a.

תפלת מנחה ליום כפור :

For the עמידה see p. 256.

תפלת נעילה :

אשרי, p. 71.

ובא לציון, p. 73.

חצי קדיש, p. 37.

CONCLUSION SERVICE FOR THE DAY OF ATONEMENT.

The commencement of the Amidah as in the Evening Service, see p. 256, to "revealed?" p 259. Then continue, adding on Sabbath the words in brackets:—

Thou givest a hand to transgressors, and thy right hand is stretched out to receive the penitent ; thou hast taught us, O Lord our God, to make confession unto thee of all our sins, in order that we may cease from the violence of our hands, that thou mayest receive us into thy presence in perfect repentance, even as fire offerings and sweet savours, for thy words' sake which thou hast spoken. Endless would be the fire offerings required for our guilt, and numberless the sweet savours for our trespasses ; but thou knowest that our latter end is the worm, and hast therefore multiplied the means of our forgiveness. What are we ? What is our life ? What is our piety ? What our righteousness ? What our helpfulness ? What our strength ? What our might ? What shall we say before thee, O Lord our God and God of our fathers ? Are not all the mighty men as nought before thee, the men of renown as though they had not been, the wise as if without knowledge, and the men of understanding as if without discernment ? For most of their works are void, and the days of their lives are vanity before thee, and the pre-eminence of man over the beast is nought, for all is vanity.

Thou hast distinguished man from the beginning, and hast recognised his privilege that he might stand before thee ; for who shall say unto thee, What doest thou ? and if he be righteous what can he give thee ? But thou of thy

תפלת נעילה :

The commencement of the עמידה as in the Evening Service, see p. 256 to יודע, p. 259. Then continue, adding on Sabbath the words in brackets :—

אתה נותן יד לפושעים וימינך פשוטה לקבל עשבים.
 ותלמךנו יי אלהינו להתודות לפניך על כל-עונותינו
 למען נחידל מעשך ידינו ותקבלנו בתשובה שלמה
 לפניך באשים ובניחחים למען דבריך אשר אמרת :
 אין קץ לאשתי חובותינו ואין מספר לניחחי אשמותינו.
 ואתה יודע שאחריתנו רמה ותולעה לפיכך הרבית
 סליחתנו : מה אנחנו מה חיינו מה חסדנו מה-צדקנו
 מה-ישענו מה-כחנו מה-גבורתנו . מה-נאמר לפניך
 יי אלהינו ואלהי אבותינו . הלא כל-הגבורים כאין
 לפניך ואנשי השם פלא היו וחכמים כבלי מדע
 וגבורים כבלי השכל . כי רב מעשיהם תהו וימי חייהם
 קבל לפניך . ומותר האדם מן-הבהמה אין כי הכל
 קבל :

אתה הבדלת אנוש מראש ותפירהו לעמוד לפניך .
 כי מי יאמר לך מה-תפעל ואם-יצדק מה-יתן-לך :

love hast given us, O Lord our God, [this Sabbath day and] this Day of Atonement to be the end of, as well as the season of pardon and forgiveness for, all our iniquities, that we may cease from the violence of our hands, and may return unto thee to do the statutes of thy will with a perfect heart. O do thou in thy abounding compassion, have mercy upon us, for thou delightest not in the destruction of the world, as it is said, Seek ye the Lord, while he may be found, call ye upon him while he is near. And it is said, Let the wicked forsake his way, and the man of iniquity his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God for he will abundantly pardon. But thou art a God ready to forgive, gracious and merciful, slow to anger, plenteous in lovingkindness, and abounding in goodness; thou delightest in the repentance of the wicked, and hast no pleasure in their death; as it is said, Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? And it is said, Have I at all any pleasure in the death of the wicked, saith the Lord God, and not rather that he should return from his way, and live? And it is said, For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live. For thou art the pardoner of Israel and the forgiver of the tribes of Jeshurun in every generation, and beside thee we have no King who pardoneth and forgiveth.

For the conclusion of the Amidah see p. 263, from "O my God, before I was formed."

תפלת נעילה ליום כפור

וּתְתֵן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם הַשְּׁבִיט הַזֶּה וְאֶת
 יוֹם הַכִּפּוּרִים הַזֶּה קֵץ וּמַחִילָה וּסְלִיחָה עַל כָּל-עֲוֹנוֹתֵינוּ
 לְמַעַן נַחְדֹּל מִעֲשֶׂק יָדֵינוּ וּנָשׁוּב אֵלֶיךָ לַעֲשׂוֹת חֲסִי
 רָצוֹנְךָ בְּלִבְבִי שָׁלֵם : וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים רַחֵם
 עָלֵינוּ כִּי לֹא תַחֲפוּץ בְּהַשְׁחָתַת עוֹלָם . שְׁנֹאמַר : דִּרְשׁוּ
 יְיָ בְּהַמְצָאוֹ קִרְאָהוּ בְּהִיּוֹתוֹ קְרוֹב : וְנֹאמַר : יַעֲזֹב רָשָׁע
 דִּרְכּוֹ וְאִישׁ אָנוֹן מִחֲשַׁבְתּוֹ וַיֵּשֶׁב אֶל-יְיָ וַיִּרְחַמְהוּ וְאֶל-
 אֱלֹהֵינוּ כִּי-יִרְבֶּה לְסִלּוֹחַ : וְאַתָּה אֱלֹהֵי סְלִיחוֹת חַנּוּן
 וְרַחוּם אֶרְךְ-אַפַּיִם וְרַב-חֶסֶד וּמִרְבֶּה לְהַטִּיב . וְרוֹצֵה
 אֶתָּה בְּתִשׁוּבַת רָשָׁעִים וְאִין אֶתָּה חַפֵּץ בְּמִיתָתָם .
 שְׁנֹאמַר : אָמֵר אֱלֹהֵיָם חַי-אֲנִי נָא אֲדֹנֵי יְהוָה אִם-
 אַחֲפֵץ בְּמוֹת הָרָשָׁע כִּי אִם-בְּשׁוּב רָשָׁע מִדִּרְכּוֹ וַחֲיָה .
 שׁוּבוּ שׁוּבוּ מִדִּרְכֵיכֶם הָרָעִים וּלְמָה תָּמוּתוּ בֵּית
 יִשְׂרָאֵל : וְנֹאמַר : הַחֲפֵץ אַחֲפֵץ מוֹת רָשָׁע נָא אֲדֹנֵי
 יְהוָה הֲלוֹא בְּשׁוּבוֹ מִדִּרְכּוֹ וַחֲיָה : וְנֹאמַר : כִּי לֹא
 אַחֲפֵץ בְּמוֹת הַמֵּת נָא אֲדֹנֵי יְהוָה . וְהַשִּׁיבוּ וַחֲיוּ :
 כִּי אֶתָּה סֶלַח לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל-
 דּוֹר וָדוֹר . וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מִלֶּךְ מוֹחֵל וּסּוֹלַח :

אַלְהֵי עַד *עמידה*, see p. 263, from *על*
 שְׁלֹא נִוְצָרְתִּי .

"Our Father, our King," pp. 55—57, is said after the Amidoth of the Evening, Morning, and Conclusion Services. On Sabbath this prayer is said only after the Conclusion Service.

The Reader says the following verse, the Congregation repeating it:—

Hear, O Israel : the Lord our God, the Lord is One.

The Reader and Congregation say the following three times:—

Blessed be His name, whose glorious Kingdom is for ever and ever.

The Reader and Congregation say the following seven times:—

The Lord, he is God.

The Shofar is sounded.

שְׁחָרִיחַ, מַעְרִיב עֲמִידוֹת of אֲבִינוּ מֶלְכֵנוּ, pp. 55—57, is said after the
נְעִילָה. On שַׁבָּת, אֲבִינוּ מֶלְכֵנוּ is said only after נְעִילָה.

The Reader says the following verse, the Congregation repeating it:—

שִׁמַּע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד :

The Reader and Congregation say the following three times:—

בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד :

The Reader and Congregation say the following seven times:—

יְיָ הוּא הָאֱלֹהִים :

תְּקִיעָה

ORDER OF COUNTING THE OMER.

The Omer is counted from the second night of Passover until the night before Pentecost.

Lo, I am about to fulfil the affirmative precept of the counting of the Omer, as it is written in the Law, And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the Omer of the wave-offering, seven complete weeks they shall be ; until the morrow of the seventh week shall ye number fifty days.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast given us command concerning the counting of the Omer.

1. This is the first day of the Omer.
2. This is the second day of the Omer.
3. This is the third day of the Omer.
4. This is the fourth day of the Omer.
5. This is the fifth day of the Omer.
6. This is the sixth day of the Omer.
7. This is the seventh day, making one week of the Omer.
8. This is the eighth day, making one week and one day of the Omer.
9. This is the ninth day, making one week and two days of the Omer.
10. This is the tenth day, making one week and three days of the Omer.
11. This is the eleventh day, making one week and four days of the Omer.

סדר ספירת העמר :

The עמר is counted from the second night of פסח until the night before שבועות.

הגני מקנים מצות עשה של-ספירת העמר כמו שכתוב
בהורא * וספרתם לכם ממחרת השבת מיום הביאכם את-
עמר התנופה שבע שבתות המימות ההייתה עד ממחרת
השבת השביעית תספרו חמשים יום :
ברוך אתה יי אלהינו מלך העולם . אשר קדשנו
במצותיו וצונו על ספירת העמר :

1. היום יום אחד לעמר :

2. היום שני ימים לעמר :

3. היום שלשה ימים לעמר :

4. היום ארבעה ימים לעמר :

5. היום חמשה ימים לעמר :

6. היום ששה ימים לעמר :

7. היום שבועה ימים ששה שבוע אחד לעמר :

8. היום שמונה ימים ששה שבוע אחד ויום אחד

לעמר :

9. היום תשעה ימים ששה שבוע אחד ושני ימים

לעמר :

10. היום עשרה ימים ששה שבוע אחד ושלשה ימים

לעמר :

11. היום אחד עשר יום ששה שבוע אחד וארבעה ימים

לעמר :

12. This is the twelfth day, making one week and five days of the Omer.

13. This is the thirteenth day, making one week and six days of the Omer.

14. This is the fourteenth day, making two weeks of the Omer.

15. This is the fifteenth day, making two weeks and one day of the Omer.

16. This is the sixteenth day, making two weeks and two days of the Omer.

17. This is the seventeenth day, making two weeks and three days of the Omer.

18. This is the eighteenth day, making two weeks and four days of the Omer.

19. This is the nineteenth day, making two weeks and five days of the Omer.

20. This is the twentieth day, making two weeks and six days of the Omer.

21. This is the twenty-first day, making three weeks of the Omer.

22. This is the twenty-second day, making three weeks and one day of the Omer.

23. This is the twenty-third day, making three weeks and two days of the Omer.

24. This is the twenty-fourth day, making three weeks and three days of the Omer.

25. This is the twenty-fifth day, making three weeks and four days of the Omer.

26. This is the twenty-sixth day, making three weeks and five days of the Omer.

12. היום שנים עשר יום שהם שבוע אחד וחמשה ימים
לעמר :
13. היום שלשה עשר יום שהם שבוע אחד וששה ימים
לעמר :
14. היום ארבעה עשר יום שהם שני שבועות
לעמר :
15. היום חמשה עשר יום שהם שני שבועות ויום אחד
לעמר :
16. היום ששה עשר יום שהם שני שבועות ושני ימים
לעמר :
17. היום שבעה עשר יום שהם שני שבועות ושלשה ימים
לעמר :
18. היום שמונה עשר יום שהם שני שבועות וארבעה
ימים לעמר :
19. היום תשעה עשר יום שהם שני שבועות וחמשה
ימים לעמר :
20. היום עשרים יום שהם שני שבועות וששה ימים
לעמר :
21. היום אחד ועשרים יום שהם שלשה שבועות
לעמר :
22. היום שנים ועשרים יום שהם שלשה שבועות ויום
אחד לעמר :
23. היום שלשה ועשרים יום שהם שלשה שבועות ושני
ימים לעמר :
24. היום ארבעה ועשרים יום שהם שלשה שבועות
ושלשה ימים לעמר :
25. היום חמשה ועשרים יום שהם שלשה שבועות
וארבעה ימים לעמר :
26. היום ששה ועשרים יום שהם שלשה שבועות וחמשה
ימים לעמר :

27. This is the twenty-seventh day, making three weeks and six days of the Omer.

28. This is the twenty-eighth day, making four weeks of the Omer.

29. This is the twenty-ninth day, making four weeks and one day of the Omer.

30. This is the thirtieth day, making four weeks and two days of the Omer.

31. This is the thirty-first day, making four weeks and three days of the Omer.

32. This is the thirty-second day, making four weeks and four days of the Omer.

33. This is the thirty-third day, making four weeks and five days of the Omer.

34. This is the thirty-fourth day, making four weeks and six days of the Omer.

35. This is the thirty-fifth day, making five weeks of the Omer.

36. This is the thirty-sixth day, making five weeks and one day of the Omer.

37. This is the thirty-seventh day, making five weeks and two days of the Omer.

38. This is the thirty-eighth day, making five weeks and three days of the Omer.

39. This is the thirty-ninth day, making five weeks and four days of the Omer.

40. This is the fortieth day, making five weeks and five days of the Omer.

41. This is the forty-first day, making five weeks and six days of the Omer.

27. היום שבָּעָדָה וְעֶשְׂרִים יוֹם שָׁהֵם וְשִׁלְשָׁה שָׁבוּעוֹת
וְשִׁנְיָה יָמִים לְעֹמֶר:

28. היום שָׁמוֹנֶה וְעֶשְׂרִים יוֹם שָׁהֵם אַרְבָּעָה שָׁבוּעוֹת
לְעֹמֶר:

29. היום הַתְּשָׁעָה וְעֶשְׂרִים יוֹם שָׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְיוֹם
אֶחָד לְעֹמֶר:

30. היום וְשִׁלְשִׁים יוֹם שָׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְשְׁנֵי יָמִים
לְעֹמֶר:

31. היום אֶחָד וְשִׁלְשִׁים יוֹם שָׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְשִׁלְשָׁה
יָמִים לְעֹמֶר:

32. היום שְׁנָיִם וְשִׁלְשִׁים יוֹם שָׁהֵם אַרְבָּעָה שָׁבוּעוֹת
וְאַרְבָּעָה יָמִים לְעֹמֶר:

33. היום וְשִׁלְשָׁה וְשִׁלְשִׁים יוֹם שָׁהֵם אַרְבָּעָה שָׁבוּעוֹת
וְחֲמִשָּׁה יָמִים לְעֹמֶר:

34. היום אַרְבָּעָה וְשִׁלְשִׁים יוֹם שָׁהֵם אַרְבָּעָה שָׁבוּעוֹת
וְשִׁנְיָה יָמִים לְעֹמֶר:

35. היום חֲמִשָּׁה וְשִׁלְשִׁים יוֹם שָׁהֵם חֲמִשָּׁה שָׁבוּעוֹת
לְעֹמֶר:

36. היום שִׁשָּׁה וְשִׁלְשִׁים יוֹם שָׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְיוֹם
אֶחָד לְעֹמֶר:

37. היום שִׁבְעָה וְשִׁלְשִׁים יוֹם שָׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְשְׁנֵי
יָמִים לְעֹמֶר:

38. היום שְׁמוֹנֶה וְשִׁלְשִׁים יוֹם שָׁהֵם חֲמִשָּׁה שָׁבוּעוֹת
וְשִׁלְשָׁה יָמִים לְעֹמֶר:

39. היום הַתְּשָׁעָה וְשִׁלְשִׁים יוֹם שָׁהֵם חֲמִשָּׁה שָׁבוּעוֹת
וְאַרְבָּעָה יָמִים לְעֹמֶר:

40. היום אַרְבָּעִים יוֹם שָׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְחֲמִשָּׁה
יָמִים לְעֹמֶר:

41. היום אֶחָד וְאַרְבָּעִים יוֹם שָׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְשִׁנְיָה
יָמִים לְעֹמֶר:

42. This is the forty-second day, making six weeks of the Omer.

43. This is the forty-third day, making six weeks and one day of the Omer.

44. This is the forty-fourth day, making six weeks and two days of the Omer.

45. This is the forty-fifth day, making six weeks and three days of the Omer.

46. This is the forty-sixth day, making six weeks and four days of the Omer.

47. This is the forty-seventh day, making six weeks and five days of the Omer.

48. This is the forty-eighth day, making six weeks and six days of the Omer.

49. This is the forty-ninth day, making seven weeks of the Omer.

May the All-merciful restore the service of the temple to its place. May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years.

Psalm lxvii., p. 211.

We beseech thee, release thy captive nation by the mighty strength of thy right hand. Accept the joyful chant of thy people, lift us and purify us, O revered God. O thou mighty One, guard as the apple of thine eye them that meditate upon thy unity. Bless them, purify them, have mercy upon them, ever vouchsafe thy righteousness unto them. O powerful and holy Being, in thine abounding goodness lead thy congregation. Turn, thou who art the only and exalted God, unto thy people, who are mindful of thy holiness. Accept our prayer and hearken unto our cry, thou who knowest all secrets. Blessed be His name, whose glorious kingdom is for ever and ever.

42. היום שנים וארבעים יום שהם ששה שבועות
לעמר:

43. היום שלשה וארבעים יום שהם ששה שבועות ויום
אחד לעמר:

44. היום ארבעה וארבעים יום שהם ששה שבועות ושני
ימים לעמר:

45. היום חמשה וארבעים יום שהם ששה שבועות
ושלשה ימים לעמר:

46. היום ששה וארבעים יום שהם ששה שבועות
וארבעה ימים לעמר:

47. היום שבעה וארבעים יום שהם ששה שבועות
וחמשה ימים לעמר:

48. היום שמונה וארבעים יום שהם ששה שבועות
וששה ימים לעמר:

49. היום תשעה וארבעים יום שהם שבעה שבועות
לעמר:

הרחמן הוא יחזיר עבודת בית המקדש למקומה: יהי
רצון לפניך יי אלהינו ואלהי אבותינו שיבנה בית המקדש
במהרה במינו ונתן חלקנו בירושתה: ושם נעבדה ביראה
פימי עולם ובשנים תדמוניות:

p. 211, תהלים סז

אנא בלח גדלת מינה מתיר צרורה • חבל רפת עמך
שגבנו טהרנו כורא • בא גבור דורשי יחידה פקבת שמרם •
ברכם טהרם רחמם צדקתה תמיד גמלם • חסין קדוש
ברב טובה נחל צדקה • יחיד גאון לעמך פקת זוכרי
קדשתה • שונתנו חבל ושמע צעקתנו יודע תעלמות •
ברוך שם כבוד מלכותו לעולם ועד:

SERVICE FOR CHANUKAH.

The Feast of Dedication lasts eight days. On the first evening a light is kindled, the number of lights being increased by one on each consecutive evening. The Chanukah lights should be kindled as soon as possible after nightfall.

On Friday the lights are kindled before the beginning of the Sabbath.

Before kindling the lights the following Blessings are said :—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and commanded us to kindle the light of Chanukah.

Blessed art thou, O Lord our God, King of the universe, who wroughtest miracles for our fathers in days of old, at this season.

The following Blessing is said on the first evening only :—

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

After kindling the first light, the following is said :—

We kindle these lights on account of the miracles, the deliverances and the wonders which thou didst work for our fathers, by means of thy holy priests. During all the eight days of Chanukah these lights are sacred, neither is it permitted us to make any profane use of them; but we are only to look at them, in order that we may give thanks unto thy name for thy miracles, thy deliverances and thy wonders.

In the Synagogue Psalm xxx., p. 85, is chanted.

סדר חנוכה :

The Feast of חֲנֻכָּה lasts eight days. On the first evening a light is kindled, the number of lights being increased by one on each consecutive evening. The חֲנֻכָּה lights should be kindled as soon as possible after nightfall.

On Friday the lights are kindled before the beginning of שַׁבָּת.

Before kindling the lights the following Blessings are said:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל חֲנֻכָּה :
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • שְׁעָשָׂה נִסִּים
לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמַן הַזֶּה :

The following Blessing is said on the first evening only:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • שֶׁהַחֲנֻכָּה וְקִיּוּמָהּ
וְהַגִּיעָהּ לְזֶמַן הַזֶּה :

After kindling the first light, the following is said:—

הַנִּרְוֹת הַלְלוּ אֶתְּכֶמוֹ מְדַלִּיקִין עַל הַנִּסִּים וְעַל הַתְּשׁוּעוֹת
וְעַל הַתְּפִלָּאוֹת שְׁעָשִׂיתָ לְאֲבוֹתֵינוּ עַל-יְדֵי כַּהֲנֵיךְ הַקְּדוֹשִׁים •
וְכָל-שְׂמֹנֶת יָמֵי חֲנֻכָּה הַנִּרְוֹת הַלְלוּ קֹדֶשׁ וְאִין לָנוּ רְשׁוּת
לְהַשְׁתַּמֵּשׁ בָּהֶם אֶלָּא לְרְאוּתָם בְּלִבָּד • כְּדֵי לְהוֹדוֹת לְשִׁמְךָ
עַל-נִסִּיךָ וְעַל-יְשׁוּעָתְךָ וְעַל-נִפְלְאוֹתֶיךָ :

In the Synagogue מְזֻמּוֹר שִׁיר חֲנֻכָּה הַבֵּית p. 85, is chanted.

In the home the following Hymn is chanted.

O Fortress, Rock of my salvation, unto thee it is becoming to give praise : let my house of prayer be restored, and I will there offer thee thanksgivings ; when thou shalt have prepared a slaughter of the blaspheming foe, I will complete with song and psalm the dedication of the altar.

Full sated was my soul with ills, my strength was spent with sorrow ; they embittered my life by hardship during my subjection to the dominion of Egypt,* but God with his great power brought forth the chosen race, while the host of Pharaoh and all his seed sank like a stone into the deep.

To his holy oracle he brought me, yet there also I found no peace, for the oppressor came and led me captive, because I had served strange gods : I had to quaff the wine of bewilderment ; well nigh had I perished, when Babylon's end drew near ; through Zerubbabel I was saved after seventy years.

The Agagite (Haman), the son of Hammedatha, sought to cut down the lofty fir tree (Mordecai) †; but his design became a snare to himself, and his pride was brought to an end. The head of the Benjamite thou didst exalt, but the enemy's name thou didst blot out : the many sons he had gotten thou didst hang upon the gallows.

The Grecians were gathered against me in the days of the Hasmoneans ; they broke down the walls of my towers, and defiled all the oils ; but from one of the last remaining flasks a miracle was wrought for thy beloved‡, and their men of understanding appointed these eight days for song and praises.

* "The kingdom of the heifer," see Jeremiah xlv. 20.

† See Talmud Babli, Tr. Megillah, 10 b.

‡ Likened to a lily in Song of Solomon ii. 2.

In the home the following Hymn is chanted:—

מַעֲזֵז צוֹר יְשׁוּעָתִי • לֵךְ נָאָה לְשִׁבְחָה • תַּכּוֹן בֵּית הַמִּקְלָתִי •
וְשֵׁם תּוֹדָה נִזְכָּר • לַעֲת תַּכִּין מִטְבָּח • מִצֵּר הַמִּנְכָּח • אֵז
אֶגְמוֹר • בְּשִׁיר מְזֹמֹר • חֲגֻפַת הַמִּזְבֵּחַ :

רַעוֹת שְׂבָעָה נִפְשֵׁי • בְּנִגּוֹן פָּחִי כָלָה • חַיִּי מְרֹרֵי בְּקוֹשֵׁי •
בְּשַׁעֲבוֹד מַלְכוּת עֲגָלָה • וּבְנִדּוֹ הַגְּדוּלָּה • הוֹצִיא אֶת-הַסִּגְלָה •
חֵיל פְּרָעָה • וְכַל-זֶרְעוֹ • יִרְדּוּ בְּאֶבֶן מִצִּילָה :

דְּבִיר קִדְשׁוֹ הִבִּיאֵנִי • וְגַם שָׁם לֹא שָׁקַטְתִּי • וּבֹא נֹגֵשׁ וְהַגְלֵנִי •
פִּי זָרִים עֲבַדְתִּי • וַיִּזֶן רָעַל מִסִּכְתִּי • בְּמַעַט שְׁעַבְרָתִי • קֶץ
בָּבֶל • זֶרְבָּבֶל • לִקְץ שְׂבָעִים נוֹשָׁעָתִי :

פֶּרֶת קוֹמַת בְּרוֹשׁ בִּקְשׁ • אֲגִי בֶן-הַמִּדְבָּא • וְנִהְיִתָּה לוֹ
לְמוֹקֵשׁ • וְנִגְאֹתוֹ נִשְׁבַּתָּה • רֹאשׁ יְמִינִי נִשְׁאֲתָ • וְאוֹיֵב שְׁמוֹ
מִחִיתָ • רוֹב בָּנָיו • וְקִנְיָיו • עַל הָעֵץ תִּלְיֶת :

יֹנָקִים נִקְבְּצוּ עָלַי • אֲנִי בִימֵי חַשְׁמֻנָּיִם • וּפְרָצוּ חוֹמוֹת מִגְדָּלִי •
וְטִמְאוּ כָל חַשְׁמֻנָּיִם • וּמִפְּנוֹתַי קִנְקְנָיִם • נַעֲשָׂה גַם לְשׁוֹשְׁנָיִם •
בְּגִי בִידָה • יְמֵי שְׁמֹנֶה • קָבְעוּ שִׁיר וְרִנָּנִים :

SERVICE FOR PURIM.

Before reading the Book of Esther the following Blessings are said:—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast given us command concerning the reading of the Megillah.

Blessed art thou, O Lord our God, King of the universe, who wroughtest miracles for our fathers in days of old, at this season.

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

After reading the Book of Esther say:—

Blessed art thou, O Lord our God, King of the universe, who dost plead our cause, judge our suit and avenge our wrong, who renderest retribution to all that hate our soul, and on our behalf dealest out punishment to our adversaries. Blessed art thou, O Lord, who on behalf of thy people Israel dealest out punishment to all their adversaries, O God, the Saviour.

The following paragraph is omitted after the Reading of the Book of Esther in the morning:—

—Who broughtest the counsel of the heathen to nought, and madest the devices of the crafty of none effect, when a wicked man, an arrogant offshoot of the seed of Amalek, rose up against us. Insolent in his riches, he digged himself a pit, and his own greatness laid him a snare. In his mind he thought to entrap,

סדר פורים :

Before reading the מְגִלָּה the following Blessings are said:—

ברוך אתה יי אלהינו מלך העולם • אשר קדשנו
במצותיו וצונו על מקרא מגלה :
ברוך אתה יי אלהינו מלך העולם • שעשה נסים
לאבותינו בימים ההם בזמן הזה :
ברוך אתה יי אלהינו מלך העולם • שהחיינו וקיימנו
והגיענו לזמן הזה :

After reading the מְגִלָּה say:—

ברוך אתה יי אלהינו מלך העולם • הרב את ריבנו
והדן את דיבנו והפוקם את נקמתנו והמשלם גמול לכל
אויבי נפשנו והנפדע לנו מזרינו : ברוך אתה יי • הנפדע
לעמו ישראל מפל-צריהם • האל המושיע :

*The following paragraph is omitted after the Reading of the
מְגִלָּה in the morning.*

אשר הניא עצת גוים ויפך מחשבות ערומים : בקום עלינו
אדם רשע גזר זדון מזרע צמלק : גאח בעשור וקרה לו בור
נגדלתו וקנשה לו לקד : דמה בנפשו ללפוד ונלקד בקנש

but was himself entrapped; he sought to destroy, but was speedily destroyed. Haman displayed the hatred of his fathers, and stirred up against the children the ancient enmity of the brothers (Esau and Jacob), remembering not the mercy of Saul, through whose compassion for Agag the enemy was born. The wicked plotted to cut off the just, and the unclean was caught in the hands of the pure. (Mordecai's) lovingkindness (to Esther) prevailed over the father's (Saul's) error, but the wicked (Haman) heaped sin upon the sins of his ancestor. In his heart he hid his cunning devices, and sold himself to do wickedness. He stretched forth his hand against God's saints; he gave his silver to cut off the remembrance of them. When Mordecai saw that wrath had gone forth, and that the decrees of Haman were issued in Shushan, he put on sackcloth and wrapped himself in mourning, ordained a fast and sat upon ashes. Who will rise up to atone for error, and obtain pardon for the sin and iniquity of our fathers? A flower blossomed from the palm tree: lo! Hadassah arose to awaken the merit of those that slept in the grave. Her servants hastened to make Haman drink the wine of the poison of snakes. He rose by his riches, but fell in his wickedness; he made him a gallows, and was himself hanged thereon. All the inhabitants of the world opened their mouths, for the lot of Haman was turned to be our lot. When the righteous was delivered out of the hand of the wicked, and the enemy was put in his stead, the Jews ordained for themselves to celebrate Purim, and to rejoice thereon every year. Thou didst regard the prayer of Mordecai and Esther: Haman and his sons thou didst hang upon the gallows.

The lily of Jacob rejoiced and was glad when Mordecai was seen in the purple. Thou hast ever been Israel's salvation, and their hope in every generation, to make known that all who hope in thee shall not be ashamed, neither shall any be confounded who put their trust in thee. Accursed be Haman who sought to destroy me; blessed be Mordecai the Jew; accursed be Zeresh, the wife of him that terrified me; blessed be Esther my protectress, and may Harbonah also be remembered for good.

"But thou art holy," etc., p. 73, to "honourable," p. 75. On Saturday evening begin "And let the pleasantness," etc., p. 23. The Reader says Kaddish, p. 75, omitting "May the prayers," etc., "It is our duty," etc., p. 76. On Saturday evening say the Conclusion Service, p. 212.

לְהַשְׁמִיד וְנִשְׁמַד מִתְּחִלָּה : הָמָן הוֹדִיעַ אִיבַת אֲבוֹתָיו וְעוֹרֵר
 שִׁנְאָת אֲחִים לִבְנִים : וְלֹא זָכַר רַחֲמֵי שְׂאוּל כִּי-בִקְמָלְתוֹ עַל-
 אֲנָג נוֹלַד אוֹיֵב : זָמַם רָשָׁע לְחִקְרִית צְדִיק וְנִלְכַּד טָמֵא בְיָדֵי
 טָהוֹר : חֲסֵד גָּבַר עַל-שִׁנְגַּת אֵב וְרָשָׁע הוֹסִיף חֲטָא עַל-
 חֲטָאָיו : טָמֵן בְּלִבּוֹ מַחְשְׁבוֹת עֲרוּמָיו וַיִּתְּמַכֵּר לַעֲשׂוֹת רָעָה :
 יָדוֹ שָׁלַח בְּקִדּוּשֵׁי אֵל בִּסְפוֹ נָתַן לְחִקְרִית זָכָרָם : בְּרֹאוֹת
 מְרִדְכִי כִי-יֵצֵא קֶצֶף וְדָתִי הָמָן נִתְּנָה בְּשׁוֹשָׁן • לִבְשׁ שֹׁן וְקֹשֶׁר
 מִסְפֵּד וְגִזַּר צוּם וַיִּקָּשֶׁב עַל-הָאֶפֶס : מִי זֶה יַעֲמִיד לִכְפֹּר שִׁנְגָה
 וְלִמְחֹל חַטָּאת עֲזוֹן אֲבוֹתֵינוּ : גֵּץ פָּרַח מְלוּלָב הֵן הַדֹּשָׁה
 עֲמִידָה לְעוֹרֵר יְשָׁנִים : סְרִיסָיָה הִבְהִילוֹ לְהָמָן לְהַשְׁקוֹתוֹ יַיִן
 חֲמַת תַּפְּנִיגִים : עָמַד בַּעֲשָׂרוֹ וְנִכְּסָה בְּרָשָׁעוֹ עָשָׂה לוֹ עֵץ וְנִתְּלָה
 עָלָיו : פִּיהֶם פִּתְחוּ כְּלֵי-יִשְׁכֵּבִי חֲבַל כִּי פוֹר הָמָן נִהְפָּה לְפוֹרְנוֹ :
 צְדִיק נִחְלָץ מִיַּד רָשָׁע אוֹיֵב נִתָּן פִּתְחַת כַּפְשׁוֹ : קִיּוּמוֹ עָלִיהֶם
 לַעֲשׂוֹת פּוּרִים וְלִשְׁמֹחַ בְּכָל-שָׁנָה וְשָׁנָה : רְאִיתָ אֶת-הַתַּפְּלַת
 מְרִדְכִי וְאַסְתֵּר • הָמָן וּבְנָיו עַל-הָעֵץ תִּלְּיָת :

שׁוֹשַׁנַּת יַעֲלֵב צִהְלָה וְשִׁמְחָה בְּרֹאוֹתָם יַחַד תִּתְּקַל מְרִדְכִי :
 תִּשְׁוַעְתֶּם הִיָּת לְגִצָּה וְתִקְנוֹתָם בְּכָל-דִּדוֹר וְדוֹר : לְחוֹדֵיעַ
 שְׁכָל-קִיּוּד לֹא יִבְשֵׁי וְלֹא יִכְלֹמוּ לְגִצָּה כְּלֵי-חֹסִים בָּהּ :
 אֲרוּר הָמָן אֲשֶׁר בָּקֵשׁ לְאַבְדִּי • בְּרוּךְ מְרִדְכִי הַיְּהוּדִי •
 אֲרוּרָה זָרַשׁ אִשְׁתּוֹ מִפְּחִידִי • בְּרוּכָה אֲסְתֵּר מְגִלָּה בַּעֲדִי •
 וְגַם חֲרִבּוֹנָה זָכוּר לְטוֹב :

וַיְהִי *On Saturday Evening begin* p. 75, *וַיֵּאדִיר* p. 73, *וַאֲמַה קְדוֹשׁ*
 וַתִּתְּקַל *The Reader says* p. 75, *מְרִדְכִי* p. 23, *לְעַם*
 וַיִּתְּנוּ לָהּ *On Saturday Evening say* p. 212, *עָלֵינוּ* p. 76.

GRACE BEFORE AND AFTER MEALS.

On washing the hands, previous to partaking of a Meal, say:—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast given us command concerning the washing of the hands.

The following Blessing is said over the Bread:—

Blessed art thou, O Lord our God, King of the universe, who bringest forth bread from the earth.

GRACE AFTER MEALS.

On Sabbaths and Holydays, and on those days when Tachanun (see p. 57) is not said, Psalm cxxvi. is said:—

Psalm cxxvi. A Song of Degrees.

When the Lord turned again the captivity of Zion, we were like unto them that dream. Then was our mouth filled with laughter, and our tongue with exultation: then said they among the nations, The Lord hath done great things for them. The Lord hath done great things for us; whereat we rejoiced. Bring back our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy. Though he goeth on his way weeping, bearing the store of seed, he shall come back with joy, bearing his sheaves.

סדר סעודה וברכותיה :

On washing the hands, previous to partaking of a Meal, say:—

ברוך אתה יי אלהינו מלך העולם • אשר קדשנו
במצותיו וצונו על גטילת ידים :

The following Blessing is said over the Bread:—

ברוך אתה יי אלהינו מלך העולם • המוציא לחם
מן הארץ :

GRACE AFTER MEALS.

*On Sabbaths and Holydays, and on those days when תחנון (see p. 57)
is not said, שיר המעלות is said.*

תהלים קכז

שיר המעלות • בשוב יי את-שיבת ציון היינו בחלמים :
אז ופלא שחוק פינו ולשוננו רקה אז יאמרו בגוים הגדיל יי
לעשות עם-אלה : הגדיל יי לעשות עמנו הינו שמחים :
שובה יי את-שביהנו פאפיקים בנגב : הזרעים בדםצה ברקה
וקצרו : הלוד ילד ובלה נשא משה-הזרע בא-יבא ברקה
נשא אלמתי :

The following Introduction is customary if three or more Males, above the age of thirteen, have eaten at table together :

He who says Grace commences thus:—

Let us say grace.

The others respond:—

Blessed be the name of the Lord from this time forth and for ever.

He who says Grace proceeds:—

With the sanction of those present,

If there be present ten or more Males above the age of thirteen, the words “our God” are added:—

* We will bless (our God) him of whose bounty we have partaken.

The others respond:—

Blessed be (our God) he of whose bounty we have partaken, and through whose goodness we live.

* *In the house of a Mourner the following Introductory Form is used:—*

We will bless him that comforteth the mourners, and of whose bounty we have partaken.

The others respond:—

Blessed be he that comforteth the mourners, of whose bounty we have partaken, and through whose goodness we live.

He who says Grace repeats the last sentence.

Persons present who have not partaken of the Meal, say the following:—

Blessed be his name, yea, continually to be blessed for ever and ever.

The following Introduction is customary if three or more Males, above the age of thirteen, have eaten at table together :

He who says Grace commences thus :—

רבותי נְבָרֵךְ :

The others respond :—

יהי נָשָׂם יְיָ מְבָרֵךְ מִצֵּתָהּ וְעַד עוֹלָם :

He who says Grace proceeds :—

בְּרִשּׁוֹת רְבוֹתֵי

If there be present ten or more Males above the age of thirteen, the word אֱלֹהֵינוּ is added.

* נְבָרֵךְ (אֱלֹהֵינוּ) שְׂאֵבְלָנוּ מִשְׁלֹו :

The others respond :—

בְּרִינָה (אֱלֹהֵינוּ) שְׂאֵבְלָנוּ מִשְׁלֹו וּבְטוֹבוֹ חַיֵּינוּ :

* *In the house of an אָבֵל the following Introductory Form is used :—*

נְבָרֵךְ מְנַחֵם אֲבֵלִים שְׂאֵבְלָנוּ מִשְׁלֹו :

The others respond :—

בְּרִינָה מְנַחֵם אֲבֵלִים שְׂאֵבְלָנוּ מִשְׁלֹו וּבְטוֹבוֹ חַיֵּינוּ :

He who says Grace repeats the last sentence. Persons present who have not partaken of the Meal, say the following :—

בְּרִינָה וּמְבוֹרָךְ שְׁמוֹ תָמִיד לְעוֹלָם וָעֶד :

Persons present who have not partaken of the Meal, say the following :—

Blessed be his name, yea, continually to be blessed for ever and ever.

He who says Grace replies :—

Blessed be (our God) he of whose bounty we have partaken, and through whose goodness we live.

Blessed be he, and blessed be his name.

If less than three Males above the age of thirteen be present, begin here :—

Blessed art thou, O Lord our God, King of the universe, who feedest the whole world with thy goodness, with grace, with lovingkindness and tender mercy; thou givest food to all flesh, for thy lovingkindness endureth for ever. Through thy great goodness food hath never failed us: O may it not fail us for ever and ever for thy great name's sake, since thou nourishest and sustainest all beings, and doest good unto all, and providest food for all thy creatures whom thou hast created. Blessed art thou, O Lord, who givest food unto all.

We thank thee, O Lord our God, because thou didst give as an heritage unto our fathers a desirable, good and ample land, and because thou didst bring us forth, O Lord our God, from the land of Egypt, and didst deliver us from the house of bondage; as well as for thy covenant which thou hast sealed in our flesh, thy Law which thou hast taught us, thy statutes which thou hast made known unto us, the life, grace and lovingkindness which thou hast vouchsafed unto us, and for the food wherewith thou dost constantly feed and sustain us on every day, in every season, at every hour.

Persons present who have not partaken of the Meal, say the following:—

ברוך ומבורך שְׁמוֹ תָּמִיד לְעוֹלָם וָעֶד :

He who says Grace replies:—

ברוך (אֱלֹהֵינוּ) שְׁאֵכְלָנוּ מִשְׁלֹ וּבִטּוּבוֹ חַיֵּינוּ :

ברוך הוא וברוך שְׁמוֹ :

If less than three Males above the age of thirteen be present, begin here—

ברוך אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם . הֵן אַתְּ-הָעוֹלָם
כָּלוּ . בִּטּוּבוֹ בָּחַן בְּחֶסֶד וּבְרַחֲמִים . הוּא נוֹתֵן לָחֶם
לְכָל-בָּשָׂר . כִּי לְעוֹלָם חֲסִדוֹ : וּבִטּוּבוֹ הַגָּדוֹל תָּמִיד
לֹא-חֲסַר לָנוּ וְאֵל יַחֲסַר-לָנוּ מְזוֹן לְעוֹלָם וָעֶד בְּעֶבֶר
שְׁמוֹ הַגָּדוֹל . כִּי הוּא זֵן וּמַפְרִיֵּם לְכָל וּמַטִּיב לְכָל
וּמַכִּין מְזוֹן לְכָל-בְּרִיּוֹתָיו אֲשֶׁר בָּרָא . בָּרוּךְ אַתָּה יי .
הֵן אַתְּ-הַכֹּל :

נוֹדָה לָךְ יי אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבּוֹתֵינוּ אֶרֶץ
חֲמֻדָּה טוֹבָה וּרְחֻבָּה . וְעַל שֶׁהוֹצֵאתָנוּ יי אֱלֹהֵינוּ מֵאֶרֶץ
מִצְרַיִם . וּפְדִיתָנוּ מִבֵּית עֲבָדִים . וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ
בְּבִשְׁרָנוּ . וְעַל תּוֹרַתְךָ שֶׁלְמַדְתָּנוּ . וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ .
וְעַל חַיִּים הֵן וְחֶסֶד שֶׁחֻנְנָתָנוּ . וְעַל אֲכִילַת מְזוֹן שֶׁאַתָּה
זֵן וּמַפְרִיֵּם אוֹתָנוּ תָּמִיד בְּכָל-יּוֹם וּבְכָל-עֵת וּבְכָל-
שָׁעָה :

On Chanukah and Purim add, "We thank thee also for the miracles," etc., pp. 51, 52.

For all this, O Lord our God, we thank and bless thee, blessed be thy name by the mouth of all living continually and for ever, even as it is written, And thou shalt eat and be satisfied, and thou shalt bless the Lord thy God for the good land which he hath given thee. Blessed art thou, O Lord, for the land and for the food.

Have mercy, O Lord our God, upon Israel thy people, upon Jerusalem thy city, upon Zion the abiding place of thy glory, upon the kingdom of the house of David thine anointed, and upon the great and holy house that was called by thy name. O our God, our Father, feed us, nourish us, sustain, support and relieve us, and speedily, O Lord our God, grant us relief from all our troubles. We beseech thee, O Lord our God, let us not be in need either of the gifts of flesh and blood or of their loans, but only of thy helping hand, which is full, open, holy and ample, so that we may not be ashamed nor confounded for ever and ever.

On Sabbath say:—

Be pleased, O Lord our God, to fortify us by thy commandments, and especially by the commandment of the seventh day, this great and holy Sabbath, since this day is great and holy before thee, that we may rest and repose thereon in love in accordance with the precept of thy will. In thy favour, O Lord

On *הַגָּבֹהַ* and פורים *add* על הנפסים *pp.* 51, 52.

וְעַל הַכֹּל יי אֱלֹהֵינוּ אֲנַחֲנוּ מוֹדִים לָךְ וּמְבָרְכִים
אוֹתְךָ . יִתְבָּרֶךְ שְׁמֶךָ בְּפִי כָל-חַי תָּמִיד לְעוֹלָם וָעֶד :
בְּכַתוּב . וְאֵכֶלֶת וְשָׂבַעְתָּ וּבִרְכַּת אֶת-יי אֱלֹהֶיךָ עַל-
הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן-לָךְ . בָּרוּךְ אַתָּה יי . עַל-הָאָרֶץ
וְעַל-הַמְּזוֹן :

רַחֵם יי אֱלֹהֵינוּ עַל-יִשְׂרָאֵל עַמֶּךָ . וְעַל יְרוּשָׁלַיִם
עִירְךָ . וְעַל צִיּוֹן מְשֻׁכֵּן בְּבוֹדְךָ . וְעַל מַלְכוּת בֵּית דָּוִד
מְשִׁיחֶךָ . וְעַל-הַבַּיִת הַגָּדוֹל וְהַקְדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ
עָלָיו : אֱלֹהֵינוּ אֲבִינוּ . רַעֲנוּ זִמְנֵנוּ פְּרִנְסָנוּ וְכִלְכַּלְנוּ
וְהַרְוִיחֵנוּ . וְהַרְוּחֵנוּ יי אֱלֹהֵינוּ מִהֲרָה מִכָּל-צָרוֹתֵינוּ :
וְנָא אַל-תַּצְרִיכֵנוּ יי אֱלֹהֵינוּ לֹא לִידֵי מַתָּנַת בֶּשֶׁר וְדָם
וְלֹא לִידֵי הַלְוָאתָם . כִּי אִם לִידֵי הַמְּלָאָה הַפְּתוּחָה
הַקְּדוֹשָׁה וְהַרְחֵבָה . שְׁלֹא גִבּוֹשׁ וְלֹא נִפְלֵם לְעוֹלָם
וָעֶד :

On *שֶׁבַת* say :—

רָצָה וְחַמְלִיצָנוּ יי אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְנוֹת יוֹם הַשְּׁבִיעִי
תְּשַׁבֵּת הַגָּדוֹל וְהַקְדוֹשׁ הַזֶּה . כִּי יוֹם זֶה גָּדוֹל וְקְדוֹשׁ חֹמָה
לְפָנֶיךָ לְשֶׁבֶת-בוֹ וְלָקִיחַ בוֹ בְּאַהֲבָה כְּמִצְוַת רַצוֹנְךָ . בְּרַצוֹנְךָ
הַקִּיחַ לָנוּ יי אֱלֹהֵינוּ שְׁלֹא תִהְיֶה צָרָה וְגִגּוֹן וְאַנְקָה בְּיוֹם

our God, grant us such repose that there be no trouble, grief or lamenting on the day of our rest. Let us, O Lord our God, behold the consolation of Zion thy city, and the rebuilding of Jerusalem thy holy city, for thou art the Lord of salvation and of consolation.

On New Moons and Festivals add:—

Our God and God of our fathers! May our remembrance rise and come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, loving-kindness and mercy, life and peace on this day of—

*On New Moon say—*The New Moon.

*On New Year—*Memorial.

*On Tabernacles—*The Feast of Tabernacles.

*On the Eighth Day of Solemn Assembly and on the Rejoicing of the Law—*The Eighth-day Feast of Solemn Assembly.

*On Passover—*The Feast of Unleavened Bread.

*On Pentecost—*The Feast of Weeks.

Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

*And rebuild Jerusalem the holy city speedily in our days. Blessed art thou, O Lord, who in thy compassion rebuildest Jerusalem. Amen.

* *In the House of a Mourner the following is substituted, in place of the passage from "And rebuild," to "in want":—*

Comfort, O Lord our God, the mourners of Jerusalem and those who share in this present mourning. Do thou give them comfort in place of their mourning, and gladness instead of

מְנוּחָהְנוּ • וְחִרְאָנוּ • יְיָ אֱלֹהֵינוּ בְּנִחָמַת צִיּוֹן עִירָה • וּבְבִנְיָן
יְרוּשָׁלַיִם עִיר קִדְשָׁה • כִּי אֵתָה הוּא כָּעַל תִּשְׁוְעוֹת וּכְעַל
הַנִּחָמוֹת :

add:— יום טוב *and* ראש חודש *On*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ • יַעֲלֶה וְיָבֵא וְיַגִּיעַ וְיִרְאֶה וְיִרְצֶה
וְיִשְׁמַע וְיִפְקֹד וְיַזְכֵּר זִכְרָנוּ וּפְקֻדָּנוּ • וְזִכְרוֹן אֲבוֹתֵינוּ • וְזִכְרוֹן
מַשְׁיַח בֶּן דָּוִד עֲבָדָה • וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קִדְשָׁה • וְזִכְרוֹן
כָּל עַמּוּהַ בֵּית יִשְׂרָאֵל לִפְנֵיהָ • לְפָלִיטָה וּלְמוֹכָה וּלְחַן וּלְחֶסֶד
וּלְרַחֲמִים וּלְחַיִּים וּלְשָׁלוֹם כְּיוֹם

<i>on</i> סְפוֹת —	<i>on</i> רֹאשׁ הַשָּׁנָה —	<i>say:—</i> רֹאשׁ חֹדֶשׁ <i>on</i>
חַג הַסְּפּוֹת	חַזְקוֹן	רֹאשׁ הַחֹדֶשׁ
<i>on</i> שְׁבָעוֹת —	<i>on</i> פֶּסַח —	שְׁמֹחַת תּוֹרָה <i>and</i> שְׁמִינִי עֲצֶרֶת <i>on</i>
חַג הַשְּׁבָעוֹת	חַג הַמַּצּוֹת	הַשְּׁמִינִי חַג הָעֲצֶרֶת

חֲזָה • זִכְרָנוּ • יְיָ אֱלֹהֵינוּ כּוֹ לְמוֹכָה • וּפְקֻדָּנוּ כּוֹ לְבִרְכָה •
וְחֹשִׁיעָנוּ כּוֹ לְחַיִּים • וּבְדָבָר יְשׁוּעָה וְרַחֲמִים חֹסֶם וְחֹגֵנוּ
וְרַחֵם עָלֵינוּ וְחֹשִׁיעָנוּ • כִּי אֱלֹהֵי עֵינֵינוּ • כִּי אֵל מְלֶכֶה חַפְזוֹן
וְרַחוּם אֵתָה :

* וּבִנְיָה יְרוּשָׁלַיִם עִיר הַקִּדְשׁ בְּמַהֲרָה בְּיָמֵינוּ • בְּרוּךְ
אֵתָה • יְיָ • בְּנֶה בְּרַחֲמָיו יְרוּשָׁלַיִם • אָמֵן :

* *In the house of an אָבֵל the following is substituted in place of the passage from וּבִנְיָה to אֵל-יִחְסַרְנוּ* —

נַחֵם יְיָ אֱלֹהֵינוּ אֶת אֲבֵלֵי יְרוּשָׁלַיִם וְאֶת הָאֲבֵלִים
הַמְתֵּאֲבָלִים בְּאֵבֶל הַזֶּה • נַחֲמֵם מֵאֲבֵלָם וּשְׂמִיחָם מִיגוֹנָם •

Blessed art thou, O Lord our God, King of the universe, O God, our Father, our King, our Mighty One, our Creator, our Redeemer, our Maker, our Holy One, the Holy One of Jacob, our Shepherd, the Shepherd of Israel, O King, who art kind and dealest kindly with all, day by day thou hast dealt kindly, dost deal kindly, and wilt deal kindly with us : thou hast bestowed, thou dost bestow, thou wilt ever bestow benefits upon us, yielding us grace, loving-kindness, mercy and relief, deliverance and prosperity, blessing and salvation, consolation, sustenance and support, mercy, life, peace and all good : of no manner of good let us be in want.

The All-merciful shall reign over us for ever and ever. The All-merciful shall be blessed in heaven and on earth. The All-merciful shall be praised throughout all generations, glorified amongst us to all eternity, and honoured amongst us for everlasting. May the All-merciful grant us

their grief, as it is said, As one whom his mother comforteth, so will I comfort you, and in Jerusalem shall ye be comforted. Blessed art thou, O Lord, who comfortest Zion by the rebuilding of Jerusalem.

Blessed art thou, O Lord our God, King of the universe, O God, our Father, our King, our Creator, our Redeemer, our Holy One, the Holy One of Jacob, the living King, who art kind and dealest kindly with all, true God and Judge, who judgest with righteousness, and in judgment takest the souls of men unto thyself, who rulest in thy world, doing therein according to thy will, for all thy ways are judgment. We are thy people and thy servants, and for all things it is our duty to give thanks unto thee and to bless thee. O thou who reparairst the breaches in Israel, mayest thou also repair this breach in us, granting us life and peace. Mayest thou ever bestow upon us grace, lovingkindness, mercy and all good : of no manner of good let us be in want.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • הָאֵל אֲבִינוּ
 מִלִּפְנֵי • אֲדִירָנוּ בּוֹרְאָנוּ גֹאֲלָנוּ יוֹצֵרָנוּ קְדוֹשְׁנוּ קְדוֹשׁ
 יַעֲקֹב • רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל • הַמֶּלֶךְ הַטּוֹב וְהַמְּטִיב
 לְכָל • שֶׁבְּכָל-יוֹם וְיוֹם הוּא הַטִּיב הוּא מְטִיב הוּא
 יְטִיב לָנוּ : הוּא גִמְלָנוּ הוּא גּוֹמְלָנוּ הוּא יְגַמְלָנוּ
 לְעַד • לֶחֶן לְחֶסֶד וּלְרַחֲמִים וּלְרֻחוֹ • הַצֵּלָה וְהַצִּלָּה
 בְּרָכָה וְיִשׁוּעָה • נַחֲמָה פְּרִנְסָה וּכְלֻפָּה • וּרְחֻמִּים
 וְחַיִּים וְשָׁלוֹם וְכָל-טוֹב • וּמִכָּל-טוֹב אֵל-יִחְסְרָנוּ :
 הֶרְחַמֵּן • הוּא יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד : הֶרְחַמֵּן •
 הוּא יִתְבָּרֵךְ בְּשָׂמִים וּבְאֲרָץ : הֶרְחַמֵּן • הוּא יִשְׁתַּבַּח
 לְדוֹר וָדוֹר • וְיִתְפָּאֵר בָּנוּ לְנֶצַח נְצָחִים • וְיִתְהַדָּר
 בָּנוּ לְעַד וּלְעוֹלָמֵי עוֹלָמִים : הֶרְחַמֵּן • הוּא יִפְרִנֵּסנוּ

בְּאִמּוֹר • כָּאִישׁ אֲשֶׁר אָמַר הִנֵּחְתֶּםנוּ בֵּן אֲנֹכִי אֲנַחְמָכֶם וּבִירוּשָׁלַיִם
 הִנֵּחְתֶּםנוּ • בָּרוּךְ אַתָּה יי • מִנַּחֵם צִיּוֹן בְּבָנֶיךָ יְרוּשָׁלַיִם :

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • הָאֵל אֲבִינוּ מִלִּפְנֵי •
 בּוֹרְאָנוּ גֹאֲלָנוּ קְדוֹשְׁנוּ קְדוֹשׁ יַעֲקֹב • הַמֶּלֶךְ הַטּוֹב וְהַמְּטִיב •
 אֵל אֱמֶת • דִּין אֱמֶת • שׁוֹפֵט צֶדֶק וְלֹקֵחַ נַפְשׁוֹת בְּמִשְׁפָּט •
 וְשֹׁלֵט בְּעוֹלָמוֹ לַעֲשׂוֹת בּוֹ פְּרָצוֹנוֹ • כִּי כָל דָּרְכָיו מִשְׁפָּט •
 וְאֲנַחְנוּ עִמּוֹ וְעִבְדָּיו • וְעַל הַכָּל אֲנַחְנוּ חַיִּים לְהוֹדוֹת לוֹ
 וּלְבָרְכוֹ • גֹּדֵר פְּרָצוֹת בְּיִשְׂרָאֵל הוּא וְגִדּוֹר אֶת הַפְּרָצָה הַזֹּאת
 מִעָלֵינוּ לְחַיִּים וּלְשָׁלוֹם • הוּא יְגַמְלָנוּ לְעַד חֵן וְחֶסֶד וּרְחֻמִּים
 וְכָל טוֹב • וּמִכָּל טוֹב אֵל יִחְסְרָנוּ :

an honourable livelihood. May the All-merciful break the yoke from off our neck, and lead us upright to our land. May the All-merciful send a plentiful blessing upon this house, and upon this table at which we have eaten. May the All-merciful send us Elijah the prophet (let him be remembered for good), who shall give us good tidings, salvation and consolation.

The following has to be varied according to circumstances :—

May the All-merciful bless my honoured father, the master of this house, and my honoured mother, the mistress of this house, them, their household, their seed and all that is theirs, us also and all that is ours, as our fathers Abraham, Isaac and Jacob were blessed each with his own comprehensive blessing; even thus may he bless all of us together with a perfect blessing, and let us say, Amen.

Both on their and on our behalf may there be such advocacy on high as shall lead to enduring peace; and may we receive a blessing from the Lord, and righteousness from the God of our salvation; and may we find grace and good understanding in the sight of God and man.

On Sabbath :—

May the All-merciful let us inherit the day which shall be wholly a Sabbath and rest in the life everlasting.

On New Moon :—

May the All-merciful renew unto us this month for good and for blessing.

סדר ברכת המזון

בְּכָבוֹד : הִרְחֵמֵן • הוּא יִשְׁבֹּר עֲלֵנוּ מֵעַל צוּאֲרֵנוּ •
וְהוּא יוֹלִיכֵנוּ קוֹמָמִיּוֹת לְאַרְצֵנוּ : הִרְחֵמֵן • הוּא
יִשְׁלַח בְּרָכָה מְרֵבָה בְּבֵית הָזֶה • וְעַל שְׁלַחן זֶה
שֶׁאֵכְלֵנוּ עָלָיו : הִרְחֵמֵן • הוּא יִשְׁלַח לָנוּ אֶת-אֱלֹהֵיהֶ
הַנְּבִיא זְכוֹר לְטוֹב • וַיְבָשֶׁר-לָנוּ בְּשׂוֹרוֹת טוֹבוֹת
יְשׁוּעוֹת וְנִחְמוֹת :

The following has to be varied according to circumstances :—

הִרְחֵמֵן • הוּא יְבָרֵךְ אֶת אָבִי מוֹרִי בְּעַל הַבֵּית הָזֶה •
וְאֶת אִמִּי מוֹרְתִי בְּעַלֹּת הַבֵּית הָזֶה • אוֹתָם וְאֶת
בֵּיתָם וְאֶת זֶרְעָם וְאֶת כָּל אֲשֶׁר לָהֶם • אוֹתָנוּ וְאֶת-כָּל
אֲשֶׁר לָנוּ • כִּמוֹ שֶׁנִּתְבָּרְכוּ אֲבֹתֵינוּ אֲבָרָהֶם יִצְחָק
וַיַּעֲקֹב בְּכָל מִכָּל כָּל • כֵּן יְבָרֵךְ אוֹתָנוּ כָּלֵנוּ יַחַד
בְּבְרָכָה שְׁלֵמָה • וְנֹאמַר אָמֵן :
בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם וְעֲלֵינוּ זְכוֹת שְׁתֵּהִי לְמִשְׁמֶרֶת
שְׁלוֹם • וְנִשְׂא בְרָכָה מֵאֵת יי וְצִדְקָה מֵאֱלֹהֵי יִשְׂרָאֵל •
וְנִמְצָא-חֵן וְשָׂכָל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם :

On שְׁפָת say :—

הִרְחֵמֵן • הוּא יְנַחִילָנוּ יוֹם שֶׁכָּלוּ שְׁפָת וּמְנוּחָה לְחַיֵּי
הָעֲלָמִים :

On ראש הָרִיש say :—

הִרְחֵמֵן • הוּא יַחְדָּשׁ עֲלֵינוּ אֶת-הַחֲדָשׁ הַזֶּה לְמִכָּה וּלְבְרָכָה :

On Festivals:—

May the All-merciful let us inherit the day which is altogether good.

On New Year:—

May the All-merciful renew unto us this year for good and for blessing.

On the Intermediate Days of Tabernacles:—

May the All-merciful raise up for us the fallen Tabernacle of David.

May the All-merciful make us worthy of the days of the Messiah, and of the life of the world to come.

On Week-days:—

Great salvation giveth he to his king.*

On Sabbaths, Festivals, and New Moons:—

He is a tower of salvation to his king;* and showeth lovingkindness to his anointed, to David and to his seed, for evermore. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

O fear the Lord, ye his holy ones; for there is no want to them that fear him. Young lions do lack and suffer hunger: but they that seek the Lord shall not want any good. O give thanks unto the Lord, for he is good: for his lovingkindness endureth for ever. Thou openest thine hand, and satisfiest every living thing with favour. Blessed is the man that trusteth in the Lord, and whose trust the Lord is. I have been young and now I am old; yet have I not seen the righteous forsaken, nor his seed begging for bread. The Lord will give strength unto his people; the Lord will bless his people with peace.

* These changes are based upon the two readings of this verse in Psalm xviii. 51, and 2 Sam. xxii. 51 respectively.

סדר ברכת המזון

—: יום טוב *On*

הַרְחֵם • הוּא יִנְחֵלְנוּ יוֹם שְׂפִלּוֹ טוֹב :

—: ראש השנה *On*

הַרְחֵם • הוּא יַחְדֹּשׁ עָלֵינוּ אֶת-הַשָּׁנָה הַזֹּאת לְטוֹבָה וְלִבְרָכָה :

—: חול המועד סבות *On*

הַרְחֵם • הוּא יָקִים לָנוּ אֶת-סִפְת דְּנוֹד חֲפָלָת :

הַרְחֵם • הוּא יִזְכֵּנוּ לִימֹת הַמְּשִׁיחַ וְלַחַיִּי הָעוֹלָם

הַבָּא :

On Week-days :—

מגדל

—: ראש חודש *and* יום טוב, שבת *On*

מגדול

יִשׁוּעוֹת מַלְכוּ וַעֲשֵׂה חֶסֶד לַמְּשִׁיחַו לְדוֹד וּלְזָרְעוֹ
עַד-עוֹלָם : עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל וְאָמְרוּ אָמֵן :

יִרְאוּ אֶת-יְיָ קֹדֶשׁוֹ • כִּי אֵין מַחְסוֹר לִירְאָיו : כְּפִירִים הָשׁוּ
וְרָעָבוּ • וְדָרְשׁוּ יְיָ לֹא-יִחַסְרוּ כָּל-טוֹב : חוּדוּ לִי כִּי-טוֹב •
כִּי לְעוֹלָם חֶסֶדוֹ : פִּתְחָה אֶת-יְדָהּ • וּמִשְׁפִּיעַ לְכָל-חַי רִצּוֹן :
כְּרוֹנָה תִּנְגָּר אֲשֶׁר וּבִטַח בֵּינִי • וְהִנֵּחַ יְיָ מִבְּטָחוֹ : כָּעֵר הִייתִי
גַּם-זָקְנָתִי • וְלֹא-רָאִיתִי צָדִיק נֶעְזֵב וְזָרְעוֹ מִבְּקֹנֵשׁ-לָחֶם : יְיָ עֲזֹ
לְעַמּוֹ יִתֵּן • יְיָ יִבְרַךְ אֶת-עַמּוֹ בְּשְׁלוֹם :

SHORTER FORM OF GRACE.

Blessed art thou, O Lord our God, King of the universe, who feedest the whole world with thy goodness, with grace, with lovingkindness and tender mercy; thou givest food to all flesh, for thy lovingkindness endureth for ever. Through thy great goodness food hath never failed us: O may it not fail us for ever and ever for thy great name's sake, since thou nourishest and sustainest all beings, and doest good unto all, and providest food for all thy creatures whom thou hast created. Blessed art thou, O Lord, who givest food unto all.

We thank thee, O Lord our God, because thou didst give as an heritage unto our fathers a desirable, good and ample land, the covenant and the Law, and food in plenty. Blessed art thou, O Lord, for the land and for the food.

Have compassion, O Lord our God, upon Israel thy people, and upon the kingdom of the house of David thine anointed: speedily magnify the glory of the Temple, and doubly comfort us. Blessed art thou, O Lord, who in thy compassion rebuildest Jerusalem. Amen.

Blessed art thou, O Lord our God, O God, our Father, our King, who art kind and dealest kindly with all; thou hast dealt kindly, dost deal kindly, and wilt deal kindly with us; thou hast bestowed, thou dost bestow, thou wilt ever bestow upon us grace, lovingkindness and mercy. O make us worthy of the days of the Messiah, and of the life of the world to come. The Lord will give strength to his people: the Lord will bless his people with peace.

ברכת המזון בקצרה :

ברוך אתה יי אלהינו מלך העולם • הנין את העולם בלוי •
 בטובו ברחן בְּחֶסֶד וּבְרַחֲמִים • הוא נותן לָחֶם לְכֹל בָּשָׂר •
 כִּי לְעוֹלָם חֲסִדוֹ • וּבִטְוֵבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ וְאֵל
 נְחָסֵר לָנוּ מִזֹּון לְעוֹלָם וְעַד בַּעֲבוּר שְׁמוֹ הַגָּדוֹל • כִּי הוּא
 זֶן וּמַפְרֵגֵם לִפְלִי וּמַטִּיב לִפְלִי וּמַכִּין מִזֹּון לְכֹל בְּרִיּוֹתָיו אֲשֶׁר
 בָּרָא • בְּרוּךְ אַתָּה יי • הנין את הפל :

נוֹדָה לָּךְ יי אֱלֹהֵינוּ עַל שֶׁהִנַּחֲלָתָ לְאַבֹּתֵינוּ אֶרֶץ חֲמִידָה
 טוֹבָה וְרַחֲבָה • בְּרִית וְתוֹרָה • וְלָחֶם לְשׁוֹבֵעַ • בְּרוּךְ אַתָּה
 יי • עַל הָאֶרֶץ וְעַל הַמִּזֹּון :

רַחֵם יי אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמָּךְ • וְעַל מַלְכוּת בֵּית דָּוִד
 מְשִׁיחָךְ • וְתַגְדִּיל מַהֲרָה בְּבוֹד חֲבִית • וְתַנַּחֲמֵנוּ בְּכַפָּלִים •
 בְּרוּךְ אַתָּה יי • בּוֹנֵה בְּרַחֲמֵי יְרוּשָׁלַיִם • אָמֵן :

ברוך אתה יי אלהינו • האל אבינו מלפני • המלך הטוב
 וְחַמְטִיב לִפְלִי • הוא חמטִיב הוא חמטִיב לָנוּ • הוא
 גִּמְלָנוּ הוא גִּמְלָנוּ הוא יְגַמְלָנוּ לְעַד חֵן וְחֶסֶד וְרַחֲמִים •
 וַיַּצֵּבנוּ לַיָּמוֹת הַמְּשֻׁשִׁית וְלַחַיִּי הָעוֹלָם הַבָּא : יי עֹז לַעֲמוֹ וְתֵן
 יי וְיִבְרַךְ אֶת עַמּוֹ בְּשָׁלוֹם :

BLESSINGS ON VARIOUS OCCASIONS.

Before drinking Wine :—

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

Before partaking of Food, other than Bread, prepared from any of "the five species of Grain" (wheat, barley, rye, oats and spell) :—

Blessed art thou, O Lord our God, King of the universe, who createst various kinds of food.

After any Food, excepting Bread :—

Blessed art thou, O Lord our God, King of the universe,

After Wine :—

—for the vine and the fruit of the vine ;

After partaking of Grapes, Figs, Pomegranates, Olives or Dates :—

—for the tree and the fruit of the tree ;

After Food prepared as above :—

—for the sustenance and the nourishment ;

After Food prepared as above and Wine :—

—for the sustenance and the nourishment, the vine and the fruit of the vine ;

—for the produce of the field ; for the desirable, good and ample land which thou wast pleased to give as an heritage unto our fathers, that they might eat of its fruits and be satisfied with its goodness. Have mercy, O Lord our God, upon Israel thy

סדר הברכות :

Before drinking Wine :—

ברוך אתה יי אלהינו מלך העולם • בורא פרי הגפן :

Before partaking of Food, other than Bread, prepared from any of "the five species of Grain" (wheat, barley, rye, oats and spelt) :—

ברוך אתה יי אלהינו מלך העולם • בורא מיני מזונות :

After any Food, excepting Bread :—

ברוך אתה יי אלהינו מלך העולם • על

After Wine :—

הגפן ועל פרי הגפן

After partaking of Grapes, Figs, Pomegranates, Olives or Dates :—

העץ ועל פרי העץ

After Food prepared as above :—

המחיה ועל הפלפלה

After Food prepared as above and Wine :—

המחיה ועל הפלפלה על הגפן ועל פרי הגפן

ועל תנובת השדה ועל ארץ המדבר טובה ורחבה שרצית
והתקלת לאבותינו לאכול מפריה ולשפוע מטובה • רחם

people, upon Jerusalem thy city, upon Zion the abiding place of thy glory, upon thine altar and thy temple. Rebuild Jerusalem, the holy city, speedily in our days ; lead us up thither and make us rejoice in its rebuilding. May we eat of the fruits of the land, and be satisfied with its goodness, and bless thee for it in holiness and purity.

On Sabbath say :—

Be pleased to fortify us on this Sabbath day.

On New Moon :—

Be mindful of us on this day of the New Moon.

On Festivals :—

Make us rejoice—

*On Passover :—*on this Feast of Unleavened Bread.

*On Pentecost :—*on this Feast of Weeks.

*On Tabernacles :—*on this Feast of Tabernacles.

*On the Eighth Day of Solemn Assembly and on the Rejoicing of the Law :—*on this Eighth-day Feast of Solemn Assembly.

*On New Year :—*Be mindful of us for good on this Day of Memorial.

For thou, O Lord, art good and beneficent unto all ; and we will give thee thanks for the land,

After Wine :—

and for the fruit of the vine. Blessed art thou, O Lord, for the land and for the fruit of the vine.

וַיֵּלֶכְנוּ עַל יִשְׂרָאֵל עֲמָהּ וְעַל יְרוּשָׁלַיִם עִירָהּ וְעַל צִיּוֹן
 מִשְׁכַּן כְּבוֹדָהּ וְעַל מִזְבְּחָהּ וְעַל הַיְכָלָהּ • וּבָגָה יְרוּשָׁלַיִם עִיר
 הַקֹּדֶשׁ בַּמִּהְרָה בְּיָמֵינוּ וַתַּעֲלֵנוּ לְתוֹכָהּ וְשִׁמְחָנוּ בְּבִנְיָנָהּ •
 וְנֹאכַל מִפְּרִיָּהּ וְנִשְׂבַּע מִטּוֹבָהּ וְנִבְרַךְ עָלֶיהָ בְּקוֹלָשָׁה
 וּבִטְהָרָה :

On שַׁבָּת say:—

וַיֵּצֵא וַתְּחַלֵּצֵנוּ בְּיוֹם הַשַּׁבָּת הַזֶּה :

On רֹאשׁ חֹדֶשׁ say:—

וַיַּזְכֵּרנוּ בְּיוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה :

On יוֹם טוֹב say:—

וְשִׁמְחָנוּ בְּיוֹם חַג—

On פֶּסַח say:— הַמִּצּוֹת הַזֶּה

On שִׁבְעוֹת say:— הַשִּׁבְעוֹת הַזֶּה

On סֻכּוֹת say:— הַסֻּכּוֹת הַזֶּה

הַשְּׂמִינִי חַג הַעֲצֵרֶת הַזֶּה *say:—* שְׂמַחַת תּוֹרָה *and* שְׂמִינִי עֲצֵרֶת *On*

On רֹאשׁ הַשָּׁנָה say:—

וַיַּזְכֵּרנוּ לְטוֹבָה בְּיוֹם הַזִּכְרוֹן הַזֶּה :

כִּי אֵתָהּ וַיֵּ טוֹב וּמִטִּיב לְכָל וְנוֹדָה לָהּ עַל הָאָרֶץ

After Wine:—

וְעַל פְּרִי הַגֶּפֶן • בְּרוּךְ אַתָּה וַיֵּ עַל הָאָרֶץ וְעַל פְּרִי הַגֶּפֶן :

After Fruit:—

—and for the fruits. Blessed art thou, O Lord, for the land and for the fruits.

After Food prepared from any of “the five species of Grain”:—

—and for the sustenance. Blessed art thou, O Lord, for the land and for the sustenance.

After Food prepared as above and Wine:—

—for the sustenance and for the fruit of the vine. Blessed art thou, O Lord, for the land, the sustenance and the fruit of the vine.

If Wine and Fruit are partaken of at the same time, begin the Blessing thus:—

—for the vine and the fruit of the vine, the tree and the fruit of the tree.

And conclude:—

—for the land, the vine and the fruits. Blessed art thou, O Lord, for the land, the vine and the fruits.

If Food prepared from any of “the five species of Grain,” and Fruit are partaken of at the same time, begin:—

—for the sustenance and the nourishment, the tree and the fruit of the tree.

And conclude:—

—for the land, the sustenance and the fruits. Blessed art thou, O Lord, for the land, the sustenance and the fruits.

If Food prepared from any of “the five species of Grain,” Fruit and Wine are partaken of at the same time, begin:—

—for the sustenance and the nourishment, for the vine and the fruit of the vine, for the tree and the fruit of the tree.

After Fruit:—

ועל הפרות • ברוך אתה יי על הארץ ועל הפרות :

After Food prepared from any of "the five species of Grain":—

ועל המחיה • ברוך אתה יי על הארץ ועל המחיה :

After Food prepared as above and Wine:—

ועל המחיה ועל פרי הנפן • ברוך אתה יי על הארץ ועל
המחיה ועל פרי הנפן :

*If Wine and Fruit are partaken of at the same time, begin
the Blessing thus:—*

על הנפן ועל פרי הנפן ועל העץ ועל פרי העץ •

And conclude:—

על הארץ ועל הנפן ועל הפרות • ברוך אתה יי על
הארץ ועל הנפן ועל הפרות :

*If Food prepared from any of "the five species of Grain" and Fruit
are partaken of at the same time, commence:—*

על המחיה ועל הפלפלה ועל העץ ועל פרי העץ •

And conclude:—

על הארץ ועל המחיה ועל הפרות • ברוך אתה יי • על
הארץ ועל המחיה ועל הפרות :

*If Food prepared from any of "the five species of Grain," Fruit and
Wine are partaken of at the same time, begin:—*

על המחיה ועל הפלפלה ועל הנפן ועל פרי הנפן ועל
העץ ועל פרי העץ •

And conclude :—

Blessed art thou, O Lord, for the sustenance and the nourishment, for the vine and the fruit of the vine, for the tree and the fruit of the tree.

All the following Blessings begin with the words, “Blessed art thou, O Lord our God, King of the universe.”

On eating Fruit which grows on Trees :—

—who createst the fruit of the tree.

On eating Fruit which grows on the Ground, Herbage, etc. :—

—who createst the fruit of the earth.

On partaking of Flesh, Fish, Eggs, Cheese, etc., or drinking any Liquor except Wine :—

—by whose word all things exist.

After partaking of any of the Aliments referred to in the three preceding Blessings :—

—who createst many living beings with their wants, for all the means thou hast created wherewith to sustain the life of each of them. Blessed be he who is the life of all worlds.

On smelling Fragrant Woods or Barks :—

—who createst fragrant woods.

On smelling Odorous Plants :—

—who createst odorous plants.

On smelling Odorous Fruits :—

—who givest a goodly scent to fruits.

On smelling Fragrant Spices :—

—who createst divers kinds of spices.

And conclude:—

ברוך אתה יי' על העץ :

All the following Blessings begin with the words,

ברוך אתה יי' אלהינו מלך העולם :

On eating Fruit which grows on Trees:—

בורא פרי העץ :

On eating Fruit which grows on the Ground, Herbage, etc. :—

בורא פרי האדמה :

On partaking of Fiesh, Fish, Eggs, Cheese, etc., or drinking any Liquor except Wine:—

שהפל נהיה בדרו :

After partaking of any of the Aliments referred to in the three preceding Blessings:—

בורא נפשות רבות וחסרון על כל-מח-ושבראת להחיות
בהם נפש כל-חי ברוך חי העולמים :

On smelling Fragrant Woods or Barks:—

בורא עצי בשמים :

On smelling Odorous Plants:—

בורא עשבות בשמים :

On smelling Odorous Fruits:—

מנותן ריח טוב בפרות :

On smelling Fragrant Spices:—

בורא מיני בשמים :

On smelling Fragrant Oils :—

—who createst fragrant oil.

*On witnessing Lightning, or on seeing Falling Stars, Lofty Mountains,
or Great Deserts :—*

—who hast made the creation.

On hearing Thunder :—

—whose strength and might fill the world.

At the sight of the Sea :—

—who hast made the great sea.

On seeing beautiful Trees or Animals :—

—who hast such as these in thy world.

On seeing the Rainbow :—

—who rememberest the covenant, art faithful to thy covenant, and keepest thy promise.

On seeing Trees blossoming the first time in the Year :—

—who hast made thy world lacking in nought, but hast produced therein goodly creatures and goodly trees wherewith to give delight unto the children of men.

On seeing a Sage distinguished for his knowledge of the Law :—

—who hast imparted of thy wisdom to them that fear thee.

On seeing Wise Men distinguished for other than Sacred Knowledge :—

—who hast given of thy wisdom to flesh and blood.

On smelling Fragrant Oils :—

בִּזְרָא שֶׁמֶן עֵרֵב :

*On witnessing Lightning, or on seeing Falling Stars, Lofty Mountains,
or Great Deserts :—*

עֲשֵׂה מַעֲשֵׂה בְּרָאשִׁית :

On hearing Thunder :—

שִׁפְחוּ וּגְבוּרָתוֹ מֵלֵא עוֹלָם :

At the sight of the Sea :—

שַׁעֲשֵׂה אֶת-הַיָּם הַגָּדוֹל :

On seeing beautiful Trees or Animals :—

שִׁפְכָה לוֹ בְּעוֹלָמוֹ :

On seeing the Rainbow :—

זִכְרֵךְ הַבְּרִית וְנֶאֱמָן בְּבְרִיתוֹ וְחַיִּים בְּמֵאֲמָרוֹ :

On seeing Trees blossoming the first time in the Year :—

שָׁלֵא חֶסֶד בְּעוֹלָמוֹ דָּבָר * וּבָרָא בּוֹ בְּרִיּוֹת טוֹבוֹת וְאֵילָנוֹת
טוֹבִים לְחַנוּת בָּהֶם בְּנֵי אָדָם :

On seeing a Sage distinguished for his knowledge of the Law :—

שִׁחַלְק מִחֻקְּמָתוֹ לִירְאָיו :

On seeing Wise Men distinguished for other than Sacred Knowledge :—

שִׁנְתוּ מִחֻקְּמָתוֹ לְבִשְׂרָוֹ וְדָם :

On seeing a King and his Court :—

—who hast given of thy glory to flesh and blood.

On seeing strangely formed Persons, such as Giants or Dwarfs :—

—who variest the forms of thy creatures.

On fixing a Mezuzah :—

—who hast sanctified us by thy commandments, and commanded us to affix the Mezuzah.

On tasting any Fruit for the first time in the season ; on entering into possession of a new House or Land ; or on using new Raiment for the first time :—

—who hast kept us in life, and hast preserved us, and hast enabled us to reach this season.

On hearing Good Tidings :—

—who art good, and dispensest good.

On hearing Evil Tidings :—

—the true Judge.

The following is said on the Appearance of the New Moon :—

Blessed art thou, O Lord our God, King of the universe, by whose word the heavens were created, and by the breath of whose mouth all their host. Thou didst assign them a statute and a season, that they should not change their appointed charge. They are glad and rejoice to do the will of their Master, the truthful Worker whose work is truth, who bade the moon renew itself, a crown of glory unto those that have been upborne by him from the womb, who in the time to come will themselves be renewed like it, to honour their Creator for his glorious kingdom's sake. Blessed art thou, O Lord, who renewest the months.

On seeing a King and his Court:—

שָׁפַתָּן מִכְבוֹדוֹ לְבָשָׁר וָדָם :

On seeing strangely formed Persons, such as Giants or Dwarfs:—

מִשְׁנַח הַבְּרִיּוֹת :

On fixing a Mezuzah:—

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִנּוּנוּ לְקַבֹּעַ מְזוּזָה :

On tasting any Fruit for the first time in the season ; on entering into possession of a new House or Land ; or on using new Raiment for the first time:—

שֶׁהֵחֵינֵנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה :

On hearing Good Tidings:—

הַטּוֹב וְהַמְּשֻׁיב :

On hearing Evil Tidings:—

דִּין הָאֵמֶת :

The following is said on the Appearance of the New Moon:—

בְּרִנָּה אֵתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • אֲשֶׁר בְּמֵאמְרוֹ
בָּרָא שְׁחָקִים • וּבְרִית פִּי כָל־צָבָאָם : חֹק וְזֶמֶן נָתַן לָהֶם •
שֶׁלֹּא יִשְׁנוּ אֶת־תַּפְקִידָם : שְׁשִׁים וּשְׁמֹנִים לַעֲשׂוֹת רְצוֹן
קוֹנֵם • פּוֹעֵל אֵמֶת שֶׁפָּעֵלְתוּ אֵמֶת • וְלִלְבָּנָה אָמַר שְׁתַּחֲחֶדֶשׁ
עֲטָרַת תַּפְאָרֶת לַעֲמוּסֵי בָטָן • הַעֲתִידִים לְהִתְחַדֵּשׁ בְּמוֹתָה •
וּלְפָאֵר לְיוֹצְרָם עַל שֵׁם כְּבוֹד מְלְכוּתוֹ • בְּרִנָּה אֵתָּה יְיָ •
מְחַדֵּשׁ חֲדָשִׁים :

PRAYERS BEFORE RETIRING TO REST AT NIGHT.

Blessed art thou, O Lord our God, King of the universe, who makest the bands of sleep to fall upon mine eyes, and slumber upon mine eyelids. May it be thy will, O Lord my God and God of my fathers, to suffer me to lie down in peace and to let me rise up again in peace. Let not my thoughts trouble me, nor evil dreams, nor evil fancies, but let my rest be perfect before thee. O lighten mine eyes, lest I sleep the sleep of death, for it is thou who givest light to the apple of the eye. Blessed art thou, O Lord, who givest light to the whole world in thy glory.

God, faithful King.

Hear, O Israel: the Lord our God, the Lord is One.

Blessed be His name, whose glorious kingdom is for ever and ever.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house, and upon thy gates.

סדר קריאת שמע על המטה :

ברוך אתה יי אלהינו מלך העולם • המפיל
 חבלי שנה על-עיני ותנומה על-עפעפי : ויהי רצון
 מלפניך יי אלהי ואלהי אבותי שתשפיקני לשלום
 ותעמידני לשלום • ואל יבהלוני רעיוני וחלומות
 רעים והרהורים רעים • ותהי מטתי שלמה לפניך •
 והאר עיני פן-אישן המות • כי אתה המאיר לאישון
 ברת-עין • ברוך אתה יי • המאיר לעולם בלוי
 בכבודו :

אל מלך נאמן :

שמע ישראל יי אלהינו יי אחד :

ברוך שם כבוד מלכותו לעולם ועד :

ואהבת את יי אלהיך בכל-לבבך ובכל-נפשך
 ובכל מאריך : והיו הדברים האלה אשר אנכי מצוך
 היום על-לבבך : ושננתם לבניך ודברת בם בשבתך
 בביתך ובלקחתך בדרך ובשכבך ובקומך : וקשרתם
 לאות על-ידך והיו לטטפת בין עיניך : וכתבתם על-
 מזוזת ביתך ובשעריך :

And let the pleasantness of the Lord our God be upon us : and establish thou the work of our hands upon us ; yea, the work of our hands establish thou it.

Psalm xci.

He that dwelleth in the shelter of the Most High, abideth under the shadow of the Almighty. I say of the Lord, He is my refuge and my fortress ; my God, in whom I trust.—For he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his pinions, and under his wings shalt thou take refuge : his truth shall be a shield and a buckler. Thou shalt not be afraid of the terror by night, nor of the arrow that flieth by day ; of the pestilence that walketh in darkness, nor of the plague that ravageth at noon day. A thousand may fall at thy side, and ten thousand at thy right hand ; it shall not come nigh unto thee. Only with thine eyes shalt thou look on, and see the retribution of the wicked.—For thou, O Lord, art my refuge.—Thou hast made the Most High thy dwelling place ; there shall no evil befall thee, neither shall any scourge come nigh thy tent. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee upon their hands, lest thou strike thy foot against a stone. Thou shalt tread upon the lion and the adder : upon the young lion and the serpent shalt thou trample.—Because he hath set his love upon me, therefore will I deliver him : I will set him on high, because he knoweth my name. When he calleth upon me I will answer him ; I will be with him in trouble : I will deliver him and honour him. With length of days will I satisfy him, and will let him see my salvation. *Repeat the last verse.*

Psalm iii.

Lord, how are mine adversaries increased ! Many are they that rise up against me. Many there are which say of my soul, There is no salvation for him in God. (Selah.) But

סדר קריאת שמע על המטה

ויהי נעם אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָה
עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָהוּ :

תהלים צ"א

יֵשֶׁב בְּסֶתֶר עֲלִיּוֹן בְּצֹל שָׁדַי יִתְלוֹנֵן : אָמַר לַיהוָה
מַחְסִי וּמַצֻּדָתִי אֱלֹהֵי אֲבֹתַי : כִּי הוּא יֵצִילֵךְ מִפֶּחַ
יָקִיץ מִדְּבַר הַוּוֹת : בְּאַבְרָתּוֹ יִסָּד לָךְ וְתַחַת כְּנָפָיו
תִּתְחַסֶּה צָנָה וְסִחְרָה אָמַתּוֹ : לֹא-תִירָא מִפֶּחַד לִילָה
מִחֵץ יְעוֹף יוֹמָם : מִדְּבַר בְּאִפֶּל יִהְיֶה לָךְ מִקָּטָב יִשׁוּד
צִהָרִים : יִפֹּל מִצִּדְךָ אֵלֶּךָ וּרְבֵבָה מִיְמִינֶךָ אֱלִיד לֹא
יִגָּשׁ : רַק בְּעֵינֶיךָ תִּבְטֹחַ וְשָׁלַמַת רָשָׁעִים תִּרְאֶה : כִּי-
אֶתָּה יְהוָה מַחְסִי עֲלִיּוֹן שְׁמַת מְעוֹנֶךָ : לֹא-תֵאָנֶה אֱלִיד
רָעָה וְנִגַּע לֹא-יִקְרַב בְּאַהֲלֶךָ : כִּי מִלְּאֲכָיו יִצְוֶה-לָךְ
לְשֹׁמְרֶךָ בְּכָל-דְּרָכֶיךָ : עַל-כַּפֵּיָם יִשְׁאוּנֶךָ פֶּן תִּגַּף בְּאֶבֶן
רִגְלֶךָ : עַל-שָׁחַל וּפֶתֶן תִּדְרֹךְ תִּרְמָם כְּפִיר וְתַנִּין : כִּי
בִּי חֲשֵׁק וְאַפְלָטָהוּ אֲשַׁגְּבֶהוּ כִּי-יִדַּע שְׁמִי : יִקְרָאֵנִי
וְאֶעֱנֶהוּ עֲמוֹ אֲנֹכִי בְּצָרָה אֲחַלְצֶהוּ וְאֶכְבְּדֶהוּ : אֲרֹךְ
יָמִים אֲשַׁבֵּיעֶהוּ וְאִרְאֶהוּ בִּישׁוּעָתִי :

Repeat the last verse.

תהלים ג'

יְיָ מִה־רַבּוֹ צָרִי רַבִּים קָמִים עָלַי : רַבִּים אֹמְרִים
לְנַפְשִׁי אֵין יִשׁוּעָתָהּ לּוֹ בֵּאלֹהִים סָלָה : וְאֶתָּה יְיָ

thou, O Lord, art a shield about me ; my glory and the lifter up of mine head. I cry unto the Lord with my voice, and he answereth me from his holy mountain. (Selah.) I laid me down and slept ; I have awaked, for the Lord sustaineth me. I will not be afraid of the ten thousands of people, that have set themselves against me round about. Arise, O Lord ; save me, O my God : for thou hast smitten all mine enemies upon the cheek bone ; thou hast broken the teeth of the wicked. Salvation belongeth unto the Lord : thy blessing be upon thy people. (Selah.)

Cause us, O Lord our God, to lie down in peace, and raise us up, O our King, unto life. Spread over us the tabernacle of thy peace ; direct us aright through thine own good counsel ; save us for thy name's sake ; be thou a shield about us ; remove from us every enemy, pestilence, sword, famine and sorrow ; remove also the adversary from before us and from behind us. O shelter us beneath the shadow of thy wings ; for thou, O God, art our Guardian and our Deliverer ; yea, thou, O God, art a gracious and merciful King ; and guard our going out and our coming in unto life and unto peace from this time forth and for evermore.

Blessed be the Lord by day ; blessed be the Lord by night ; blessed be the Lord when we lie down ; blessed be the Lord when we rise up. For in thy hand are the souls of the living and the dead, as it is said, In his hand is the soul of every living thing, and the spirit of all human flesh. Into thy hand I commend my spirit ; thou hast redeemed me, O Lord, God of truth. Our God who art in heaven, assert the unity of thy name, and establish thy kingdom continually, and reign over us for ever and ever.

May our eyes behold, our hearts rejoice, and our souls be

מִגֵּן בְּעָרֵי כְבוֹדִי וּמְרִים רֹאשִׁי: קוֹלִי אֶל־יְיָ אֶקְרָא
וַיַּעֲנֵנִי מֵהָר קָדְשׁוֹ סֵלָה: אֲנִי שָׁכַבְתִּי וַאֲשַׁנָּה
הַקִּיצוֹתַי כִּי יְיָ יִסְמְכֵנִי: לֹא־אִירָא מִרְבּוֹת עִם
אֲשֶׁר סָבִיב שָׁתוּ עָלַי: קוֹמָה יְיָ חֲזִשְׁעֵנִי אֱלֹהֵי כִי־
הַכִּיתָ אֶת־כָּל־אֹיְבֵי לִחֵי שְׁנֵי רִשְׁעִים שִׁבְרָתָ: לִי
הִישׁוּעָה עַל־עַמֶּךָ בִּרְכָתְךָ סֵלָה:

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלִּפְנֵי
לַחֲיִים • וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמְךָ • וְתַקֵּנֵנוּ בְּעֵצָה טוֹבָה
מִלִּפְנֵיךָ • וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ • וְהִגֵּן בְּעַדֵּנוּ וְהִסֵּר
מִעֲלֵינוּ אוֹיֵב דָּבָר וְחָרֵב וְרָעַב וְיָגוֹן • וְהִסֵּר שָׁטָן
מִלִּפְנֵינוּ וּמֵאַחֲרֵנוּ • וּבְצֵל כְּנָפֶיךָ תִּסְתַּיְרֵנוּ כִּי אֵל שׁוֹמְרָנוּ
וּמַצִּילָנוּ אַתָּה כִּי אֵל מִלֶּךְ חֲנוּן וְרַחוּם אַתָּה • וְשִׁמּוֹר
צִאתָנוּ וּבּוֹאֵנוּ לַחֲיִים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם:

בָּרוּךְ יְיָ בַּיּוֹם • בָּרוּךְ יְיָ בַּלַּיְלָה • בָּרוּךְ יְיָ בְּשִׁכְבֵּנוּ •
בָּרוּךְ יְיָ בְּקוּמָנוּ: כִּי בִידְךָ נַפְשוֹת הַחַיִּים וְהַמֵּתִים:
אֲשֶׁר בִּידוֹ נָפֶשׁ כָּל־חַי וְרוּחַ כָּל־בֶּשֶׂר אִישׁ: בִּידְךָ
אֶפְקִיד רוּחִי פְרִיתָה אוֹתִי יְיָ אֵל אֱמֶת: אֱלֹהֵינוּ
שֶׁבְשָׁמַיִם יַחַד שְׁמֶךָ וְקִיָּם מַלְכוּתְךָ תָּמִיד וּמְלֹךְ
עָלֵינוּ לְעוֹלָם וְעַד:

יִרְאוּ עֵינֵינוּ וְיִשְׁמַח לִבֵּנוּ וְתִגַּל נַפְשֵׁנוּ בִּישׁוּעָתְךָ

glad in thy true salvation, when it shall be said unto Zion, Thy God reigneth. The Lord reigneth; the Lord hath reigned; the Lord shall reign for ever and ever: for the kingdom is thine, and to everlasting thou wilt reign in glory; for we have no king but thee.

The angel who hath redeemed me from all evil bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.—And he said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all his statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians; for I am the Lord that healeth thee.—And the Lord said unto the adversary, The Lord rebuke thee, O adversary; yea, the Lord that hath chosen Jerusalem rebuke thee. Is not this a brand plucked out of the fire?—Behold the bed of Solomon: threescore mighty men are about it, of the mighty men of Israel: they all handle the sword, expert in war: every man hath his sword upon his thigh, because of fear in the night.—The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

To be said three times:—

Behold, he that guardeth Israel will neither slumber nor sleep.

To be said three times:—

For thy salvation I hope, O Lord. I hope, O Lord, for thy salvation. O Lord, for thy salvation I hope.

סדר קריאת שמע על המטה

בְּאֵמֶת בָּאֵמֶר לְצִיּוֹן מֶלֶךְ אֱלֹהֶיךָ . יי מֶלֶךְ יי מֶלֶךְ
 יי ! יְמִלֶךְ לְעֹלָם וָעֶד : כִּי הַמְּלָכּוֹת שֶׁלְּךָ הִיא וְלִעֲוָלָמִי
 עַד תִּמְלֹךְ בְּכָבוֹד . כִּי אֵין לָנוּ מֶלֶךְ אֵלָּא אַתָּה :
 הַמֶּלֶךְ הַגָּאֹל אֶתִּי מִכָּל־רָע יְבָרֵךְ אֶת־הַנְּעָרִים
 וַיִּקְרָא בָהֶם שְׁמִי וְשֵׁם אֲבֹתִי אֲבָרָהִם וַיִּצְחָק וַיִּדְגּוּ
 לָרֹב בְּקֶרֶב הָאָרֶץ : וַיֹּאמֶר אִם־שָׁמוּעַ תִּשְׁמַע לְקוֹל
 יי אֱלֹהֶיךָ וְהַיֵּשֶׁר בְּעֵינָיו תַּעֲשֶׂה וְהַאֲזִנָּה לְמִצְוֹתָיו
 וְשִׁמְרָתָה כָּל־חֻקָּיו כָּל־הַמִּחְלָה אֲשֶׁר שִׁמְתִּי בְּמִצְרַיִם
 לֹא־אֲשִׁים עֲלֶיךָ כִּי אֲנִי יי רַפָּאֵךְ : וַיֹּאמֶר יי אֶל
 הַשָּׁטָן יִגְעַר יי בְּךָ הַשָּׁטָן וַיִּגְעַר יי בְּךָ הַבַּחֲר
 בִּירוּשָׁלַם הֵלֵא זֶה אוֹד מְצֹל מֵאֵשׁ : הִנֵּה מִטָּתוֹ
 שֶׁלִּישְׁלֹמֶה שְׂנִיִּים גְּבָרִים סָבִיב לָהּ מִגְּבָרֵי יִשְׂרָאֵל :
 כָּל־אֲחָוֵי חָרֵב מְלַמְּדֵי מִלְחָמָה אִישׁ חָרְבוֹ עַל־
 יָרְכוּ מִפָּחַד בְּלִילוֹת : יְבָרְכֵךְ יי וַיִּשְׁמְרֵךְ : יָאֵר יי
 פָּנָיו אֵלֶיךָ וַיַּחֲנֵךְ : יֵשׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׁם לְךָ שְׁלוֹם :

To be said three times.

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל :

To be said three times.

לִישׁוּעָתְךָ קִנִּיתִי יי . קִנִּיתִי יי לִישׁוּעָתְךָ .
 יי לִישׁוּעָתְךָ קִנִּיתִי :

To be said three times :—

In the name of the Lord, the God of Israel, may Michael be at my right hand; Gabriel at my left; before me, Uriel; behind me, Raphael; and above my head the divine presence of God.

Psalm cxxviii. A Song of Degrees.

Happy is every one that feareth the Lord, that walketh in his ways. When thou shalt eat the labour of thine hands, happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine, in the recesses of thine house: thy children like olive plants, round about thy table. Behold thus shall the man be blessed that feareth the Lord. May the Lord bless thee out of Zion: mayest thou see the good of Jerusalem all the days of thy life. Yea, mayest thou see thy children's children. Peace be upon Israel.

To be said three times :—

Stand in awe, and sin not: commune with your own heart upon your bed, and be still. (Selah.)

He is Lord of the universe, who reigned ere any creature yet was formed:

At the time when all things were made by his desire, then was his name proclaimed King.

And after all things shall have had an end, he alone, the dreaded one, shall reign;

Who was, who is, and who will be in glory.

And he is One, and there is no second to compare to him, to consort with him:

Without beginning, without end; to him belong strength and dominion.

And he is my God—my Redeemer liveth—and a rock in my travail in time of distress;

And he is my banner and my refuge, the portion of my cup on the day when I call.

Into his hand I commend my spirit, when I sleep and when I wake;

And with my spirit, my body also: the Lord is with me, and I will not fear.

סדר קריאת שמע על המטה

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To be said three times.

בְּשֵׁם יְיָ אֱלֹהֵי יִשְׂרָאֵל מִיְּמֵינִי מִיְּבֵינִי • וּמִשְׁמָאלִי • וּבְרִיאֵל •
וּמִלְּפָנֵי אֱוִירָאֵל • וּמֵאַחֲרֵי רַפָּאֵל • וְעַל רֹאשֵׁי שְׁכִינַת אֵל :

תהלים קכ"ח

שִׁיר דָּוִד עֲלֹת • אֲנֹשִׁי כָּל-יָרָא יְיָ הִחֲלֹה בְּדַרְכָּיו : יָגִיעַ
כַּפֵּיָה כִּי תֹאכַל אֲשֶׁרִיךָ וְטוֹב לָךְ : אֲשַׁתֶּךָ כְּנָפֶן פִּרְיָה
בְּיָרְכֶתִי בִיתֶךָ • בְּגִיָּה כִּשְׁתָּלִי זִיתִים סָבִיב לְשִׁלְחָנְךָ : חֲנֹחַ
כִּי-כֵן יִכְרֹךְ גָּבֶר יָרָא יְיָ : יִבְרַכְךָ יְיָ מִצִּיּוֹן • וְיֵרָאָה בְּטוֹב
יְרוּשָׁלַם כֹּל יְמֵי חַיֶּיךָ : וְיֵרָאָה-בָּנִים לְבְּנֶיךָ • שְׁלוֹם עַל-
יִשְׂרָאֵל :

To be said three times.

רְגֹזוּ וְאַל-תִּחַטְּאוּ • אָמְרוּ בְּלִבְבְּכֶם עַל-מִשְׁכַּבְכֶּם
וְדַמּוּ סֵלָה :

אָדוֹן עוֹלָם • אֲשֶׁר מָלַךְ :	בְּטָרֶם כָּל-יֹצִיר גִּבְרָא :
לַעֲת נַעֲשֶׂה בְּחֻפְצוֹ כֹּל	אֲזִי מָלַךְ שְׁמוֹ נִקְרָא :
וְאַחֲרֵי כָּלֹת חֶפֶל	לְבָדּוֹ וּמְלֹךְ נִזְרָא :
וְהוּא הֵנָּה • וְהוּא הֵנָּה •	וְהוּא יִתְּנָה בְּתַפְאָרְהָ :
וְהוּא אֶחָד • וְאֵין שֵׁנִי	לְהַמְשִׁיל לוֹ לְחַחֲבִירָהָ :
בְּלִי רֵאשִׁית בְּלִי תַכְלִית •	וְלוֹ חֶעֶז וְחַמְשָׁנָהָ :
וְהוּא אֵלִי • וְחִי גּוֹאֲלִי •	וְצִוִּיר חֲבֵלִי בַּעַת צָרָהָ :
וְהוּא נָסִי וּמְנוֹס לִי •	מָנַת פּוֹסִי בְּיוֹם אֶקְרָאָהָ :
בְּיָדּוֹ אֶפְקִיד רוּחִי •	בַּעַת אִישׁוֹן וְאַעֲיִרָהָ :
וְעַם רוּחִי גּוֹיָתִי •	יְיָ לִי וְלֹא אִידָאָהָ :

MARRIAGE SERVICE.

Blessed be he that cometh in the name of the Lord ; we bless you out of the house of the Lord.

O come, let us worship and bow down ; let us kneel before the Lord our Maker.

Serve the Lord with joy ; come before him with exulting.

Psalm c., p. 20.

He who is mighty, blessed and great above all beings, may he bless the bridegroom and the bride.

PRAYER OR ADDRESS.

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast given us command concerning forbidden marriages ; who hast disallowed unto us those that are betrothed, but hast sanctioned unto us such as are wedded to us by the rite of the canopy and the sacred covenant of wedlock. Blessed art thou, O Lord, who sanctifiest thy people Israel by the rite of the canopy and the sacred covenant of wedlock.

The Bridegroom places the ring upon the forefinger of the right hand of the Bride, and says :—

Behold, thou art consecrated unto me by this ring, according to the Law of Moses and of Israel.

סדר אירוסין ונשואין :

ברוך הָבָא בְּשֵׁם יי בְּרַכְנוּכֶם מִבֵּית יי :
 בָּאוּ גִשְׁמֵי־חַיִּים וְנִכְרְעָה נִבְרָכָה לִפְנֵי יי עוֹשֵׁנוּ :
 עֲבָדוּ אֶת יי בְּשִׂמְחָה בָּאוּ לִפְנֵי בְּרַנָּה :
 תהלים קי. p. 20.

מי אָדִיר עַל הַפֶּל • מי בָּרוּךְ עַל הַפֶּל • מי גָּדוֹל עַל הַפֶּל •
 הוּא יִבְרַךְ הַחַתָּן וְהַכֶּלֶה :

תפלה או דרשה :

ברכת אירוסין :

ברוך אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • בּוֹרֵא פְּרֵי הַנֶּפֶשׁ :
 בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • אֲשֶׁר קִדְּשָׁנוּ
 בְּמִצְוֹתָיו • וְצִוָּנוּ עַל הַעֲרִיּוֹת • וְאָסַר לָנוּ אֶת הָאֲרוּסוֹת •
 וְהַתִּיר לָנוּ אֶת הַנִּשְׁוָאוֹת לָנוּ עַל יְדֵי חֲפָה וְקִדּוּשִׁין • בָּרוּךְ
 אַתָּה יי • מְקַדֵּשׁ עַמּוֹ וְיִשְׂרָאֵל עַל יְדֵי חֲפָה וְקִדּוּשִׁין :

*The Bridegroom places the ring upon the forefinger of the right hand
 of the Bride, and says:—*

חֲרִי אַתָּה מְקַדֶּשֶׁת לִי בְּטַבַּעַת זוֹ כְּדַת מִשָּׁה וְיִשְׂרָאֵל :

The Hebrew Marriage Contract is read by the Celebrant, after which the following Seven Benedictions are said :—

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, O Lord our God, King of the universe, who hast created all things to thy glory.

Blessed art thou, O Lord our God, King of the universe, Creator of man.

Blessed art thou, O Lord our God, King of the universe, who hast made man in thine image, after thy likeness, and hast prepared unto him, out of his very self, a perpetual fabric. Blessed art thou, O Lord, Creator of man.

May she who was barren (Zion) be exceeding glad and exult, when her children are gathered within her in joy. Blessed art thou, O Lord, who makest Zion joyful through her children.

O make these loved companions greatly to rejoice, even as of old thou didst gladden thy creature in the garden of Eden. Blessed art thou, O Lord, who makest bridegroom and bride to rejoice.

Blessed art thou, O Lord our God, King of the universe, who hast created joy and gladness, bridegroom and bride, mirth and exultation, pleasure and delight, love, brotherhood, peace and fellowship. Soon may there be heard in the cities of Judah, and in the streets of Jerusalem, the voice of joy and gladness, the voice of the bridegroom and the voice of the bride, the jubilant voice of bridegrooms from their canopies, and of youths from their feasts of song. Blessed art thou, O Lord, who makest the bridegroom to rejoice with the bride.

A glass is broken by the Bridegroom.

The Celebrant pronounces the Benediction.

Psalm cl., p. 33.

The שבע ברכות is read by the Celebrant, after which the לנשואין are said:—

ברוך אתה יי אלהינו מלך העולם • בורא פרי הקנן :
 ברוך אתה יי אלהינו מלך העולם • שהפל ברא לכבודו :
 ברוך אתה יי אלהינו מלך העולם • יוצר האדם :
 ברוך אתה יי אלהינו מלך העולם • אשר יצר את האדם
 בצלמו • בצלם דמות תבניתו • והתקין לו מופתו בגן עד
 עד • ברוך אתה יי • יוצר האדם :
 שוש תשיש ותגל העקרה • בקבוץ בניה לתוכה בשמחה •
 ברוך אתה יי • משמח ציון בבניה :
 שמח תשמח רעים תאחובים • בשמחה יצירך בגן עדן
 מקדם • ברוך אתה יי • משמח חתן וכלה :
 ברוך אתה יי אלהינו מלך העולם • אשר ברא ששון
 ושמחה • חתן וכלה • גילה רצה דיצה וחדנה • אהבה
 ואהבה ושלוש ורעות • מהרה יי אלהינו ושמע בערי ויהודה
 ובחוצות וירושלים קול ששון וקול שמחה • קול חתן וקול
 כלה • קול מצחלות חתנים מחפתם וקצרים ממשחה
 נגינתם • ברוך אתה יי • משמח חתן עם הכלה :

A glass is broken by the Bridegroom.

The Celebrant pronounces the Benediction.

GRACE AFTER THE WEDDING FEAST.

He who says Grace commences thus:—

Banish, O Lord, both grief and wrath, and then the dumb shall exult in song. Guide us in the paths of righteousness. Regard the blessing of the children of Jeshurun.

With the sanction of those present we will bless our God, in whose abode is joy, and of whose bounty we have partaken.

The others respond:—

Blessed be our God in whose abode is joy, and of whose bounty we have partaken, and through whose goodness we live.

He who says Grace repeats the last sentence, and continues the Form of Service, pp. 280—285. At the conclusion of the Grace the Seven Benedictions, p. 299, are said.

SERVICE AT THE CONSECRATION OF A HOUSE.

Psalm xxx., p. 85.

Psalm xv. A Psalm of David.

Lord, who shall abide in thy tent? Who shall dwell in thy holy mountain? He that walketh blamelessly and worketh righteousness, and speaketh truth in his heart. He that slandereth not with his tongue, nor doeth evil to his fellow, nor

ברכת המזון לנשואין :

He who says Grace commences thus:—

דְּוֵי הָסֵר וְגַם הָרוֹן • וְאֵז אֱלֹם בְּשִׁיר יָרוֹן • נִחְנוּ בְּמַעְגְלֵי
צֶדֶק • שְׁעָה בְּרַבַּת בְּנֵי יִשְׂרָאֵל :
בְּרִשּׁוֹת מֶרְדֵּן וּרְבִנָּן וּרְבוֹתֵי • בִּבְרֵךְ אֱלֹהֵינוּ שְׁחַשְׁמֻחָה
בְּמַעֲוֹנוּ • וְשִׂאכְלָנוּ מִשְׁלֹו :

The others respond:—

בִּרְוֶה אֱלֹהֵינוּ שְׁחַשְׁמֻחָה בְּמַעֲוֹנוּ וְשִׂאכְלָנוּ מִשְׁלֹו וּבְטוֹבוֹ
חֲקִיבוּ :

He who says Grace repeats the last sentence, and continues the Form of Service, pp. 280 – 285. At the conclusion of the Grace the Seven Benedictions, p. 299, are said.

סדר חנוכת הבית :

תהלים, p. 85.

תהלים ט"ו

מִזְמוֹר לְדָוִד • יַחֲזֶה מִי-יְגִיר בְּאַהֲלָה מִי-יִשְׁכֵּן בְּהַר הַדְּשָׁה :
חֲוִלָּה תָמִים וּפֶעַל צֶדֶק וְדָבָר אֱמֶת בְּלִבּוֹ : לֹא-רָגַל עַל-
לְשׁוֹנוֹ לֹא-עָשָׂה לְרַעְהוּ רָעָה וְחִרְפָּה לֹא-נִשְׂאָ עַל-קִרְבּוֹ :

bringeth reproach upon his neighbour. In whose eyes a reprobate is despised ; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh a bribe against the innocent. He that doeth these things shall never be moved.

Psalm ci. A Psalm of David.

I will sing of lovingkindness and justice : unto thee, O Lord, will I sing praises. I will give heed to the way of integrity : O when wilt thou come unto me ? I will walk within my house in the integrity of my heart. I will set no base thing before mine eyes : I hate licentious deeds ; they shall not cleave unto me. A froward heart shall depart from me : I will know no evil thing. Whoso secretly slandereth his neighbour, him will I destroy : him that hath an high look and a proud heart will I not suffer. Mine eyes shall be upon the faithful of the land, that they may dwell with me : he that walketh in the way of integrity, he shall minister unto me. He that worketh deceit shall not dwell within my house : he that speaketh falsehood shall not abide before mine eyes. Morning by morning will I destroy all the wicked of the land : to cut off all the workers of iniquity from the city of the Lord.

Psalm cxi. (cxxvii., cxxviii., if appropriate), see pp. 178, 180, 181.

Psalm cxix.

BETH.

Wherewith shall a young man keep his way pure ? By taking heed thereto according to thy word. With my whole heart have I sought thee : O let me not wander from thy commandments. Thy word have I treasured up within mine heart, that I might not sin against thee. Blessed art thou, O Lord : teach me thy statutes. With my lips have I declared all the judgments of thy mouth. I have rejoiced in the way of thy testimonies, as much as in all riches. I will meditate on thy precepts, and look towards thy paths. I will delight myself in thy statutes : I will not forget thy word.

בְּהִזָּה בְּעֵינָיו נִמָּאס וְאֶת־יִרְאֵי יְהוָה יִכְבֵּד נִשְׁפַּע לְהַרְע וְלֹא
יִמִּיר : כִּסְפוֹ לֹא־נָתַן בְּנִשְׁשָׁה וְשִׁחַד צֶל־נָקִי לֹא לָקַח עָשָׂה
אֱלֹה לֹא יִמוּט לְצוֹלָם :

תהלים קא

לְדוֹד מִזְמוֹר : חֲסֵד־וּמִשְׁפָּט אֲשִׁירָה לָךְ יְהוָה אֲזַמְּרָה :
אֲשַׁכִּילָה בְּדִרְגָּה תָּמִים מְתִי תָבוֹא אֵלַי אֶתְחַלֵּף בָּתָם־לִבִּי
בְּקֶרֶב בֵּיתִי : לֹא־אֲשִׁירָה לְגִגַּד עֵינֵי דָבָר־בְּלִיעַל עֲשֵׂה־סֻטִּים
שִׁנְאַתִּי לֹא יוֹדֶק בִּי : לִבִּי עֲקָשׁ וְסוּר מִמֶּנִּי רַע לֹא אֲדַע :
מִלִּשְׁנִי בִּסְתֵר רַעְיוֹנוֹתָיו אֲצַמִּית נִבְהֵ־עֵינָיִם וּרְחַב לִבִּי
אוֹתוֹ לֹא אוֹכֵל : עֵינֵי בְּנֶאֱמַנ־אֶרֶץ לְשֹׁכֵת עַמִּדֵי חֵלֶף בְּדִרְגָּה
תָּמִים הוּא יִשְׁרָתָנִי : לֹא־יֵשֵׁב בְּקֶרֶב בֵּיתִי עֲשֵׂה רַמְזָה דָבָר
שְׁקָרִים לֹא־יִפּוֹן לְגִגַּד עֵינֵי : לְבָקָרִים אֲצַמִּית כָּל־רִשְׁעֵי־אֶרֶץ
לְהַכְרִית מַעִיר־יְהוָה כָּל־פְּעָלֵי אָוֶן :

תהלים קבא *if appropriate* קב"ז קכ"ח.

תהלים קי"ט (אותיות ברכה)

ב'

בְּמִתָּה יִזְכֶּה־נַּעַר אֶת־אֶרְחוֹ לְשֹׁמֵר כְּדִבְרָךְ : בְּכָל־לִבִּי
דִּרְשָׁתִּיךָ אֶל־תִּשְׁלֹכֵנִי מִמִּצְוֹתֶיךָ : בְּלִבִּי צִפְנֹתִי אִמְרָתֶךָ לְמַעַן
לֹא אֶחְסָא־לָךְ : בְּרוּךְ אַתָּה יְהוָה לְמִדְנֵי חֲקִיךָ : בְּשִׁבְתִּי
סִפְרָתִי כָל מִשְׁפָּטֶי־כִיךָ : בְּדִרְגָּה עֲדוּתֶיךָ שְׁשֹׁנִי כָּעַל כָּל־
חַוֹן : בְּפִסְחוֹתֶיךָ אֲשִׁיחָה וְאִבְיָטָה אֶרְחֹתֶיךָ : בְּחִלְקֶיךָ
אֲשַׁתְּעָשֶׂע לֹא אֲשַׁכַּח דִּבְרָךְ :

RESH.

Consider mine affliction, and deliver me; for I do not forget thy Law. Plead thou my cause, and redeem me: quicken me according to thy promise. Salvation is far from the wicked; for they seek not thy statutes. Great are thy tender mercies, O Lord: quicken me according to thy judgments. Many are my persecutors and mine adversaries; yet have I not swerved from thy testimonies. I beheld the treacherous dealers, and loathed them; because they observed not thy word. See how I love thy precepts: quicken me, O Lord, according to thy lovingkindness. The sum of thy word is truth: and every one of thy righteous judgments endureth for ever.

CAPH.

My soul pineth for thy salvation: I hope for thy word. Mine eyes pine for thy promise, while I say, When wilt thou comfort me? For I am become like a wineskin in the smoke; yet do I not forget thy statutes. How many are the days of thy servant? When wilt thou execute judgment on them that persecute me? The proud have digged pits for me, they who are not after thy Law. All thy commandments are faithfulness: they persecute me with falsehood; help thou me. They have almost made an end of me on earth; but I forsake not thy precepts. Quicken me according to thy lovingkindness; so shall I observe the testimony of thy mouth.

HE.

Teach me, O Lord, the way of thy statutes; and I will keep it unto the end. Give me understanding, and I will keep thy Law; yea, I will observe it with my whole heart. Make me to tread the path of thy commandments; for therein do I delight. Incline my heart unto thy testimonies, and not to covetousness. Turn away mine eyes from looking at vanity, and quicken me in thy way. Confirm thy word unto thy servant, which leadeth unto the fear of thee. Turn away my reproach whereof I am afraid; for thy judgments are good. Behold, I long after thy precepts; quicken me in thy righteousness.

ר'

ראה-עניי וחסלצני כִּי-תוֹרַתָּהּ לֹא שִׁכַּחְתִּי : רִיבָה רִיבִי
וּגְאָלְנִי לְאַמְרַתָּה חֲנִנִי : רְחוּק מִרְשָׁעִים יִשׁוּעָה כִּי-חֲקִיָּה לֹא
דָּרָשׁוּ : רַחֲמֶיךָ רַבִּים | יִחְנֹה כְּמִשְׁפָּטֶיךָ חֲנִנִי : רַבִּים רִדְפִי
וְצָרִי מַעֲדוֹתֶיךָ לֹא נָטִיתִי : רָאִיתִי בָגִדִים וְאַתְקוּטָטָה אֲשֶׁר
אַמְרַתָּה לֹא שָׁמְרוּ : רָאֵה כִּי-פָקוּדֶיךָ אֶהְבֵּתִי יִחְנֹה כְּחִסְדָּךָ
חֲנִנִי : רֹאשׁ-דָּבָרְךָ אֲמַת וּלְעוֹלָם כָּל-מִשְׁפָּט צִדְקָה :

כ'

כָּלֵתָה לַתִּשְׁוִעָתָה נִפְשִׁי לְדָבָרְךָ יִחְלָתִי : כָּלוּ עֵינֵי לְאַמְרַתָּה
לֵאמֹר מָתִי הִנֵּחֵמְנִי : כִּי-הִיִּיתִי כְּנֹאד כְּקִישׁוֹר חֲקִיָּה לֹא
שִׁכַּחְתִּי : כַּמָּה-יָמִי-עֲבָדְךָ מָתִי תַעֲשֶׂה בְּרִדְפִי מִשְׁפָּט : כָּרוּ-
לִי יָדַיִם שִׁיחֹת אֲשֶׁר לֹא כְּתוֹרַתָּה : כָּל-מַצּוֹתֶיךָ אֲמוֹנָה שְׁקֹר
רִדְפוּנִי עֲזָרְנִי : כַּמַּעַט כְּלוּנִי בְּאַרְץ וְאֵנִי לֹא-עֲזָבְתִּי כִּשְׁנֶיךָ :
כְּחִסְדָּךָ חֲנִנִי וְאַשְׁמְרָה עֲדוּת פִּיָּךְ :

ה'

הוֹרֵנִי יִחְנֹה דָּרְךָ חֲקִיָּה וְאַשְׁרָפָה עֶקֶב : הִבִּיגְנִי וְאַשְׁרָח
תוֹרַתָּה וְאַשְׁמְרָנָה בְּכָל-לֵב : הִדְרִיכְנִי בְּנִתִיב מַצּוֹתֶיךָ כִּי-בוֹ
חִפְּצָתִי : הִטְלִי אֶל-עֲדוֹתֶיךָ וְאֵל אֶל-כָּצַע : הַעֲבֵר עֵינֵי
מִרְאוֹת שְׁוֹא בְּדַרְכָּךָ חֲנִנִי : הַחֵם לְעֲבָדְךָ אַמְרַתָּה אֲשֶׁר
לִירְאָתָה : הַעֲבֵר חֶרְפָּתִי אֲשֶׁר יִגְרַתִּי כִּי מִשְׁפָּטֶיךָ טוֹבִים :
הִנֵּה סֶמֶכְתִּי לְפָקוּדֶיךָ בְּצִדְקָתָהּ חֲנִנִי :

Sovereign of the universe ! Look down from thy holy habitation, and in mercy and favour accept the prayer and supplication of thy children, who are assembled here to consecrate this dwelling, and to offer their thanksgiving unto thee for all the lovingkindness and truth thou hast shown unto them. We beseech thee, let not thy lovingkindness depart, nor the covenant of thy peace be removed from them. Shield this their abode that no evil befall it. May sickness and sorrow not come nigh unto it, nor the voice of lamentation be heard within its walls. Grant that the members of the household may dwell together in this their habitation in brotherhood and fellowship, that they may love and fear thee, and cleave unto thee, and may meditate in thy Law, and be faithful to its precepts.

Vouchsafe thy blessings unto the master of this house. Bless, O Lord, his substance, and accept the work of his hands. Keep him far from sin and transgression. Let thy grace be upon him, and establish thou the work of his hands. May thy lovingkindness be with her who looketh well to the ways of her household, and may she be mindful that the woman who feareth the Lord, she shall be praised. Bestow upon their sons and daughters the spirit of wisdom and understanding. Lead them in the path of thy commandments, so that all who see them may acknowledge that they are an offspring blessed of the Lord, blessed with a knowledge of thy Law and with the fear of thee. Preserve them from all evil ; preserve their lives. May thy gracious promise be realised in them, Blessed shalt thou be when thou comest in, blessed when thou goest out. And even as we have been permitted to consecrate this house, so grant that we may together witness the dedication of thy great and holy temple in Jerusalem, the city of our solemnities, speedily in our days. Amen.

רבוז העולם השקיפה מפעון קדשך ומכל ברחמים וברצון
את תפלת בְּנֵיךָ ותחנונם • אשר התאספו פה לחגך את
הבית הזה ולתקריב לפניך את תודתם על כל חסד
והאמת אשר עשית אִתָּם : אָנָּה חסדך מאתם אל ימוש •
וברית שלומך אל תמוט : הֵנּוּ בָּעֵד בֵּית מְגִירָם • לֹא תֵאָכֵל
אֵלָיו דָּעָה • וְנָגַע וְנָעַר לֹא יִקְרַב אֵלָיו • וְלֹא יִשְׁמַע קוֹל צְוֹחָה
בְּחִוּמוֹתָיו : זָכָה אַתָּה בְּנֵי הַבַּיִת לְשִׁבְתָּ בְּמִשְׁכַּנָּם בְּאַחֲנֹה
וּבְרֵעוֹת • לְאַתְּכָה וּלְיִרְאָה אוֹתְךָ וּלְדַבָּרָה דָּוָה • וּלְחַגּוֹת
בְּתוֹרָתְךָ וּלְתָנִים מְצֻוֹתֶיךָ :

תִּרְקַב בְּרִכּוֹתֶיךָ עַל בָּעַל הַבַּיִת • בָּרוּךְ יְיָ חֵילוֹ וּפְעֻלָּתוֹ
וְדָוִד הַמֶּלֶךְ : תִּרְחִיקְהוּ מִיָּדִי עֲבָרָה וְצוֹן • וִיחִי נֹעַמְךָ
עָלָיו • וּמַעֲשֶׂה דָּוִד פּוֹגְגָהוּ : יְחִי גַּם חֶסֶדְךָ אֶת אִשְׁתּוֹ
צוֹפִיָּה הַלֵּיכוֹת בֵּיתָהּ • וְהַדַּע פִּי אִשָּׁה יִרְאֵת יְיָ הִיא
תִּתְּחַלֵּל : הוֹפֵעַ עַל בְּנֵיהֶם וּבְנוֹתֵיהֶם רֵוַח חֶסֶדְךָ
וּבִינָה • תִּדְרִיכֵם בְּנֵיבֵי מְצֻוֹתֶיךָ • וְכָל רֹאֵיהֶם וּפִירוֹם פִּי
חֵם זָרַע בָּרוּךְ יְיָ • בְּרוּכִים בְּתוֹרָה וּבִירְאָה : שְׁמְרֵם מִכָּל
רָע • שְׁמֹר אֶת בְּנִשְׁם • וִיחַנֵּם בָּהֶם • בְּרוּךְ אַתָּה בְּבוֹאֶךָ •
וּבְרוּךְ אַתָּה בְּצֵאתְךָ : וְכֹאֲשֶׁר זָכִינוּ לַעֲשׂוֹת חַנּוּךְ הַבַּיִת
עִמָּךְ • כֵּן נִזְכָּה גַּם יְחִיד לִרְאוֹת חֲנֻכַּת הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ
בִּירוּשָׁלַיִם עִירָךְ קִרְיַת מוֹעֲדֶנִי בְּמַחֲרָה בְּיָמֵינוּ • אָמֵן •

SERVICE AT A CIRCUMCISION.

Upon the arrival of the Child who is to be initiated into the Covenant of Abraham, those present at the Ceremony rise and say:—

Blessed be he that cometh.

The Father of the Child says:—

I am here ready to perform the affirmative precept to circumcise my son, even as the Creator, blessed be he, hath commanded us, as it is written in the Law, And he that is eight days old shall be circumcised among you, every male throughout your generations.

The Mohel takes the Child, and, placing it upon a seat, says:—

This is the throne of Elijah:—may he be remembered for good !

For thy salvation I have waited, O Lord. I have hoped, O Lord, for thy salvation ; and have done thy commandments. I have hoped for thy salvation, O Lord. I rejoice at thy word, as one that findeth great spoil. Great peace have they who love thy Law ; and there is no stumbling for them. Happy is he whom thou choosest, and causest to approach that he may dwell in thy courts.

Those present respond:—

O let us be satisfied with the goodness of thy house, thy holy temple.

The Mohel places the Child upon the knees of the Godfather, and before performing the Circumcision says the following Blessing:—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast given us command concerning the Circumcision.

סדר ברית מילה :

Upon the arrival of the Child who is to be initiated into the Covenant of Abraham, those present at the Ceremony rise and say:—

ברוך הָבָא :

The Father of the Child says:—

הִנְנִי מוֹכֵן לְחַיִּים מְצֻנֶת עֲשָׂה שְׂצֻנָּנוּ הַבּוֹרָא וְתַפְרָה לְמוֹל
אֶת בְּנִי • כְּתוּב בַּתּוֹרָה • וּבֶן-שְׂמוֹנֶת יָמִים וּמוֹל לָכֶם
כָּל-זָכָר לְדֹרֹתֵיכֶם :

The מוהל takes the Child and, placing it upon a seat, says:—

זֶה הַפֶּסֶם שֶׁל אֱלֹהֵינוּ זָכוֹר לְטוֹב : לִישׁוּעָתָהּ קוֹיָתִי יי :
שְׁפָרְתִּי לִישׁוּעָתָהּ יי • וּמְצֻתָהּ עֲשִׂיתִי : שְׁפָרְתִּי לִישׁוּעָתָהּ
יי : שֶׁשׁ אֲזַכֵּי עַל אִמְרָתָהּ כְּמוֹצֵא שָׁלָל רָב : שְׁלוֹם רָב
לְאַחֵבֵי תּוֹרָתָהּ וְאֵין לָמוֹ מְכַשׁוֹל : אֲשָׁרִי תִבְחַר וְתִקְרָב
וְשִׁפּוֹן חֲצָרֶיהָ •

Those present respond:—

נִשְׁבְּעָה בְּטוֹב בִּיהָ קְדוֹשׁ הִיבָלָה :

The מוהל places the Child upon the knees of the סנדק, and before performing the Circumcision, says the following Blessing:—

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל הַמִּילָה :

Immediately after the Circumcision the Father says the following Blessing:—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us to make our sons enter into the covenant of Abraham our father.

Those present respond:—

Even as he has entered into the covenant, so may he enter into the Law, the nuptial canopy, and into good deeds.

The Mohel continues:—

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, O Lord our God, King of the universe, who from the womb didst sanctify Isaac the well-beloved, didst set thy statute in his flesh, and seal his offspring with the sign of the holy covenant. On this account, O living God, our Portion and our Rock, give command to deliver from destruction the dearly beloved of our flesh, for the sake of the covenant thou hast set in our bodies. Blessed art thou, O Lord, who makest the covenant.

Our God and God of our fathers, preserve this child to his father and to his mother, and let his name be called in Israel — the son of —. Let the father rejoice in him that came forth from his loins, and the mother be glad with the fruit of her womb; as it is written, Let thy father and thy mother rejoice, and let her that bare thee be glad: and it is said, And I passed by thee, and I saw thee weltering in thy blood, and I said unto thee, In thy blood live. Yea, I said unto thee, In thy blood live. And it is said, He hath remembered his covenant for ever, the word which he commanded to a thousand generations; (the covenant) which he made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob for a statute, to Israel for an everlasting covenant. And it is said, And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. O give thanks unto the Lord; for he is good; for his lovingkindness endureth for ever. This little child —, may he become great. Even as he has entered into the covenant, so may he enter into the Law, the nuptial canopy, and into good deeds.

The Godfather drinks of the Wine; a few drops are given to the Infant, and the Cup of Blessing being sent to the Mother, she also partakes thereof.

Immediately after the Circumcision the Father says the following Blessing:—

ברוך אתה יי אלהינו מלך העולם • אשר קדשנו במצותיו
וצונו לחכמים בבריתו של אברהם אבינו :

Those present respond:—

פָּשָׁם שְׁנֵכְנֵם לְבְרִית בֶּן יַכְנָס לַתּוֹרָה וּלְחֻפָּה וּלְמַעֲשִׂים
טוֹבִים :

The Mother continues:—

ברוך אתה יי אלהינו מלך העולם • בורא פרי הנפץ :
ברוך אתה יי אלהינו מלך העולם • אשר קדש ידיו מבטן
וחזק בשאריו שם וצאצאיו חתם באות ברית קדש • על
בן בשכר זאת • אל חי חלקנו צורנו • צוה להציל ידיו
שארנו משחת • למען בריתו אשר שם בבשרנו • ברוך
אתה יי • פורת תברית :

אלהינו ואלהי אבותינו • חתם את-חילד חנה לאביו ולאמו •
ויקרא שמו בישראל (פלוגי בן פלוגי) • ישמח האב ביוצא
חלציו • ותגל אמו בפרי בטנה • ישמח אביו ואמו
ותגל יולדתה • ונאמר • ואעבר עליה וראוה מתבוססת
בדמיה ואמר לה בדמיה חיי : ואמר לה בדמיה חיי :
ונאמר • זכר לעולם בריתו • דבר צנה לאלה דור : אשר
פרת את-אברהם ושבועתו ליצחק : ויצמידה ליצחק להח
לישראל ברית עולם : ונאמר • וימל אברהם את-יצחק בנו
בן-שמונת ימים כאשר צוה אותו אלהים : חודי לוי פיר
טוב פי לעולם חסדו : זה חקטון (פלוגי) גדול יהיה • פָּשָׁם
שְׁנֵכְנֵם לְבְרִית בֶּן יַכְנָס לַתּוֹרָה וּלְחֻפָּה וּלְמַעֲשִׂים טוֹבִים :

The Father drinks of the wine ; a few drops are given to the Infant, and the Cup of Blessing being sent to the Mother, she also partakes thereof.

GRACE AFTER THE MEAL FOLLOWING
A CIRCUMCISION.

He who says Grace begins thus :—

Let us say grace.

The others respond :—

Blessed be the name of the Lord from this time forth and for ever.

He who says Grace repeats the last sentence, and continues :—

We will give thanks unto thy name in the midst of the faithful : blessed are ye of the Lord.

The last sentence is repeated by the company present :—

With the sanction of the awful and revered God, who is a refuge in times of trouble, the God girt with strength, the Lord mighty on high, we will give thanks unto thy name in the midst of the faithful : blessed are ye of the Lord.

With the sanction of the holy Law, pure and clear, which Moses the servant of the Lord commanded us to be an heritage, we will give thanks unto thy name in the midst of the faithful : blessed are ye of the Lord.

With the sanction of the priests and Levites I will call upon the God of the Hebrews, I will declare his glory in every region, I will bless the Lord. We will give thanks unto thy name in the midst of the faithful : blessed are ye of the Lord.

With the sanction of those present I will open my lips with song, yea, my bones shall declare, Blessed is he that cometh in the name of the Lord. We will give thanks unto thy name in the midst of the faithful : blessed are ye of the Lord.

Then proceed as on p. 279, " We will bless," etc.

ברכת המזון לברית מילה :

He who says Grace begins thus:—

רבותי נברך :

The others respond:—

יהי נשם יי מבורך מעתה ועד עולם :

He who says Grace repeats the last sentence, and continues:—

נוֹדָה לְשִׁמְךָ בְּתוֹךְ אֲמוּנִי • בְּרוּכִים אַתָּם לִי :

The last sentence is repeated by the company present, who also make the same response after each of the following stanzas:—

בְּרִשּׁוֹת אֵל אֵיוִם וְנוֹרָא • מִשְׁגָּב לְעִמּוֹת בְּעָרָה • אֵל נֶאֱזָר
בְּגִבּוֹרָת • אֲדִיר בְּמָרוֹם יי :

בְּרִשּׁוֹת הַתּוֹרָה הַקְדוּשָׁה • טְהוֹרָה הִיא וְגַם פְּרוּשָׁה • צִנֹּת
לִנּוּ מוֹרְשָׁה • מִשָּׁה עֶבֶד יי :

בְּרִשּׁוֹת הַפְּתִיחִים הַלּוּיִם • אֶקְרָא לֵאלֹהֵי תַעֲבָרִים • אֲהוֹדָנִי
בְּכָל אֵיִם • אֲבָרְכָה אֶת־יי :

בְּרִשּׁוֹת מִדְּנוֹ וְרִבְנוֹ וְרִבּוֹתֵי • אֶפְתַּח בְּשִׁיר פִּי וּשְׁקַמֵּי •
וְתִאמְרָנָה עֲצֻמוֹתֵי • בְּרוּךְ הָבָא בְּנֶשֶׁם יי :

Then proceed נברך, p. 279.

After "in the sight of God and man," p. 284, the following is introduced:—

May the All-merciful bless the father and mother of the child ; may they be worthy to rear him, to initiate him in the precepts of the Law, and to train him in wisdom : from this eighth day and henceforth may his blood be accepted, and may the Lord his God be with him.

May the All-merciful bless the godfather who has observed the covenant of Circumcision, and rejoiced exceedingly to perform this deed of piety ; may he requite him for his act with a double recompense, and ever exalt him more and more.

May the All-merciful bless the tender infant that has been circumcised on his eighth day ; may his hands and heart be firm with God, and may he become worthy to appear before the Divine Presence three times in the year.

If the Mohel says Grace, one of the company present says the following paragraph:—

May the All-merciful bless him who has circumcised the flesh of the foreskin, duly fulfilling each part of the precept. — The service would be invalid of one who is timid and faint-hearted, or who failed to perform the three essentials of the ceremony.

May the All-merciful, regardful of the merit of them that are akin by the blood of the circumcision, send us his anointed walking in his integrity, to give good tidings and consolation to the people that is scattered and dispersed among the peoples.

May the All-merciful send us the righteous priest, who remains withdrawn in concealment until a throne, bright as the sun and radiant as the diamond, shall be prepared for him, the prophet who covered his face with his mantle and wrapped himself therein, with whom is God's covenant of life and of peace.

Continue, " May the All-merciful make us worthy," etc., p. 285.

After אַחֲרַי אֱלֹהִים וְאַדָּם, *p.* 284, *the following is introduced:—*

הַרְחֵמֶן הוּא יִבְרַךְ אָבִי הַגָּדֵל וְאָמֹר • וַיִּזְכֵּנו לְגִדְלוֹ וּלְחִנְכוֹ
וּלְחִנְכָּמוֹ • מִיּוֹם הַשְּׂמִינִי וְהַלָּאָה יִרְצֶה דָּמוֹ • וַיְהִי יְיָ אֱלֹהָיו
עִמּוֹ :

הַרְחֵמֶן הוּא יִבְרַךְ בְּעַל בְּרִית הַמִּילָה • אֲשֶׁר שָׁשׁ לַעֲשׂוֹת
צֶדֶק בְּגִילָה • וַיִּשְׁלַם בְּעָלָיו וּמִשְׁבָּרָתוֹ בְּפוּלָה • וַיִּתְּנָהוּ לְמַעֲלָה
לְמַעֲלָה :

הַרְחֵמֶן הוּא יִבְרַךְ רֵךְ הַנְּפוּל לַשְּׂמוּנָה • וַיְהִי יָדָיו וְלִבּוֹ
לֹאֵל אֲמוּנָה • וַיִּזְכֶּה לְרֹאוֹת פָּנָיו הַשְּׂכִינָה • שְׁלֵשׁ פְּעָמִים
בַּשָּׁנָה :

If the מוֹהֵל *says* Grace, *one of the Company present says the following paragraph:—*

הַרְחֵמֶן הוּא יִבְרַךְ הַפֵּל בְּשֹׁר הָעֶרְלָה • וּפְרַע וּמַצֵּץ דָּמִי
הַמִּילָה • אִישׁ הַיָּרֵא וְרֵךְ הַלֵּבָב עֲבוּדָתוֹ פְּסוּלָה • אִם-נִשְׁלַשׁ-
אֶלָּה לֹא יַעֲשֶׂה לָהּ :

הַרְחֵמֶן הוּא יִשְׁלַח לָנוּ מְשִׁיחוֹ הוֹלֵךְ פְּתִימִים • בְּזָכוֹת חַתָּנִי
מוֹלֹת דָּמִים • לְבָשֹׁר בְּשׂוֹרוֹת טוֹבוֹת וְנְחוּמִים • לְעַם אֶחָד
מִבְּנֵי וּמִפְּוֹרֵד בֵּין הָעַמִּים :

הַרְחֵמֶן הוּא יִשְׁלַח לָנוּ פֶּהֶן צֶדֶק אֲשֶׁר לָקַח לְעָלוֹם • עַד
הַיּוֹכֵן בְּסֵאוֹ בְּשִׁמְשׁ וַיְהִי לָלוֹם • וַיִּקְלַט פָּנָיו בְּאַדְרָתוֹ וַיִּגְלוֹם •
בְּרִיתִי הֵיחָה אִתּוֹ חַתָּיִם וַהֲשָׁלוֹם :

Continue הוּא יִזְכֵּנו, *etc.*, *p.* 285.

SERVICE FOR THE REDEMPTION OF THE FIRST-BORN.

The first-born Child, if a male, must be redeemed on the thirty-first day of his birth. If, however, the Father be a Cohen or a Levite, or the Mother the daughter of a Cohen or a Levite, they are exempt from the duty of Redemption. Should the thirty-first day fall on a Sabbath or Holyday, the ceremony is postponed until the day following.

The Father, presenting his Child to the Cohen, makes the following declaration :—

This my first-born son is the first-born of his mother, and the Holy One, blessed be he, hath given command to redeem him, as it is said, And those that are to be redeemed of them from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, the shekel being twenty gerahs ; and it is said, Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast : it is mine.

The Father then places before the Cohen silver to the amount of five selaim or shekels (fifteen shillings), and the Cohen asks :—

Which wouldst thou rather, give me thy first-born son, the first-born of his mother, or redeem him for five selaim, which thou art bound to give according to the Law ?

The Father replies :—

I desire rather to redeem my son, and here thou hast the value of his redemption, which I am bound to give according to the Law.

סדר פדיון הבן :

The first-born Child, if a male, must be redeemed on the thirty-first day of his birth. If, however, the Father be a Cohen or a Levite, or the Mother the daughter of a Cohen or a Levite, they are exempt from the duty of Redemption. Should the thirty-first day fall on a Sabbath or Holyday, the ceremony is postponed until the day following.

The Father, presenting his Child to the Cohen, makes the following declaration :—

זֶה בְּנִי בְכוֹרִי הוּא פֶטֶר רֶחֶם לְאִמּוֹ • וְהִקְדָּוֶשׁ בְּרִינִי הוּא
צִנָּה לְפִדּוֹתוֹ • שְׁנֵאמַר וּפְדִינִי מִבֶּן חֹדֶשׁ תִּפְדֶּה בְּעֶרְפְּךָ כֶּסֶף
חֲמִשָּׁת שֶׁקֶלִים בְּשֶׁקֶל הַקֹּדֶשׁ עֲשֹׂרִים גֶּרָה הוּא • וְנֵאמַר קִדָּשׁ-
לִי כָל-בְּכוֹר פֶּטֶר כָּל-רֶחֶם בְּבִנִי וְיִשְׂרָאֵל בְּאָדָם וּבַבְּהֵמָה לִי
הוּא :

The Father then places before the Cohen silver to the amount of five selaim or shekels (fifteen shillings), and the Cohen asks :—

מֵאֵי בְּעִית טָפִי לָתֵן לִי בִנְךָ בְּכוֹרֶךָ שֶׁהוּא פֶטֶר רֶחֶם
לְאִמּוֹ • אוֹ בְּעִית לְפִדּוֹתוֹ בְּעַד חֲמִשׁ סָלְעִים כְּדִמְחִיבָתָ
מִדְּאוֹרֵיתָא :

The Father replies :—

חֲפֵץ אֲנִי לְפִדּוֹת אֶת-בְּנִי • וְהִילָךְ דָּמִי פְדִינֵנו כְּדִמְחִיבָתִי
מִדְּאוֹרֵיתָא :

The Cohen receives the redemption money, and returns the Child to his Father, whereupon the latter says the following Blessing:—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and given us command concerning the redemption of the son.

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

The Cohen then takes the redemption money, and, holding it over the head of the Child, says:—

This is instead of that, this in commutation for that, this in remission of that. May this child enter into life, into the Law and the fear of Heaven. May it be God's will that even as he has been admitted to redemption, so may he enter into the Law, the nuptial canopy, and into good deeds. Amen.

The Cohen places his hand upon the head of the Child, and pronounces the following Benediction:—

God make thee as Ephraim and Manasseh. The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

The Lord is thy guardian: the Lord is thy shade upon thy right hand. For length of days, and years of life and peace shall they add to thee. The Lord shall guard thee from all evil; he shall guard thy soul. Amen.

The Cohen receives the redemption money, and returns the Child to his Father, whereupon the latter says the following Blessing:—

ברוך אתה יי אלהינו מלך העולם * אשר קדשנו במצותיו
וצונו על פדיון הבן :

ברוך אתה יי אלהינו מלך העולם * שהחיינו וחינו
והגיענו לימן הזה :

The Cohen then takes the redemption money, and, holding it over the head of the Child, says:—

זה תחת זה * זה חלוק זה * זה מחול על זה * ויבגם
זה הבן לחיים לתורה וליראת שמים : וחי רצון שפנשם
ושבגם לפדיון בן יבגם לתורה ולחפזה ולמצעשים טובים *
אמן :

The Cohen places his hand upon the head of the Child, and pronounces the following Benediction:—

ישמך אלהים באפרים וכמנשה : וברכה יי וישמך :
ואר יי פניו אליה ויחנה : ושא יי פניו אליה וישם לה
שלום :

יי שומך יי צלה על-יד מינה : פי אנה ימים ושנות
חיים ושלום יוסיפי לה : יי ושמך מפלרע ושמור את-
נפשה * אמן :

PRAYER TO BE SAID WHEN GOING ON A
JOURNEY OR VOYAGE.

• May it be thy will, O Lord our God and God of our fathers, to conduct us in peace, to direct our steps in peace, to uphold us in peace, and to lead us in life, joy and peace unto the haven of our desire. O deliver us from every enemy, ambush and hurt by the way, and from all afflictions that visit and trouble the world. Send a blessing upon the work of our hands. Let us obtain grace, lovingkindness and mercy in thine eyes and in the eyes of all who behold us. Hearken to the voice of our supplications; for thou art a God who hearkenest unto prayer and supplication. Blessed art thou, O Lord, who hearkenest unto prayer.

And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is the camp of God: and he called the name of that place Mahanaim (a double camp). Behold, I send an angel before thee, to keep thee by the way, and to bring thee into the place which I have prepared. The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Then say, "And let the pleasantness," etc., and Psalm xci.; p. 294.

Thou art my shelter; thou wilt preserve me from trouble; thou wilt compass me about with songs of deliverance. (Selah.) Trust ye in the Lord for ever; for in Jah the Lord is an everlasting rock. The Lord of hosts is with us: the God of Jacob is our stronghold. (Selah.) O Lord of hosts, happy is the man that trusteth in thee. Save, Lord: may the King answer us on the day when we call.

Then say Psalm cxxi., p. 178.

תפלת הדרך :

יהי רצון מלפניך יי אלהינו ואלהי אבותינו שתוליכנו
לשלוש ותציענו לשלום ותסמכנו לשלום ותנחנו אל-מחוז
תפצנו לחיים ולשמחה ולשלום • ותצילנו מפח כל-אויב
ואורב ואסון בקרה ומפל-מיני פרעניות המתרגשות לבוא
לעולם • ותשלח ברכה במעשה ידינו • ותתקנו להן ולחסד
ולרחמים בעיניך ובעיני כל-רואינו • ותשמע קול תחנונינו •
כי אל שומע תפלה ותחנון אתה • ברוך אתה יי • שומע
תפלה :

ויצקב חלד לדרכו ויפגעו-בו מלאכי אלהים : ויאמר וצקב
פאשר ראם מחנה אלהים זה ויקרא שם-המקום הזה
מחנים : הגה אנכי שלח מלאך לפניך לשמרך בקרה
ולתביאך אל-המקום אשר תביתי : וברכה יי וישמרך : יאר
יי פניו אליך ויחנך : ישא יי פניו אליך וישם לך שלום :

Then say תהלים צ"א and ויהי נעם p. 294.

אתה סתר לי מצר תצחקני • רפי פלט תסובבני סלה :
בטחו בני צדי-עד • פי בזה יי צור עולמים : יי עז לעמו
ותן • יי • וברך את-עמו בשלום : יי צבאות עמנו • משגב-
לנו אלהי וצקב סלה : יי צבאות אשרי אדם בטה בך :
יי חשיפה • תפלה וצגנו ביום קראנו :

Then say תהלים קב"א p. 178.

SERVICE ON THE OCCASION OF MAKING COLLECTIONS FOR HOSPITALS.

Happy is he that wisely considereth the poor: the Lord will deliver him in the day of misfortune. The Lord will preserve him, and keep him alive, and he shall be made happy in the land, and deliver thou him not unto the will of his enemies. The Lord will support him upon the bed of languishing: thou changest all his lying down in his sickness.

Is it not to break thy bread to the hungry, and that thou bring the wandering poor into thy house? When thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward.

SERMON.

May he who blessed our fathers, Abraham, Isaac and Jacob, bless all those whose heart stirreth them up to bring free-will offerings for the support of the hospitals of this city. May the Holy One, blessed be he, give them their recompense, deliver them from all trouble and distress, remove from them all sickness, send blessing and prosperity upon all the work of their hands, and prolong their days in well-being and happiness, with all Israel, our brethren; and let us say, Amen.

Psalm cxii.

Praise ye the Lord. Happy is the man that feareth the Lord, that delighteth greatly in his commandments. His seed shall be mighty upon earth; the generation of the upright shall be blessed. Wealth and riches are in his house: and his righteousness endureth for ever. Unto the upright there dawneth light in the darkness, unto him that is gracious and full of com-

סדר ליום אשר בו יתנדבו לבתי חולים :

אֲשֶׁרִי מִשְׁכִּיל אֶל-דֵּל בְּיוֹם רָצָה וּמִלְטָהוּ יְיָ : יְיָ יִשְׁמְרֵהוּ
וַיַּחַיְהוּ וְאֲשֶׁר בְּאֶרֶץ וְאֶל-תַּתְּנֶהוּ בְּכַפֵּשׁ אוֹיְבָיו : יְיָ יִסְעֶדְפּוּ
עַל-עָרְשׁ דָּוִי כָּל-מִשְׁכָּבוֹ הַפְּקֵת בְּחִלּוֹ :
הָלֹא פָּרַס לָרֹעַב לַחֲמֶה וְעֲנִיִּים מְרֹדִים תָּבִיא בָּיִת פִּי-
הַרְאָה עָרִם וְכִסִּיתוֹ וּמִבְּשָׁרָהּ לֹא תִתְעַלֵּם : אֲזִי יִפְקַע בְּשֹׁחַר
אוֹרָהּ וְאַרְבָּתָהּ מִהֲרִידָה תִּצְמַח וְהִלֵּף לְפָנֶיהָ צִדְקָהּ כְּבוֹד
יְיָ יִאֲסָפָה :

ד ר ש ה :

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וְיַעֲקֹב הוּא יִבְרַךְ אֶת
כָּל אֲשֶׁר נִשְׁאָם לָפָם לְהַבִּיא נְדָבוֹת לְבֵתֵי חוֹלִים בְּעִיר
הַזֹּאת . הַקְדוּשׁ בְּרוּךְ הוּא יִשְׁלַם שְׂכָרָם וְיַצִּילָם מִכָּל צָרָה
וְצָרָה וְיִסִּיר מֵהֶם כָּל מַחֲלָה וְיִשְׁלַח בְּרָכָה וְחֲצִלָהּ בְּכָל
מַעֲשֵׂה יְדֵיהֶם וְיִאֲרִיף יְמֵיהֶם וְשְׁנוֹתֵיהֶם בְּטוֹב וּבְנִעֻמִּים
עִם כָּל יִשְׂרָאֵל אֲחֵינוּ . וְנֹאמַר אָמֵן :

מזמור ק"ב

תְּלַלְתִּיהָ . אֲשֶׁרִי-אִישׁ גִּרָא אֶת-יְיָ בְּמַצֹּתָיו חֲפֵץ מָאֹד :
גְּבוּר בְּאֶרֶץ יִתְּנָה זִרְעוֹ דּוֹר יִשְׂרָאֵל יִבְרַךְ : הוֹן-וְעָשָׁר בְּבֵיתוֹ
וְצִדְקָתוֹ עֲמֶדֶת לְעַד : זָרַח בְּחֻשָּׁה אוֹר לַיִּשְׂרָאֵל חֲנוּן וְרַחוּם

passion and righteous. It is well with the man who dealeth graciously and lendeth ; he shall maintain his cause in judgment. For he shall never be moved : the righteous shall be had in everlasting remembrance. He shall not be afraid of evil tidings : his heart is steadfast, trusting in the Lord. His heart is established, he shall not be afraid, until he see his desire upon his enemies. He hath dispersed, he hath given to the needy ; his righteousness endureth for ever ; his horn shall be exalted in glory. The wicked shall see it, and be grieved ; he shall gnash with his teeth, and melt away : the desire of the wicked shall perish. Praise ye the Lord.

PRAYER OF THANKSGIVING FOR WOMEN AFTER RECOVERY FROM CHILDBIRTH.

On entering the Synagogue say :—

As for me, in the abundance of thy lovingkindness will I come into thy house : I will worship toward thy holy temple in the fear of thee.

I love the Lord, because he heareth my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. The cords of death had encompassed me, and the straits of the grave had come upon me : I found trouble and sorrow. Then I called upon the name of the Lord : O Lord, I beseech thee, deliver my soul. Gracious is the Lord and righteous : yea, our God is merciful. The Lord guardeth the simple : I was brought low, and he saved me. Return unto thy rest, O my soul ; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, my feet from falling. I shall walk before the Lord in the land of the living.

What can I render unto the Lord for all his benefits towards me ? I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord, yea, in the presence of all his people ; in the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord.

The following Blessing is then said :—

Blessed art thou, O Lord our God, King of the universe, who vouchsafest benefits unto the undeserving, who hast also vouchsafed all good unto me.

וְצַדִּיק : טוֹב-אִישׁ חוֹנֵן וּמְלֹחֵה יִכְלָל דְּבָרָיו בְּמִשְׁפָּט : כִּי-
לְעוֹלָם לֹא-יִמּוּט לְזָכָר עוֹלָם יִהְיֶה צַדִּיק : מִשְׁמִיעָה רָעָה
לֹא יִירָא נָכוֹן לִבּוֹ בְּטָח בִּי : סְמוּךְ לִבּוֹ לֹא יִירָא עַד
הַשָּׁר-יִרְאֶה בְּצָרָיו : פֶּזֶר נָתַן לְאַבְיוֹנִים צִדְקָתוֹ עֲמֶדֶת לְעַד
הָרָנוּ תְּרוּם בְּכָבוֹד : רָשַׁע יִרְאֶה וְכַעַס שָׁנִיו יִחְלַק וְנָמַס
תַּאֲוֹת רָשָׁעִים תִּאֲבֹד : הִלְלוּיָהּ :

תפלה ליולדת :

On entering the Synagogue say:—

נֶאֱמַר בְּרוּךְ חֲסִידֶךָ אֲבֹא בֵיתֶךָ אֲשֶׁתִּתְחַנֵּה אֶל-הֵיכַל קֹדֶשְׁךָ
בִּירְאָתֶךָ :

אֶתְקַבְּלִי כִּי-יִשְׁמַע אֲנִי אֶת-קוֹלִי תַחֲנוּנִי : כִּי-הִטָּה אֲזִנּוֹ לִי
וּבְיָמֵי אֶתְרָא : אֶפְסִינִי חֲבִלֵי-מָוֶת וּמִצָּרִי שְׁאוּל מִצָּאֹנִי צָרָה
וְיָגוֹן אֶמְצָא : וּבָשָׂם-וְיִ אֶתְרָא אֶבֶה וְיִ מַלְטָה נַפְשִׁי : חֲנוּן וְיִ
וְצַדִּיק וְאֶלְהִינוּ מְרַחֵם : שֹׁמֵר פְּתָאִים וְיִ דַּלְתִּי וְלִי יְהוֹשִׁיעַ :
שׁוּבִי נַפְשִׁי לְמִנְחִיכִי כִּי וְיִ גָּמַל עָלַיְכִי : כִּי חֲלַצְתָּ נַפְשִׁי
מִמָּוֶת אֶת-עֵינִי מִן-דִּמְעָה אֶת-דַּגְלִי מִדָּחִי : אֶתְחַלֵּךְ לִפְנֵי וְיִ
בְּאַרְצוֹת הַחַיִּים :

מָה-אֲשִׁיב לִי כָל-תַּגְּמוֹלוֹהִי עָלַי : לֵךְ-אֲזַבַּח זִבְחַ תּוֹנָה
וּבָשָׂם וְיִ אֶתְרָא : נִדְרֵי לִי אֲשַׁלֵּם נִגְדָה-נָא לְכָל עַמּוֹ :
בְּחֻצְרוֹת בֵּית וְיִ בְּתוֹכִי יְרוּשָׁלָּם הִלְלוּיָהּ :

The following Blessing is then said:—

בְּרוּךְ אַתָּה וְיִ אֶלְהִינוּ מֶלֶךְ הָעוֹלָם • הַגּוֹמֵל לְחַיִּים
טוֹבוֹת • שְׁגִמְלָנִי כָל-טוֹב :

The Minister responds:—

He who hath vouchsafed all good unto thee, may he vouchsafe all good unto thee for ever.

O God, great, mighty and revered, in the abundance of thy lovingkindness I enter thy house to offer unto thee the sacrifice of thanksgiving for all the benefits thou hast bestowed upon me. Travail beset me ; pains seized upon me ; but in my distress I cried unto thee, and from thine habitation thou didst hear my voice, and didst help me. Thou didst deliver my soul from death, mine eyes from tears, my feet from falling. Thou didst heal all my sickness, and crown me with lovingkindness and tender mercy.

Hitherto thy mercy hath helped me. I beseech thee, O God, forsake me not for ever. Vouchsafe thy blessing unto thy handmaid ; strengthen and uphold me together with my husband, that we may rear the child that has been born unto us to fear thee and to serve thee in truth, and to walk in the path of righteousness. Keep the tender babe in all his (her) ways. Favour him (her) with knowledge, understanding and discernment, and let his (her) portion be in thy Law, so that he (she) may sanctify thy great name, and become a comfort to us and a support in our old age.

And as for me, may my prayer unto thee, O Lord, be in an acceptable time : O God, in the abundance of thy lovingkindness, answer me in the truth of thy salvation. Amen.

If the Infant is brought into the Synagogue, the Minister is to pronounce the Benediction over it:—

The Lord bless thee, and keep thee : the Lord make his face to shine upon thee, and be gracious unto thee : the Lord turn his face unto thee and give thee peace.

The Minister responds:—

מי שגמלה פל טוב הוא יגמלה פל טוב סלה :

אָפּא האל הגדול הגבור והנורא • ברוב חסדך אבוא
ביתך לזבח לה זבח תודה על פל הטובות אשר גמלת
עלי : אפקני חבלי וצירים אחזיני • בצר לי קראתי אליך
ותשמע מהיכלך קולי והיית בעזרי • חלצת נפשי ממוֹת
את עיני מן דמעה את רגלי מרחי : רפאת לכל מחלואי
עטרתי חסד ורחמים :

עד הנה עזרני רחמי • אָפּא אל תטשני לנצח : הוֹאֵל
אלוה וברך את אמתך • חזקני ואמצי אותי ואת בעלי
ויגדל את תגלד אשר ילד לנו ליראתך ולעבדך באמת
וללכת ארח מישרים : שמור את תגלד חרך בכל דרכיו •
חננו דעך בינה וחשכל • והן חלקו בתורתך וימנש את
שמה הגדול • והיה למשיב נפש ולכלפל את שבתנו :
ואני תפלתי לה יי עת רצון אלהים ברב חסדך ענני
באמת ישעך • אמן :

*If the Infant is brought into the Synagogue, the Minister is to
pronounce the Benediction over it:—*

יברכה יי וישמרה : יאר יי פניו אליך ויחנה : ושא
יי פניו אליך וישם לה שלום :

PRAYER TO BE SAID BY A SICK PERSON.

Psalm xxiii. A Psalm of David.

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he guideth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff, they comfort me. Thou preparest a table before me in the presence of mine enemies: thou hast anointed my head with oil; my cup runneth over. Surely happiness and lovingkindness will follow me all the days of my life; and I shall dwell in the house of the Lord for length of days.

Psalm ciii. A Psalm of David.

Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquity; who healeth all thy diseases: who redeemeth thy life from the pit; who crowneth thee with lovingkindness and tender mercies: who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. The Lord executeth righteous acts, and judgments for all that are oppressed. He made known his ways unto Moses, his doings unto the children of Israel. The Lord is merciful and gracious, slow to anger, and abounding in lovingkindness. He will not always contend; neither will he keep his anger for ever. He hath not dealt with us after our sins, nor requited us after our iniquities. For as the heaven is high above the earth, so mighty is his lovingkindness over them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father hath mercy upon his children, so the Lord hath mercy upon them that fear him. For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass; as the

תפלה לחולה :

תהלים כג

מִזְמוֹר לְדָוִד • יְהוָה רָעִי לֹא אֶחָסֵר : בְּנִאוֹת הַנָּשָׂא יִרְבִּיצָנִי
עַל-מִי מְנוּחַת יִנְחֵלְנִי : נַפְשִׁי יִשׁוּבָב יִנְחֵנִי בְּמַעְגְלֵי-צֶדֶק
לְמַעַן שָׁמוֹ : גַּם כִּי-אֵלֶּה בָּגִיא צִלְמוֹת לֹא-אֵירָא רָע כִּי-
אִתָּה עֲמָדִי שָׁבַטְךָ וּמִשְׁעַנְתְּךָ הִמָּה יִנְחֵמָנִי : תַּעֲרֹךְ לִפְנֵי
שְׁלֹחַן גִּבֹּר צִרְרֵי וְשִׁנְתָּ בְּשִׁמּוֹן רִאשֵׁי כּוֹסֵי רִוְיָה : אֵת מוֹב
וְחֶסֶד יִרְדְּפוּנִי כָּל-יְמֵי חַיִּי וְשִׁבְתִּי בְּבֵית יְהוָה לְאֶרְךָ יָמִים :

תהלים קג

לְדָוִד • בָּרְכִי נַפְשִׁי אֶת-יְהוָה וְכָל-קִרְבִּי אֶת-נֶשֶׁם קִדְּשׁוֹ :
בָּרְכִי נַפְשִׁי אֶת-יְהוָה וְאֵל-תַּשְׁבְּחֹתִי כָּל-גְּמוּלָיו : תַּסְלִיחַ לְכָל-
עֲוֹנָי תִּרְפָּא לְכָל-תַּחֲלוּאֵיכִי : חַגּוּאֵל מִשְׁחַת תַּיִיכִי חֲמַעַטְרָכִי
חֶסֶד וְרַחֲמִים : חַמְשָׁבִיעַ בַּטּוֹב עֲדָנֶיךָ תַּתְּחִידֵנִשׁ כַּנָּשֵׁר
נַעֲוִירָיִךְ : עֲשֵׂה צְדָקוֹת יְהוָה וּמִשְׁפָּטִים לְכָל-עֲשׂוּקִים : יוֹדִיעַ
דִּרְכָיו לְמֹשֶׁה לִבְנֵי יִשְׂרָאֵל עֲלִילוֹתָיו : רַחוּם וְחַנּוּן יְהוָה
אֶרְךָ אַפִּים וְרַב-חֶסֶד : לֹא לִקְצָח יָרִיב וְלֹא לַעְוֹלָם יִשׁוֹר :
לֹא כַחֲטָאֵינוּ עָשָׂה לָנוּ וְלֹא כַעֲזָבָנוּנוּ גָּמַל עָלֵינוּ : כִּי כִגְבָה
שָׁמַיִם עַל-הָאָרֶץ גִּבֹּר חֶסֶדוֹ עַל-יִרְאָיו : כִּרְחֹק מִזְרַח מִמַּעַרֵב
תִּרְחִיק מִמָּוֶה אֶת-פִּשְׁעֵינוּ : כִּרְחֹם אָב עַל-בָּנִים רַחֵם יְהוָה
עַל-יִרְאָיו : כִּי הוּא יָדַע וַיִּקְרָנוּ זָכוֹר כִּי-עָפָר אֲנֵחָנוּ : אֲנֹנֵשׁ

flower of the field, so he flourisheth. For the wind passeth over it, and it is gone ; and the place thereof shall know it no more. But the lovingkindness of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant, and to those that remember his precepts to do them. The Lord hath established his throne in the heavens ; and his kingdom ruleth over all. Bless the Lord, ye his angels : ye mighty in strength, that fulfil his word, hearkening unto the voice of his word. Bless the Lord, all ye his hosts ; ye ministers of his, that do his will. Bless the Lord, all ye his works, in all places of his dominion : bless the Lord, O my soul.

Psalm cxxxix. For the Chief Musician. A Psalm of David.

O Lord, thou hast searched me, and knowest me. Thou knowest my downsitting and mine uprising, thou understandest my thoughts afar off. Thou sittest my path and my lying down, and art familiar with all my ways. For while there is not yet a word on my tongue, lo, thou, O Lord, knowest it all. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me ; it is too high, I cannot attain unto it. Whither can I go from thy spirit ? or whither can I flee from thy presence ? If I ascend into heaven, thou art there : or if I make the grave my bed, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, Let deep darkness cover me, and the light about me be night ; even the darkness darkeneth not from thee, but the night is light as the day—the darkness is as the light. For thou didst form my reins : thou didst weave me together in my mother's womb. I will give thanks unto thee, for that I am fearfully and wonderfully made : wonderful are thy works ; and that my soul knoweth right well. My frame was not hidden from thee, when I was made in secret, and curiously wrought in the depths of the earth. Thine eyes did see mine unshapen substance ; and in thy book the days, even all of them that were to be formed, were written, and for it also there was one among them. How precious unto me are thy thoughts, O God ! How great is the sum of them ! If I would count them, they are more in number than the sand : when I awake, I am still with thee. O that thou wouldst slay the wicked, O God : depart from me, ye bloodthirsty men : they

פֶּחָצִיר וְיָמִיו כְּצִיץ הַשָּׂדֶה כֵּן יִצִּיץ : כִּי רוּחַ עֲבָרָה-בּוֹ וְאִיגָפוֹ
וְלֹא-יִפְרָפוּ עוֹד מְקוֹמוֹ : וְחֶסֶד יְהוָה מְעוֹלָם וְעַד-עוֹלָם עַל-
יִרְאָיו וְצִדְקָתוֹ לִבְנֵי בָנִים : לְשֹׁמְרֵי בְרִיתוֹ וְלִזְכָּרֵי פִקְדּוֹ
לְעֹשֵׂיהֶם : יְהוָה בְּשָׁמַיִם חָכִין פֶּסָאוֹ וּמִלְכוּתוֹ בְּכָל מַשְׁלָח :
בָּרְכוּ יְהוָה מְלֹאכָיו גִּבְרֵי כֹחַ עָשִׂי דְבָרוֹ לְשֹׁמֵעַ בְּקוֹל דְּבָרוֹ :
בָּרְכוּ יְהוָה בְּלִצְבָּאוֹ מְשַׁבְּרֵי עָשִׂי רְצוֹנוֹ : בָּרְכוּ יְהוָה כָּל-
מַעֲשָׂיו בְּכָל-מְקוֹמוֹת מְמַשְׁלָתוֹ בָּרְכֵי נַפְשִׁי אֶת-יְהוָה :

תהלים קלט

לַמְנַצֵּחַ לְדָוִד מִזְמוֹר : יְהוָה חֲקַרְתָּנִי וַתַּדַּע : אֶתָּה יִדְעָתָּ
שִׁבְתִּי וְקוּמִי בְּנִתָּה לְרַעֲי מִרְחוֹק : אֲרַחֲי וּרְבַעִי זָקִית וְכָל-
דִּרְכֵי חֶסֶד בְּנִתָּה : כִּי אֵין מֶלֶךְ בְּלִשׁוֹנִי חֵן יְהוָה יִדְעָתָּ כָּלָה :
אֲחֹר וְקֹדֶם צִרְתָּנִי וַתִּשָּׂא עָלַי בִּפְקֻדָּה : פְּלִיאָה יָדַעַת מַמְנֵי
נִשְׁגָּבָה לֹא-אוּכַל לָהּ : אָנָּה אֱלֹהֵי מְרוֹמָהּ וְאָנָּה מַפְגִּיחַ אֶבְרָחָם :
אִם-אֶסְפֵּק שָׁמַיִם שָׁם אֶתָּה וְאֶצִּיעַה שְׂאוֹל הַנֶּפֶשׁ : אֲשָׁא כִנְפֵי-
שָׁחַר אֲשַׁבֵּנָה בְּאַחֲרִית יָם : גַּם-שָׁם יְדָה תִּנְחֵנִי וְתִלְחֶנִּי
יְמִינָהּ : וְאָמַר אֱלֹהֵי-חַשְׁתָּהּ יִשׁוּפָנִי וְלִילָה אוֹר בַּעֲדָנִי : גַּם-חַשְׁתָּהּ
לֹא-יִחַשְׁתִּיהָ מִמֶּנָּה וְלִילָה כִּיּוֹם יֵאִיר פַּחַשְׁיָכָה בְּאוֹרָה : כִּי-
אֶתָּה חֲקִית כָּלִיתִי תִסְבְּנִי בִבְטָן אִמִּי : אוֹדָה עַל כִּי נִזְרָאוֹת
נִפְלִיתִי נִפְלְאִים מַעֲשֵׂיהָ וְנַפְשִׁי יִדְעַת מֵאֵד : לֹא-נִכְחַד עֲצָמֵי
מִמֶּנָּה אֲשֶׁר-עֲשִׂיתִי בִסְתֵר רַקְמֹתַי בְּתַחֲתִיּוֹת אֶרֶץ : גִּלְמִי רָאוּ
עֵינָיָהּ וְעַל-סִפְרָהּ בָּלָם יִכְתְּבוּ יָמִים וְיָצְרוּ וְלֹא (וְלוֹ ק) אֶחָד
בָּהֶם : וְלִי מִתְּיָקָרִי רַעֲיָה אֵל מֶה עֲצָמֵי רִאשִׁיהֶם : אֶסְפְּרָם
מִחוּל יִרְבּוֹן חֲקִיצָתִי וְעוֹדִי עִמָּהּ : אִם-תִּקְטַל אֱלֹהִים רִשָּׁע
וְאֲנִשִּׁי דָמִים סוּרוּ מִנִּי : אֲשֶׁר יִמְרוּהָ לַמְזִמָּה נִשְׁוֹא לְשׁוֹא

who mention thee for treachery, thine adversaries who take thy name in vain. Do not I hate them, O Lord, that hate thee? and do not I strive with those that rise up against thee? I hate them with perfect hatred: they are become mine enemies. Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any way of sorrow in me, and lead me in the way everlasting.

A prayer of the afflicted when he fainteth, and poureth out his complaint before the Lord. Hear my prayer, O Lord, and let my cry come unto thee. Hide not thy face from me in the day of my distress: incline thine ear unto me; in the day when I call answer me speedily. I beseech thee, O Lord, Healer of all flesh, have mercy upon me, and support me in thy grace upon my bed of sickness, for I am weak. Send me and all who are sick among thy children relief and cure. Assuage my pain, and renew my youth as the eagle's. Vouchsafe wisdom unto the physician that he may cure my wound, so that my health may spring forth speedily. Hear my prayer, prolong my life, let me complete my years in happiness, that I may be enabled to serve thee and keep thy statutes with a perfect heart. Give me understanding to know that this bitter trial hath come upon me for my welfare, so that I may not despise thy chastening nor weary of thy reproof.

O God of forgiveness, who art gracious and merciful, slow to anger and abounding in lovingkindness, I confess unto thee with a broken and contrite heart that I have sinned, and have done that which is evil in thy sight. Behold, I repent me of my evil way, and return unto thee with perfect repentance. Help me, O God of my salvation, that I may not again turn unto folly, but walk before thee in truth and uprightness. Rejoice the soul of thy servant, for unto thee, O Lord, do I lift up my soul. Heal me, O Lord, and I shall be healed, save me, and I shall be saved, for thou art my praise. Amen, and Amen!

עָרִיף : הַלּוֹא-מִשְׁנֵאִיךָ יְהוָה ! אֲשַׁנָּא וּבִתְהוֹמִמִּיךָ אֶתְהוֹשֵׁט :
תַּכְלִית שְׁנֵאָה שְׁנֵאָתִים לְאוֹיְבִים חָיו לִי : חֲקֹרְנִי אֵל וְדַע
לִבִּי בְּחֻגֵּי וְדַע שִׁרְעֵשִׁי : וְרֹאה אִם-הִרְדֵּךְ-עֲצָב בִּי וּגְחֹנִי
בְּדֶרֶךְ עוֹלָם :

תַּפְלָה לְעָנִי כִי-יַעֲטֵף וּלְפָנֵי יְיָ יִשְׁפֹּף שִׁיחוֹ : יְיָ שִׁמְעָה
תַּפְלָתִי וְשִׁוְעָתִי אֱלֹהִי תְבוֹא : אֶל-תַּסְתֵּר פָּנֶיךָ מִפָּנֵי בְּיּוֹם
צָר-לִי הַטָּה-אֵלֵי אֲזַנְךָ בְּיּוֹם אֶקְרָא מִחֵר עֲגֹנִי : אֲנָה יְיָ
רוּפָא כָּל בָּשָׂר . רַחֵם עָלַי וְסַעֲדֵנִי בְּחִסְדְּךָ הַגָּדוֹל עַל
עַרְשֵׁי דָוִד . כִּי אֲמַלֵּל אֹנִי : שְׁלַח לִי תְרוּפָה וּתְעִלָּה בְּרוּךְ
שְׂאֵר חוֹלֵי בְּנֶיךָ : רַפָּא אֶת-מִכְאָבֵי וְחַדָּשׁ פִּכָּשָׁר נְעוּרֵי :
חֵן בִּינָה לְרוּפָא וַיִּגְדֹּה מִפָּנֵי מִזּוּרֵי . וְאֶרְוֶתִי מִהֲרָה
תַּצְמַח : שִׁמְעַתַּי תַּפְלָתִי וְחוּסָה יָמִים עַל יָמֵי וְאֶבְלָה שְׁנוֹתַי
בְּנָעִימִים . לִמְעַן אוּכַל לַעֲבוֹד עֲבוֹדָתְךָ וּלְשַׁמּוֹר פְּקוּדֶיךָ
בְּלֵב שָׁלֵם : הִבִּינֵנִי וְאִדְעָה כִּי לְשִׁלּוּמֵי מֵר-לִי קָרָא . וְאֶל-
אֲמָאס אֶת-מוֹסְרֶךָ וּבִתְכַחֲתֶךָ אֶל-אֶקְוֶץ :

אֱלֹהֵי סְלִיחוֹת חַפּוֹן וְרַחוּם אֶרְךָ אַפִּים וְרַב-חֶסֶד . מוֹדָה אֲנִי
לְפָנֶיךָ בְּלֵב נִשְׁבָּר וְנִדְבָה כִּי חֲטָאתִי וְחִרְע בְּעֵינֶיךָ עֲשִׂיתִי :
חִנָּה נִחַמְתִּי עַל רָעָתִי . וְאֲשׁוּב בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ :
עֲזָרְנִי אֱלֹהֵי יִשְׂרָאֵל . וְלֹא אֲשׁוּב לְכַסְלָה וְאֶתְחַלֵּף לְפָנֶיךָ
בְּאַמָּת וּבְתַמִּים : שִׁמַּח נַפְשִׁי עֲבָדְךָ . כִּי-אֱלֹהִי יְיָ נַפְשִׁי
אֲשָׂא : רַפָּאנִי יְיָ וְאֶרְפָּא חוֹשִׁיעֵנִי וְאֶנְשְׁעָה . כִּי תַחֲלֵתִי
אֶתָּה . אָמֵן וְאָמֵן :

CONFESSION ON A DEATH BED.

I acknowledge unto thee, O Lord my God and God of my fathers, that both my cure and my death are in thy hands. May it be thy will to send me a perfect healing. Yet if my death be fully determined by thee, I will in love accept it at thy hand. O may my death be an atonement for all the sins, iniquities and transgressions of which I have been guilty against thee. Vouchsafe unto me of the abounding happiness that is treasured up for the righteous. Make known to me the path of life : in thy presence is fulness of joy ; at thy right hand are pleasures for evermore.

Thou who art the father of the fatherless and judge of the widow, protect my beloved kindred with whose soul my own is knit. Into thy hand I commend my spirit ; thou hast redeemed me, O Lord God of truth. Amen, and Amen !

When the end is approaching:—

The Lord reigneth ; the Lord hath reigned ; the Lord shall reign for ever and ever. (*To be said three times.*)

Blessed be His name, whose glorious kingdom is for ever and ever. (*To be said three times.*)

The Lord he is God. (*To be said seven times.*)

Hear, O Israel : the Lord our God, the Lord is one.

וידוי שכיב מרע:

מוֹדָה אֲנִי לְפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי שְׂרָפוּתַי
וּמִיתַתִּי בְּיָדְךָ : יְהִי רְצוֹן מִלְּפָנֶיךָ שֶׁתִּרְפָּאֵנִי רְפוּאָה שְׁלֵמָה •
וְאִם חֲמֹנָת כֹּלָה וְנִסְרָץ מַעֲמָה אֶקְחֶנּוּ מִיָּדְךָ בְּאַחֲבָדָה •
וְיִהְיֶה מִיְּהִתִּי כִפְרָה עַל כָּל חַטָּאִים וְנִצּוֹנֹת וּפְשָׁעִים שֶׁחָטָאתִי
וְשֶׁעָוִיתִי וְשֶׁפָּשַׁעְתִּי לְפָנֶיךָ • וְתִשְׁפִּיעַ לִי מְרַב טוֹב הַצָּפוֹן
לְצַדִּיקִים וְתוֹדִיעֵנִי אֶרֶח חַיִּים שְׁבַע שְׁמַחוֹת אֶת פָּנֶיךָ
נְעִימוֹת בְּיִמִּינְךָ נָצַח :

אֲבִי יִתְּרוֹמִים וְדִין אֱלֻמְנוֹת • הֵגֶן בְּעַד קְרוֹבֵי הַיְקָרִים
אֲשֶׁר נִפְשֵׁי קְשׁוּרָה בְּנִפְשָׁם : בְּיָדָהּ אֶפְקִיד רוּחִי פְּדִיתָ
אוֹתִי יְיָ אֵל אֲמֶת • אֲמֵן וְאֲמֵן :

בשעת יציאת הנשמה :

" מֶלֶךְ · " מֶלֶךְ · " מֶלֶךְ · " יִמְלוֹךְ לָעוֹלָם וָעַד :

(To be said three times.)

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד :

(To be said three times.)

יִי הוּא הָאֱלֹהִים :

(To be said seven times.)

שִׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד :

THE BURIAL SERVICE.

On those days on which Tachanun (p. 57) is not said, Psalm xvi. (p. 319) is read instead of the following :—

The Rock, his work is perfect, for all his ways are judgment : a God of faithfulness and without iniquity, just and right is he. The Rock, perfect in every work, who can say unto him, What workest thou? He ruleth below and above ; he killeth and maketh alive : he bringeth down to the grave, and bringeth up again. The Rock, perfect in every deed, who can say unto him, What doest thou? O thou who speakest and doest, of thy grace deal kindly with us, and for the sake of him who was bound like a lamb, O hearken and do. Just in all thy ways art thou, O perfect Rock, slow to anger and full of compassion. Spare and have pity upon parents and children, for thine, Lord, is forgiveness and compassion. Just art thou, O Lord, in killing and in making alive, in whose hand is the charge of all spirits ; far be it from thee to blot out our remembrance: O let thine eyes mercifully regard us, for thine, Lord, is compassion and forgiveness. If a man live a year or a thousand years, what profiteth it him? He shall be as though he had not been. Blessed be the true Judge, who killeth and maketh alive. Blessed be he, for his judgment is true, and his eye discerneth all things, and he awardeth unto man his reckoning and his sentence, and all must render acknowledgment unto him. We know, O Lord, that thy judgment is righteous: thou art justified when thou speakest, and pure when thou judgest, and it is not for us to murmur at thy method of judging ; just art thou, O Lord, and righteous are thy judgments. O true and righteous Judge ! Blessed be the true Judge, all whose judgments are righteous and true. The soul of every living thing is in thy hand ; thy right hand is full of righteousness. Have mercy upon the

צדוק הדין :

On those days on which תַּחֲנוּן (p. 57) is not said, (p. 319) מִכְתָּם לְדֹר is read instead of the following:—

הַצֹּר תָּמִים פָּעֵלוּ • כִּי כָל-דֶּרֶכָיו מִשְׁפָּט • אֵל אֱמוּנָה
וְאֵין עָוֹל • צְדִיק וְיֹשֶׁר הוּא: הַצֹּר תָּמִים בְּכָל-פֶּעַל • מִי-
וְאָמַר לוֹ מַה-תַּפְּעֵל • הַשְׁלִיט בְּמַטָּה וּבְמַעַל • מִמִּית
וּמִחַיָּה • מוֹרִיד שָׁאוֹל וְיָעַל: הַצֹּר תָּמִים בְּכָל-מַעֲשֵׂה •
מִי־יֹאמַר אֱלֹיו מַה-תַּעֲשֶׂה • הָאֵמַר וְעֲשֵׂה • חֲסֵד חֲנֻם לָנוּ
תַּעֲשֶׂה • וּבְזָכוֹת תִּנְצֶקֶד בְּשֵׁה • חֲקֹשִׁיבָה וְעֲשֵׂה: צְדִיק
בְּכָל-דֶּרֶכָיו • הַצֹּר תָּמִים • אֶרֶץ אֲפִים וּמָלֵא רַחֲמִים • חֲמוּל-
נָא וְחֹסֶן-נָא עַל-אֲבוֹת וּבָנִים • כִּי לָהּ אֲדוֹן הַסְּלִיחוֹת
וְהַרְחָמִים: צְדִיק אִתָּה יְיָ לְהַמִּית וּלְהַחַיֹּת • אֲשֶׁר בְּיָדְךָ
פְּקֻדֹן כָּל-רוּחוֹת • חֲלִילָה לָהּ זְכוּרֵנוּ לְמַחֲוֹת • וַיְהִי-נָא
עֵינֶיךָ בְּרַחֲמִים עָלֵינוּ פְּקוּחוֹת • כִּי לָהּ אֲדוֹן הַרְחָמִים
וְהַסְּלִיחוֹת: אָדָם אִם בֶּן-שָׁנָה יִהְיֶה • אוֹ אֶלֶף שָׁנִים יִהְיֶה •
מַה-יִּתְּרוֹן לוֹ • כֹּל־תִּיבָה יִהְיֶה • בְּרוּךְ דִּין הָאֱמֶת מִמִּית
וּמִחַיָּה: בְּרוּךְ הוּא • כִּי אֱמֶת דִּינוֹ • וּמִשׁוּשׁ חֶפֶל בְּעִינוֹ •
וּמִשְׁלֵם לְאָדָם חֲשָׁבוֹנוֹ וְדִינוֹ • וְחֶפֶל לְשִׁמּוֹ חוֹדְתָה וְתַנּוּ:
וְדַעְנוּ יְיָ כִּי צֶדֶק מִשְׁפָּטֶיךָ • תַּצִּדֵק בְּדִבְרֶךָ • וְתִזְכֶּה בְּשִׁפְטֶךָ •
וְאֵין לְהַרְחֵק אַחֵר מִדֶּת שִׁפְטֶךָ • צְדִיק אִתָּה יְיָ וְיֹשֶׁר
מִשְׁפָּטֶיךָ: דִּין אֱמֶת • שׁוֹפֵט צֶדֶק וְאֱמֶת • בְּרוּךְ דִּין הָאֱמֶת •
שֶׁכֶּל-מִשְׁפָּטֶי צֶדֶק וְאֱמֶת: נִפְשׁ כָּל-חַי בְּיָדְךָ • צֶדֶק מְלָאָה

remnant of the flock of thy hand, and say unto the angel, Stay thy hand. Thou art great in counsel and mighty in deed ; thine eyes are open upon all the ways of the children of men, to give unto every one according to his ways, and according to the fruit of his doings. To declare that the Lord is upright ; he is my Rock, and there is no unrighteousness in him. The Lord gave, and the Lord hath taken away ; blessed be the name of the Lord. And he, being merciful, forgiveth iniquity and destroyeth not : yea, many a time he turneth his anger away, and doth not stir up all his wrath.

Psalm xvi. Michtam of David.

Guard me, O God, for in thee do I take refuge. I say unto the Lord, Thou art my lord : I have no good beyond thee. As for the saints that are in the earth, they are the noble ones in whom is all my delight. Their sorrows will be multiplied that have gotten unto themselves another god : their drink offerings of blood will I not pour out, nor take their names upon my lips. The Lord is the portion of mine inheritance and of my cup : thou maintainest my lot. The lines are fallen unto me in pleasant places ; yea, I have a delightful heritage. I will bless the Lord, who hath given me counsel : yea, my reins admonish me in the night seasons. I have set the Lord always before me : because he is at my right hand, I shall not be moved. Therefore my heart rejoiceth and my glory is glad : my flesh also will dwell in safety. For thou wilt not abandon my soul to the grave : neither wilt thou suffer thy loving one to see the pit. Thou wilt make known to me the path of life : in thy presence is fulness of joy ; at thy right hand are pleasures for evermore.

The Coffin is borne from the Hall to the Burial Ground. Those who have not visited the Burial Ground for thirty days, say the following :—

Blessed be the Lord our God, King of the universe, who formed you in judgment, who nourished and sustained you in judgment, who brought death on you in judgment, who knoweth the number of you all in judgment, and will hereafter restore you to life in judgment. Blessed art thou, O Lord, who quickenest the dead.

יְמִינָהּ וְיָדָהּ • רַחֵם עַל-פְּלִישַׁת צֹאן יִגְדָּה • וְתֹאמַר לַפִּלְאָה •
 הִרְאֵה יִגְדָּה : גְּדוֹל הָעֶצֶה • וְרַב הָעֲלִילָה • אֲשֶׁר-עִנְיָהּ פְּקוּחוֹת
 עַל-פְּלִי-דָרְכֵי בְּנֵי אָדָם • לְהַתָּה לְאִישׁ בְּדַרְכָּיו וּכְפָרִי מַעַלְלָיו •
 לְהַגִּיד בִּי-יָשָׁר יְי • צוּרִי וְלֹא-עֲוֹלָתָהּ בּוֹ : יְי גָּמַן • וַיִּי לָקוּחַ •
 יְהִי נָשָׁם יְי מְבָרָךְ : וְהוּא רַחוּם וְכַפֵּר עֲוֹן וְלֹא יִשְׁחִית •
 וְהִרְבֵּה לְהָשִׁיב אִפּוֹ • וְלֹא יַעִיר פֶּל-חֲמָתוֹ :

תהלים טז

מִכְתָּם לְדוֹד • שְׁמַרְנִי אֵל בִּי-חֲסִיתִי בָּהּ : אֲמַרְתָּ לִּי אֱלֹהִי
 אֲתָה • טוֹבָתִי בַל-עָלִיָּה : לְקוֹדוֹשִׁים אֲשֶׁר-בְּאַרְצֵי הַקָּדָשׁ • וְאֲדִירֵי
 כָּל-חֲפָצֵי-בָם : וְרַבּוֹ עֲצָבוֹתָם אַחֲרֵי מָהֳרֵי • בַל-אֲסִיף נִסְפֵיהֶם
 מִדָּם • וּבַל-אֲשָׂא אֶת-שְׁמוֹתָם עַל-שִׁפְתֵי • יְי מִנֶּת-חֲלָקִי וְכוֹסִי •
 אֲתָה תוֹמִיךָ גּוֹרְלִי : חֲבָלִים נָפְלוּ-לִי בִּנְעִימִים • אֶף-נִחַלְתָּ
 שִׁפְרָה עָלַי : אֲבָרָה אֶת-יְי אֲשֶׁר יַעֲצָנִי • אֶף-לִילֹת יִסְרוּנִי
 כְּלִיּוֹתַי : שְׁנִיתִי יְי לְנִגְדֵי תַמִּיד • כִּי מִימִינִי בַל-אָמוּשׁ : לָבֶן
 שְׂמַח לִבִּי וַיִּגַּל כְּבוֹדִי • אֶף-בְּשָׁרִי וְשֹׁפֶן לְבָטָח : כִּי לֹא-תַעֲזֹב
 נַפְשִׁי לְשָׂאוֹל • לֹא-תִתֶּן חֲסִידָהּ לְרָאוֹת שָׁחַת : תוֹדִיעֲנִי אֶרֶח
 חַיִּים • שְׁבַע שְׁמַחוֹת אֶת-פִּגְמִי • נְעִימוֹת בִּימִינָהּ נָצַח :

The Coffin is borne from the Hall to the Burial Ground. Those who have not visited the Burial Ground for thirty days, say the following:—

בְּרִיךְ אַתָּה יְי אֱלֹהֵינוּ מְלֶכֶּה הָעוֹלָם • אֲשֶׁר-יָצַר אֶתְכֶם בְּדִין •
 וְזוֹ וְכֻלָּל אֶתְכֶם בְּדִין • וְהַמִּית אֶתְכֶם בְּדִין • וַיּוֹדַע מִסְפָּר
 בְּלָכֶם בְּדִין • וַעֲתִיד לְהַחְיֶיהֶם וּלְהַחְיֹתְכֶם בְּדִין : בְּרִיךְ אַתָּה
 יְי • מְחַיֵּה הַמֵּתִים :

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

Yea, faithful art thou to quicken the dead.

When the Coffin is lowered into the Grave, the following is said, the sentence being varied according to the sex of the departed:—

May he come to his place in peace.

May she come to her place in peace.

On quitting the Burial Ground it is customary to pluck some grass, and to say one of the following sentences:—

And they of the city shall flourish like the grass of the earth.

He remembereth that we are dust.

All those who have been present at the Interment wash their hands, and say:—

He will destroy death for ever; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.

They then return to the Hall, and say, "And let the pleasantness of the Lord our God be upon us," to "my salvation," pp. 23, 24.

אָהָה גָּבוֹר לְעוֹלָם אֲדֹנִי . מִתְּחִילָה מֵתִים אָהָה רַב לְהוֹשִׁיעַ :
 מְכַלְכֵּל חַיִּים בְּחֶסֶד . מִתְּחִילָה מֵתִים בְּרַחֲמִים רַבִּים . סוֹמֵךְ
 נוֹפְלִים . יְרוֹפֵּא חוֹלִים . וּמַתִּיר אֲסוּרִים . וּמְקַנֵּם אֲמוּנָתוֹ לִישְׁגִי
 עֶפֶר . מִי כְמוֹךָ בָּעַל גְּבוּרֹת וּמִי דוֹמָה לָךְ . מְלֶךְ מַמִּית
 וּמִתְּחִילָה וּמַצְמִיחַ יְשׁוּעָה . וְנֶאֱמָן אָהָה לְתַחֲיוֹת מֵתִים :

When the Coffin is lowered into the Grave, the following is said, the sentence being varied according to the sex of the departed:—

עַל מְקוֹמוֹ יָבֹא בְּשָׁלוֹם :

עַל מְקוֹמָהּ תָּבֹא בְּשָׁלוֹם :

On quitting the Burial Ground it is customary to pluck some grass, and to say one of the following sentences:—

וְיִצְיָאוּ מֵעִיר בְּעֶשֶׂב הָאָרֶץ :

זָכוּר כִּי־עָפָר אֲנִיכֵנִי :

All those who have been present at the Interment wash their hands, and say:—

בִּלְעַד תַּמָּנוֹת לְנֶצַח . וּמִחָה אֲדֹנִי אֱלֹהִים דְּמַעַח מַעַל כָּל־
 פָּנִים . וְהִרְפֹּת עֲמוֹ יִסִּיר מַעַל כָּל־הָאָרֶץ . כִּי יִי דָבָר :

They then return to the Hall, and say וַיְהִי לָעַם to בִּישׁוּעָתִי ,
p. 23, 24.

The following Kaddish is said by Children after the Burial of their Parents. On those days on which Tachanun is not said (p. 57), the Kaddish, p. 77, is substituted.

Mourners.—May his great name be magnified and sanctified in the world that is to be created anew, where he will quicken the dead, and raise them up unto life eternal ; will rebuild the city of Jerusalem, and establish his temple in the midst thereof ; and will uproot all alien worship from the earth and restore the worship of the true God. O may the Holy One, blessed be he, reign in his sovereignty and glory during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Mourners.—Let his great name be blessed for ever and to all eternity.

Mourners.—Blessed, praised and glorified, exalted, extolled and honoured, magnified and lauded be the name of the Holy One, blessed be he ; though he be high above all blessings and hymns, praises and consolations, which are uttered in the world ; and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Mourners.—May there be abundant peace from heaven, and life for us and for all Israel ; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Mourners.—He who maketh peace in his high places, may he make peace for us and for all Israel ; and say ye, Amen.

The following Kaddish is said by Children after the Burial of their Parents. On those days on which פתחנן (p. 57) is not said, the Kaddish, p. 77, is substituted.

Mourners. יתגדל ויתקדש שמה רבא בעלמא די הוא עתיד
 לאתחדתא ולאחיהא מתיא ולאסקא יתהון לחיי עלמא •
 ולמבגא קרתא די-ירושלם ולשכלל היכלה בגוה • ולמעקר
 פלחא נכראה מארעא ולאחבא פלחא די-שמיא לאתרה •
 וימלך קדשא ברין הוא במלכותה ויקרה בתיכון
 וביומיו ובחיי די-כל-בית ישראל בעגלא ובזמן קריב •
 ואמרו אמן :

Cong. and Mourners. יהא שמה רבא מברך לעלם ולעלמי
 עלמא :

Mourners. יתברך וישתבח ויתפאר ויתרם ויתבשא ויתחד
 ויתעלה ויתחלל שמה די-קדשא • ברין הוא • לעלא מן-
 כל-ברכתא ושירתא תשבחתא ונתמתא די-אמירו בעלמא •
 ואמרו אמן :

Cong. יהי שם יי מברך מעתה ועד עולם :

Mourners. יהא שלמא רבא מן-שמיא וחיים עלינו ועל-כל-
 ישראל • ואמרו אמן :

Cong. עזרי מצם יי עשה שמים וארץ :

Mourners. עשה שלום במרומיו הוא יעשה שלום עלינו
 ועל-כל-ישראל • ואמרו אמן :

PRAYER IN THE HOUSE OF MOURNING.

After the ordinary Daily Service, the following Psalm (xlix.) is read in the House of the Mourner. On those days on which Tachanun (p. 57) is not said, Psalm xvi., p. 319, is substituted for Psalm xlix.

Psalm xlix. For the Chief Musician. A Psalm of the Sons of Korah.

Hear this, all ye peoples ; give ear, all ye inhabitants of the world : both low and high, rich and poor, together. My mouth shall speak wisdom ; and the meditation of my heart shall be of understanding. I will incline mine ear to a parable : I will open my dark saying to the lyre. Wherefore should I fear in the days of evil, when the iniquity of them that would supplant me compasseth me about, even of them that trust in their wealth, and boast themselves in the multitude of their riches ? None of them can by any means redeem his brother, nor give to God a ransom for him : (for the redemption of their soul is costly, and must be let alone for ever :) that he should still live always, that he should not see the pit. For he will see that wise men die, the fool and the brutish together perish, and leave their wealth to others. Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations ; they call their lands after their own names. But man that is in glory abideth not : he is like the beasts that perish. This is the way of them that are foolish, and of those who after them take pleasure in their speech. (Selah.) Like sheep they are laid in the grave ; death shall be their shepherd : but the upright shall have dominion over them in the morning ; and their form shall be for the grave to consume, that there be no habitation for it. But God will redeem my soul from the grasp of the grave : for he will receive me. (Selah.) Be not thou afraid when a man becometh rich, when the glory of his house is increased : for at his death he shall carry nothing away ; his glory shall not descend after him. Though while he lived he blessed his soul, and though men praise thee that thou doest well unto thyself, he shall go to the generation of his fathers, who shall never see the light. Man that is in glory, but without understanding, is like the beasts that perish.

תפלה בבית האבל :

After the ordinary Daily Service, the following Psalm (מ'ט) is read in the House of a Mourner. On those days on which תחנון (p. 57) is not said, תהלים ט'ו, p. 319, is substituted for Psalm מ'ט.

תהלים מט

לְמַנְצָחַ לְבְנֵי-קֹרַח מִזְמוֹר : שְׁמַע-זֹאת כָּל-הָעַמִּים הֶאֱזִינוּ
 כָּל-יִשְׂרָאֵל חֵלֶד : גַּם-בְּנֵי אָדָם גַּם-בְּנֵי-אִישׁ יַחַד עָשִׂיר וְאַבְיוֹן :
 פִּי יִדְבֵּר חֲכָמוֹת וְהַגִּיתָ לְבִי תְבוּנוֹת : אִשָּׁה לְמַשָּׁל אֲזִנִּי
 אֶפְתָּח בְּכַפּוֹר חִידָתִי : לָמָּה אֵירָא בְיָמַי רָע צִוֹן עַקְבִּי
 יִסָּבֵנִי : הַבְּטָחִים עַל-חֵילָם וּבָרַב עֲשָׂרָם יִתְהַלְלוּ : אֵח לֹא-
 קָדַח יַפְדָּה אִישׁ לֹא-יִתֵּן לְאֱלֹהִים כְּפָרוֹ : וְגִמְרָה פִדְיוֹן נַפְשָׁם
 וְחֹדֶל לְעוֹלָם : וַיְחִי-עוֹד לְנֶצַח לֹא יִרְאֶה חַשְׁתָּת : פִּי יִרְאֶה
 חֲכָמִים וְמוֹתוֹ יַחַד פָּסִיל וְבָעַר יֶאֱבֹדוּ וְעִזְבוּ לְאַחֲרִים חֵילָם :
 חֲרָבָם בְּתִימוֹ לְעוֹלָם מִשְׁכַּנְתָּם לְדוֹר וָדָר קָרָאוּ בְשִׁמוֹתָם
 עָלֵי אֲדָמוֹת : וְאָדָם בִּיקָר בֶּל-יִלִּין נִמְשָׁל בְּבַהֲמוֹת נֶדְמוֹ :
 זֶה וְרָקָם פָּסָל לָמוֹ וְאַחֲרֵיהֶם בְּפִיָּהֶם יִרְצוּ סֵלָה : פֶּצְאוּ
 לְשֹׁאֵל שְׁתוֹ מָוֶת יִרְעֶם וַיִּרְדּוּ בָּם יִשְׂרָאֵל לִפְקֹר וְצִוְרָם
 לְבַלּוֹת שְׁאֹל מִזָּבֵל לוֹ : אֵה-אֱלֹהִים יַפְדָּה-נַפְשִׁי מִיַּד שְׁאֹל
 פִּי יִקְחֵנִי סֵלָה : אֶל-תִּירָא פִּי-יַעֲשֶׂר אִישׁ פִּי-יִרְבֶּה כְּבוֹד
 בֵּיתוֹ : פִּי לֹא בָמוֹתוֹ יִקַּח חֶפֶל לֹא-יִגְדֹּל אַחֲרָיו כְּבוֹדוֹ : פִּי-
 נִפְשׁוֹ בְּחַיּוֹ וּבְרָקָה וַיִּזְדָּד פִּי-תִּיטִיב לָהּ : תָּבֹא עַד-דֹּר
 אֲבוֹתָיו עַד-גִּנְצָח לֹא יִרְאֶה-אוֹר : אָדָם בִּיקָר וְלֹא יָבִין נִמְשָׁל
 בְּבַהֲמוֹת נֶדְמוֹ :

In addition to the above, other appropriate Psalms, such as Psalms xv., p. 300; xc., p. 22; xci., p. 23; ciii., f. 314; and xxxix., or such passages as Proverbs xxxi. 10—31, p. 123, should be read in the House of Mourning.

Psalm xxxix.

For the Chief Musician, for Jeduthun. A Psalm of David.

I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me. I was dumb, and kept silence, I held my peace, and had no comfort: and my sorrow was stirred. My heart was hot within me; while I was musing the fire kindled: then spake I with my tongue: Lord, make me to know mine end, and the measure of my days, what it is; let me know how fleeting I am. Behold, thou hast made my days as hand-breadths; and my lifetime is as nothing before thee: surely every man, though he stand firm, is but a breath. (Selah.) Surely as a mere semblance every man walketh to and fro: surely they are disquieted for vanity: he heapeth up riches and knoweth not who shall gather them. And now, Lord, what wait I for? My hope is in thee. Deliver me from all my transgressions; make me not the reproach of the foolish. I was dumb, I opened not my mouth; because thou didst it. Remove thy stroke away from me: I am consumed by the blow of thine hand. When thou with rebukes dost chasten man for iniquity, thou makest his beauty to waste away like a moth: surely every man is a breath. (Selah.) Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears; for I am a stranger with thee, a sojourner, as all my fathers were. O spare me, that I may again be glad, before I go hence, and be no more.

O Lord and King, who art full of compassion, in whose hand is the soul of every living thing and the breath of all flesh, who killest and makest alive, who bringest down to the grave and bringest up again, receive, we beseech thee, in thy great lovingkindness the soul of — who hath been gathered unto his [her] people. Have mercy upon him [her]; pardon all his [her] transgressions, for there is not a righteous

In addition to the above, other appropriate Psalms, such as תהלים ט"ו, p. 300; 'צ, p. 22; 'צ"א, p. 23; ק"ג, p. 314; and ל"ט, or such passages as Proverbs מושלי ל'א י"ל"א, p. 123, should be read in the House of Mourning.

תהלים ל"ט

לְמַנְצָח לִידוּתוֹן מִזְמוֹר לְדָוִד : אָמַרְתִּי אֲשַׁמְּרָה דְרָכַי
מִחַטּוֹא בְלִשׁוֹנִי אֲשַׁמְּרָה לְפִי מִחֲסוֹם בְּעוֹד רָשָׁע לִגְדִּי :
נֶאֱלַמְתִּי דוֹמִיָּה הִחַשְׁתִּי מִטּוֹב וּבִאֲבִי גַעֲפָר : חֶם-לִבִּי
בְּתוֹרָתִי בְּהִיגִי תִבְעַר-אֵשׁ דִּבְרֹתַי בְּלִשׁוֹנִי : הוֹדִיעֵנִי יְיָ
קִצִּי וּמִדַּת יָמֵי מַה-תִּהְיֶה אֲדַעַה מַה-תִּדּוֹל אֲנִי : תִּהְיֶה טְפָחוֹת
תִּתְּתָה יָמֵי וְחִלְדִּי כִּאֵין גִּגְדָּה אִהְיֶה כְּלִי-הַקֵּל כְּלִי-אָדָם גָּזָב
סֵלָה : אִהְיֶה-בְּצִלָּם יִתְהַלֵּךְ-אִישׁ אִהְיֶה-הַקֵּל יִתְמִיּוֹן וַיִּצְבֹּר וְלֹא-
יָדַע מִי-אִסְקָם : וַעֲתָה מַה-תְּקִיָּתִי אֲדַנִּי תוֹחֲלֹתַי לָךְ הִיא :
מִכָּל-פְּשָׁעֵי חַשִּׁילִּנִּי תִרְפֹּת נָכַל אֶל-תְּשׁוּמָנִי : נֶאֱלַמְתִּי לֹא
אֶפְתַּח-פִּי כִּי אֶתָּה עֲשִׂיתָ : תִּסָּר מִצְלִי גִגְדָּה מִתְּגֵרַת יָדָךְ
אֲנִי כְלִיתִי : בְּתוֹכָחוֹת עַל-עוֹן יִסְרֹתָ אִישׁ וְתָמָס פְּעֻשׁ
חֲמוּדוֹ אִהְיֶה הַקֵּל כְּלִי-אָדָם סֵלָה : שְׁמַעַה תִּפְלֹתִי יְיָ
וְשׁוֹעַתִּי תִּתְּנֶנִּי אֶל-דְּמָעָתִי אֶל-תִּתְּחַרֵּשׁ כִּי גֵר אֲנִי עֲפִיָּה
תוֹשֵׁב בְּכַל-אֲבוֹתַי : הִשָּׁע מִמֶּנִּי וְאֲבִלִּיגָה בְּטָרָם אֵלֶּךְ
וְאִיִּקְנִי :

אָנָּה יְיָ מִלֵּךְ מֶלֶךְ רַחֲמִים • אֲשֶׁר בְּיָדָךְ נִפְשׁ כָּל חַי וְרוּחַ
כָּל בָּשָׂר אִישׁ • מִמִּית וּמִחַיָּת מוֹרִיד שָׁאוֹל וְנוֹעַל • אָנָּה הַקֵּל
בְּחִסְדָּךְ הַגָּדוֹל אֶת נִשְׁמַת פְּלוֹנִי בֶן פְּלוֹנִי (פְּלוֹנִית בַּת פְּלוֹנִי)
אֲשֶׁר נָאֵסַף (נָאֵסְפָה) אֶל עֲמוֹ (עֲמָה) : חוּס וְחִמּוֹל עָלָיו
(עָלֶיהָ) • סֵלַח וּמַחֵל לְכָל פְּשָׁעָיו (פְּשָׁעֶיהָ) • כִּי אָדָם אִין

man upon earth, who doeth good and sinneth not. Remember unto him [her] the righteousness which he [she] wrought, and let his [her] reward be with him [her], and his [her] recompense before him [her]. O shelter his [her] soul in the shadow of thy wings. Make known to him [her] the path of life: in thy presence is fulness of joy; at thy right hand are pleasures for evermore. Vouchsafe unto him [her] of the abounding happiness that is treasured up for the righteous, as it is written, Oh how great is thy goodness, which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee before the children of men!

O Lord, who healest the broken-hearted and bindest up their wounds, grant thy consolation unto the mourners: put into their hearts the fear and love of thee, that they may serve thee with a perfect heart, and let their latter end be peace. Amen.

Like one whom his mother comforteth, so will I comfort you, and in Jerusalem shall ye be comforted. Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. He will destroy death for ever; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.

צדיק בארץ אשר יעשה-טוב ולא יחטא : זכור לו (לה)
צדקותו (צדקותה) אשר עשה (עשתה) ויהי שְׁכָרוֹ (שְׁכָרָה)
אמו (אמה) ופָּעֲלָתוֹ (ופַעֲלָתָהּ) לְפָנָיו (לְפָנֶיהָ) : אָנָּה הַסֵּתֶר
אֶת נַשְׁמָתוֹ (נַשְׁמָתָהּ) בְּצֵל בְּנִפְיָהּ • הוֹדִיעָהוּ (הוֹדִיעָהּ) אֶרֶח
חַיִּים שָׁבַע שְׁמֹחוֹת אֶת פָּנֶיהָ נְעִימוֹת בִּימִינָהּ נֶצַח •
וּתְשַׁפִּיעַ לוֹ (לָהּ) מֶרֶב טוֹב הַצִּפּוֹן לַצַּדִּיקִים • כִּמּוֹ תְּשַׁתְּנוֹב •
מֶה רַב טוֹבָהּ אֲשֶׁר-צִפְנָתָ לִירֵאָיָה שְׁעָלָהּ לַחֲסוּסִים כָּהֵן נָגִיד
בְּנֵי אָדָם :

אָנָּה יְיָ הַרְוֵפֵא לַשְּׁבוּרֵי לֵב וּמְחַבְּשֵׁי לְעַצְבוֹתָם • שְׁלֹם
נְחוּמִים לְאַבְלִים • הֵן בָּלָבָם יִרְאָתָהּ וְאַהֲבָתָהּ לְעַבְדָּהּ בָּלָב
שְׁלֹם • וְהָיָה אַחֲרֵיתָם שְׁלוֹם • אָמֵן :

כְּאִישׁ אֲשֶׁר אָמוֹ הִנָּחֲמָנוּ בֶּן אֲנָכִי אֲנַחֲמָכֶם וּבִירוּשָׁלַם
הִנָּחֲמוּ : לֹא-יָבֹא עוֹד שְׁמִשָּׁה וִירְחוֹהָ לֹא יֵאָסֶף כִּי יְיָ יִחְיֶה-
לָהּ לְאוֹר עוֹלָם וְשָׁלְמוֹ יָמֵי אָבְלָהּ : בְּלַע הַפִּנּוֹת לְנֶצַח וּמְחָה
יְיָ אֱלֹהִים דְּמָעָה מֵעַל כָּל-פָּנִים וְחֶרֶפֶת עֲמוֹ יְסִיר מֵעַל כָּל-
הָאָרֶץ כִּי יְיָ דָּבָר :

SERVICE AT THE SETTING OF A TOMBSTONE.

Psalm i.

Happy is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord ; and in his law doth he meditate day and night. And he shall be like a tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf also doth not wither ; and whatsoever he doeth shall prosper. The wicked are not so ; but are like the chaff which the wind driveth away. Therefore the wicked shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous, but the way of the wicked shall perish.

Psalm xv., p. 300 ; xvi. p. 319 ; xc. p. 22.

As for man, his days are as grass ; as the flower of the field, so he flourisheth. For the wind passeth over it, and it is gone ; and the place thereof shall know it no more. But the loving-kindness of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children. Oh that they were wise, that they understood this, that they would consider their latter end. For at his death he shall carry nothing away ; his glory shall not descend after him. Mark the innocent man, and behold the upright ; for the latter end of that man is peace. The Lord setteth free the soul of his servants ; and none that take refuge in him shall be condemned. How precious is thy lovingkindness, O God ! and the children of men take refuge under the shadow of thy wings. They sate themselves with the fatness of thy house ; and thou givest them to drink of the river of thy pleasures. He shall enter into peace ; they shall rest on their beds—each one that walketh in his uprightness.

Psalm xci. p. 23 ; “ O Lord and King, who art full of compassion,” etc., p. 323 ; Mourner's Kaddish, p. 77.

סדר תפלה בבית חיים בהקים מצבה לקרוביו :

תהלים א'

אֲשֶׁרִי הָאִישׁ אֲשֶׁר לֹא הָלַךְ בְּעֵצַת רָשָׁעִים וּבְדֶרֶךְ
חַטָּאִים לֹא עָמַד וּבְמוֹשָׁב לֵעִים לֹא יָשָׁב : כִּי אִם-בְּתוֹרַת
יְיָ חָפְצוֹ וּבְתוֹרָתוֹ יִהְיֶה יוֹמָם וּלְיָלָה : וְהָיָה כַּעַץ אֲשֶׁתוֹל
עַל-פִּלְגֵי-מָיִם אֲשֶׁר פָּרְיוֹ יִתֵּן בְּעֵתוֹ וְעָלְהוּ לֹא יִבּוֹל וְכָל
אֲשֶׁר-יַעֲשֶׂה וְיָלִיחַ : לֹא כֵן הָרָשָׁעִים כִּי אִם-כַּמּוֹץ אֲשֶׁר-
תִּדְּכָפוּ רוּחַ : עַל-כֵּן לֹא יִקְמוּ רָשָׁעִים בַּמִּשְׁפָּט וְחַטָּאִים
בַּעֲדַת צְדִיקִים : כִּי-יִדְּעַ יְיָ דֶּרֶךְ צְדִיקִים וְהֶרֶף רָשָׁעִים
תִּתְּכֶם :

22, p. 'צ' ; 319, p. ט' ; 300, p. תהלים טז

אֲנוֹשׁ כִּחְצִיר יָמָיו כַּעֲצֵץ תִּשְׁלָךְ בֶּן יָצִיץ : כִּי רוּחַ
עֲבָרָה-בּוֹ וְאֵינָפָה וְלֹא-יִפְרָפוּ עוֹד מְקוֹמוֹ : וְחֶסֶד יְיָ מַעֲוֹלָם
וְעַד-עוֹלָם עַל-יִרְאָיו וְצִדְקָתוֹ לִבְנֵי בָנִים : לוֹ חֲכָמוֹ וְשֹׁפְלֵה
זֹאת יִבְיִנוּ לְאַחֲרֵיתָם : כִּי לֹא בְמוֹתוֹ יִקַּח הַכֹּל לֹא-יִגְרַד
אֲחֵרָיו כְּבוֹדוֹ : שְׁמֵרָתָם וְרֵאָה יֵשֶׁר כִּי אַחֲרִית לְאִישׁ
שָׁלוֹם : פֹּדֶה יְיָ נַפְשׁ עֲבָדָיו וְלֹא יֶאֱשָׁמוּ כָל-תַּחֲוִסִים בּוֹ :
מִחֲ-יָקָר חֲסִדָּה אֱלֹהִים וּבְנֵי אָדָם בָּצַל כְּנָפֶיהָ וַיַּחֲסִינּוּ :
יִרְוִין מִדָּשָׁן בִּיתָהּ וְנִחַל עֲדָנֶיהָ תִּשְׁקֶם : יָבוֹא שָׁלוֹם
וְיִדְּחֵהוּ עַל-מִשְׁכָּבוֹתָם הוֹלֵךְ כְּכֹחוֹ :

77, p. מדיש יתום ; 323, p. אָנָּה וכו' ; 23, p. תהלים צ"א

MEMORIAL SERVICE FOR THE DEAD.

On Holy Days, when the Memorial Service is held, and on the Anniversaries of the Death of Parents, the following is said :—

Lord, what is man, that thou regardest him? or the son of man, that thou takest account of him? Man is like to vanity; his days are as a shadow that passeth away. In the morning he flourisheth, and sprouteth afresh; in the evening he is cut down, and withereth. So teach us to number our days that we may get us a heart of wisdom. Mark the innocent man, and behold the upright: for the latter end of that man is peace. But God will redeem my soul from the grasp of the grave: for he will receive me. My flesh and my heart faileth: but God is the strength of my heart and my portion for ever. And the dust returneth to the earth as it was, but the spirit returneth unto God who gave it. I shall behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness.

May God remember the soul of my revered father [mother] who has gone to his [her] repose. May his [her] soul be bound up in the bond of life. May his [her] rest be glorious, with fulness of joy in thy presence, and pleasures for evermore at thy right hand.

Father of mercy, in whose hand are the souls of the living and the dead, may thy consolation cheer us as we remember (on this holy day) our beloved and honoured kinsfolk who have gone to their rest, our dear parents, the crown of our head and our glory, whose desire it was to train us in the good and righteous way, to teach us thy statutes and commandments, and to instruct us to do justice and to love mercy. We beseech thee, O Lord, grant us strength to be faithful to their charge

הזכרת נשמות :

On Holy Days, when הזכרת נשמות is recited, and on the Anniversaries of the Death of Parents, the following is said:—

יְיָ מֶה־אָדָם וּמִדַּעְהוּ בְּוִאָנוֹשׁ וּתְחַשְׁבָּהוּ : אָדָם לְהַקְלֹ
דָמָה יָמָיו כְּצֵל עוֹבֵר : בִּבְקָר יִצְיָץ וְחֶלֶף לְעָרֵב יְמוּלֵל
וַיָּבֵשׁ : לְמִנּוֹת יָמָיו כֵּן הוֹדַע וְנָבִיא לִבָּב חֲכָמָה : שְׁמֵר-
תָּם וּרְאֵה יֵשֶׁר כִּי אַחֲרִית לְאִישׁ שָׁלוֹם : אֵהְי־אֱלֹהִים וּפְדֶה-
נַפְשִׁי מִיַּד שָׂאוֹל כִּי יִקְחֵנִי סָלָה : כָּלָה שְׂאִרִי וּלְבָבִי צוּר
לְבָבִי וְחִלְקִי אֱלֹהִים לְעוֹלָם : וַיָּשָׁב הַעֲפָר עַל־הָאָרֶץ כְּשִׁחִיָּה
וְהָרוּחַ תָּשׁוּב אֶל־הָאֱלֹהִים אֲשֶׁר גָּתְנָה : אֲנִי כְּצֶדֶק אֲחִיָּה
כְּנִיָּה אֲשַׁבְּעָה בְּהִקְיָץ תְּמוּנָתָהּ :

יִזְכּוּר אֱלֹהִים נִשְׁמַת אָבִי מוֹרִי (פ' בן פ') (אָמִי מוֹרְתִי)
(פ' בת פ') שֶׁחֵלֶף לְעוֹלָמוֹ (שֶׁחֵלְכָה לְעוֹלָמָה) * אָנָּה תָּהִי
נַפְשִׁי (נַפְשָׁה) צְרוּרָה בְּצִרוּר הַחַיִּים וְתָהִי מְנוּחָתוֹ
(מְנוּחָתָה) כְּבוֹד שְׁבַע שְׁמֵחוֹת אֶת כְּנִיָּה נְעִימוֹת בִּימִיָּה
נֶצַח * אָמֵן :

אֵב תִּרְחֲמִים אֲשֶׁר בְּיָדָהּ נַפְשׁוֹת הַחַיִּים וְחַמְתִּים *
תִּנְחַמְקִיָּהּ יִשְׁעֶשְׁעוּ נַפְשָׁנוּ בְּזִכְרָנוּ (בַּיּוֹם הַקָּדוֹשׁ תִּהְיֶה) אֶת-
קְרוֹבֵינוּ הָאֲהוּבִים וְחִנְקִכְּדִים אֲשֶׁר הִלְכּוּ לְמִנוּחָתָם אֶת-
הוֹרֵינוּ הַיְּקָרִים עֲמָרַת רֵאשִׁנוּ וְתַפְאֲרֵתָנוּ אֲשֶׁר כָּל־מִגְמָתָם
לְהַדְרִיכָנוּ בְּדֶרֶךְ תָּטוֹב וְהַיֵּשֶׁר לְלַמְּדָנוּ חֲקִיָּה וּמִצְוֹתֶיהָ
וּלְהוֹרֵנוּ עֲשׂוֹת צְדָקָה וְאַהֲבַת הַסֵּד : אָנָּה יְיָ אֲמַצְנוּ לְשִׁמּוֹר

while the breath of life is within us. And may their souls repose in the land of the living, beholding thy glory and delighting in thy goodness.

And now, O good and beneficent God, what shall we say, what shall we speak unto thee? Our needs are many, our knowledge slender. Shame covers us as often as the remembrance of all thy love for us rises within our minds. O turn this day in lovingkindness and tender mercy to the prayers of thy servants who pour out their souls before thee. May thy lovingkindness not depart from us. Give us our needful sustenance, and let us not be in want of the gifts of flesh and blood. Remove from us care and sorrow, distress and fear, shame and contempt. Let thy grace be with us, that we may rear our children to keep thy commandments and to fulfil thy will all the days of their life. O God, take us not hence in the midst of our days. Let us complete in peace the number of our years. Verily we know that our strength is frail, and that thou hast made our days as hand-breadths. Help us, O God of our salvation, to bear ourselves faithfully and blamelessly during the years of our pilgrimage. And when our end draws nigh and we depart this world, be thou with us, and may our souls be bound up in the bond of life with the souls of our parents and of the righteous who are ever with thee. Amen, and Amen.

את פקודתם כל עוד נשמתנו בקרבנו • ונפשם תגידו בארץ
 החיים לחיות בנועמך ולהתענג מטובך :

ועתה האל הטוב והמטיב מה-נאמר ומה-נדר • צרכינו
 מרבים ודעתנו קצרה : בנשת פנים פסחנו מדי עלות
 על-לבנו זכר כל-הטובה שנמלת עלינו : אנא פנה היום
 בחסד וברחמים אל תפלת עבדיך השופכים את-נפשם
 לפניך : אנא חסדיך מאתנו אל-ימוש : הטריפנו לחם
 חקנו ואל תצריכנו לידי מתנת פשר ודם : חסר
 מעלינו בל-ידאגה ותוגה כל-צרה ופחד כל-חרפה ובוז :
 ביראתך הטוהרה תחזקנו וברורתך תתמיכה תאמץנו :
 זכנו לגדל את-בנינו ובנותינו לשמור מצותיך ולעשות
 רצונך כל-ימי חייכם : אל נא אל תעלנו ברחמי ומינו
 וגמלא בשלום את מספר ומינו : ידענו אף ידענו כי
 חדל פחנו וטפחות נתת ומינו : עזרנו אלהי ישענו להתנהג
 באמת ובתמים ימי שני חיי מגורנו : וכאשר יגיע תזנו
 להפריד מן העולם הנה אתה עמנו ונשמתנו תהיינה
 צורות בצרור החיים עם נשמות אבותינו ונשמות
 הצדיקים העומדים לפניך • אמן ואמן :

MORNING PRAYER FOR YOUNG CHILDREN.

1. Blessed art thou, O Lord our God, King of the universe, who removest sleep from mine eyes, and slumber from mine eyelids.

2. Blessed art thou, O Lord our God, King of the universe, who hast given us the Law of truth, and hast planted everlasting life in our midst.

3. Moses commanded us the Law as an inheritance of the congregation of Jacob.

4. Hear, O Israel: the Lord our God, the Lord is One.

Blessed be His name, whose glorious kingdom is for ever and ever.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

5. And these words which I command thee this day shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house and upon thy gates.

6. O my God, guard my tongue from evil, and my lips from speaking guile.

Open my heart to thy Law, and let my soul pursue thy commandments.

Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer.

תפלת שחרית לילדים :

1. בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • הַמַּעֲבִיר
שָׁנָה מֵעֵינֵי וּתְנוּמָה מֵעַפְעָפִי :
2. בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם • אֲשֶׁר נָתַן-
לָנוּ תוֹרַת אֱמֶת • וַחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ :
3. תּוֹרָה צִוְּהֵלָנוּ מֹשֶׁה מוֹרֶשֶׁה קְהֵלֶת יַעֲקֹב :
4. שְׁמַע יִשְׂרָאֵל יי אֱלֹהֵינוּ יי אֶחָד :
- בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעַד :
- וְאַהֲבַת אֵת יי אֱלֹהֶיךָ בְּכָל-לֵבְךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מַאֲדְךָ :
5. וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם עַל-
לֵבְךָ : וְשִׁנַּנְתָּם לְבָנֶיךָ וּדְבַרְתָּ בָם בְּשַׁבָּתְךָ
בְּבֵיתְךָ וּבְלִבְתְּךָ בְּדֶרֶךְ וּבִשְׁכַּבְּךָ וּבְקוּמְךָ :
וּקְשַׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ לְמַטְפֶּת בֵּין
עֵינֶיךָ : וּכְתַבְתָּם עַל-מְזוֹזֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ :
6. אֱלֹהֵי • נִצּוֹר לְשׁוֹנִי מֶרֶע וּשְׂפָתִי מִדִּבֵּר מְרָמָה :
פֶּתַח לִבִּי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי :
יְהִיו לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ • יי
צוּרִי וְגֹאֲלִי :

NIGHT PRAYER FOR YOUNG CHILDREN.

1. Blessed art thou, O Lord our God, King of the universe, who makest the bands of sleep to fall upon mine eyes, and slumber upon mine eyelids.

May it be thy will, O Lord my God and God of my fathers, to suffer me to lie down in peace, and to let me rise up again in peace.

2. Hear, O Israel: the Lord our God, the Lord is One.

Blessed be His name, whose glorious kingdom is for ever and ever.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

3. And these words which I command thee this day shall be upon thine heart: and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house and upon thy gates.

4. Blessed be the Lord by day; blessed be the Lord by night. Blessed be the Lord when we lie down; blessed be the Lord when we rise up.

5. Behold, he that guardeth Israel will neither slumber nor sleep.

6. Into thy hand I commend my spirit: thou hast redeemed me, O Lord God of truth.

7. For thy salvation I hope, O Lord.

* * For Infants, 2, 6, and 7.

THE END.

סדר קריאת שמע על המטה לילדים :

1. ברוך אתה יי אלהינו מלך העולם . המפיל
חבלי שנה על עיני ותנומה על עפעפי :

ויהי רצון מלפניך יי אלהי ואלהי אבותי .
שתשביבני לשלום ותעמידני לשלום :

2. שמע ישראל יי אלהינו יי אחד :

ברוך שם כבוד מלכותו לעולם ועד :
ואהבת את יי אלהיך בכל-לבבך ובכל-נפשך
ובכל-מאריך :

3. והיו הדברים האלה אשר אנכי מצוה היום על-

לבבך : ושננתם לבניך ודברת בם בשבתך

בביתך ובלכתך בדרך ובשכבך ובקומך :

וקשרתם לאות על-ידך והיו לטפפת בין

עיניך : וכתבתם על-מזוזות ביתך ובשעריך :

4. ברוך יי ביום . ברוך יי בלילה . ברוך יי

בשכבנו . ברוך יי בקומנו :

5. הנה לא יגום ולא יישן שומר ישראל :

6 בידך אפקיד רוחי פקידה אותי יי אל אמת :

7. לישועתך קניתי יי :

* * For Infants, 2, 6, and 7.

THE END.